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# An Astrological Analysis of Abnormalities

By Dr. R. NAGA RAJA SARMA M.A. Ph.D.

WHILE the well-known and well-accepted difference between what constitutes *normal* and what constitutes *abnormal* behaviour cannot be taken to exist and determine, regulate and otherwise condition the conduct of pre-historic barbarians, who, in the opinion of anthropologists and historians, must have been controlled by some sort of jungle-law, it is found to be a dominant factor in societies and other organizations patterned and run by intelligent men and women, with disciplined intellect, emotion and volition, under conditions of contemporary civilized existence. Modern psychologists believe that a systematic and scientific study of behavioral abnormalities may throw some valuable and helpful light on normal behaviour itself. Similarly, Modern medical theory and practice would appear to maintain that a study of physiological, anatomical and neural abnormalities may illumine some of the dark and obscure corners of the psycho somatic set-up of normal human being. Psychologists and medical men are pathetically groping in the dark. In their so-called *clinics*, you just find idle and mystic speculation for heavy charges that are beyond the reach of ordinary middle-class men and women. There wonderful professionals go on endlessly experimenting with the bodies of *others*, saving and protecting their own, prescribing drugs orally to be administered or injected into the system, in scores of alternations and changes, until, sheer lapse of time *cures* the fortunate or unfortunate patient or sends him or her to the grave, (fees due to medical man being guaranteed anyway). Intelligent diagnosis, there is very little or absolutely

I am mentioning all these just because, modern civilized society goes on applauding these medicoes and psychologists who go on plying their trades delightfully, even in the face of their colossal *failures*, but, the same society, is loudest in denouncing professional astrologers when they go wrong. (By the way I am *not* a professional astrologer, but, only a life-long student and researcher). From an article of mine published in a previous issue of THE ASTROLOGICAL MAGAZINE on *Psychiatry*, your readers would have found that no serious attempts would seem to be made for correction or rectification of the behavioral abnormalities in Mental Hospitals.

But, a branch or section of ancient Indian classical astrology has been specially devoted to performance of certain religious rites or rituals for the purpose of pleasing or propitiating the planets indicating certain types of abnormalities in life and behavior. Notwithstanding its undoubted attractiveness, I am *not* dealing with it in this discussion. I propose, however, to examine certain planetary mappings and configurations connected with specific abnormalities of behaviour, which would demonstrate how dangerous it is to indulge, as some are only too prone to, in the pastime of predictive astrology, in a casual and off-hand manner, without adequate and discerning study of the classics on astrology under the proper type of pandits traditionally trained, without critical considerations and without balancing the data for and against a suggested conclusion. I am deliberately and purposely *not* defining what would constitute normal and abnormal behaviour, or phenomena. It all depends on time, place, circumstances and context. One or two examples would suffice. 98.4 degrees in a clinical thermometre is understood as *normal* temperature. 100 and above are taken to be *abnormal* and so forth. Similarly, a child with *one* head is normal. If it has *more*, it is *abnormal*.

(1)

Birth within wedlock is considered *normal*. The world is aware of war-babies. In every modern civilized country, there are unmarried mothers. Certain planetary mappings are summed up by Varahamihira in his matchless classic-Brihajjataka, (chap 5-6) which are taken to indicate illegitimate births. The context is too well-known to need any elaborate explanation. But, the question has to be faced-are the planetary groupings and aspects enumerated sufficient to warrant the damaging and libellous conclusion that a birth is illegitimate and outside wedlock?

An acute and anxious analysis of this abnormality becomes imperative on the part of a student or pracitioner of predictive astrology, before, he can give a verdict one way or the other. Sometimes, deliberately, a test-question may be addressed. If there is a society constructed on the Platonic ideal of community of wives and state-protection to children, such an abnormality would automatically develop into *normality*.

Platonic conditions of social grouping or social construction do not prevail or obtain now. A stinking social stigma definitely and unequivocally attaches to illegitimacy. In the application of the conditions enumerated by authors like Varahamihira, connected with illegitimacy, to concrete instances of given charts, great restraint, critical judgment, balanced intellect, would be required.

The conditions laid down are *not* fool-proof. Nor are they conclusive or clinching. For, many other factors will have to be taken into account. In his Sutras, *Jaimini* refers to illegitimacy of birth, but, I do not believe the conditions identified and isolated by him are the same as those mentioned by Varahamihira. I shall now leave that an open question. (1-4-44)

It will be found that in certain respects, Jaimini has indicated more important and significant truths. The tongue of scandal and scandal-mongering can never be silenced by any government or any piece of legislation. It is human nature to talk scandal in reference to others. That way, open or secret enemies, mischievous persons may just spread an idle rumour that such and such a birth is illegitimate. The truth or fact of the matter may be just the other way about. There are cases of idle and baseless rumour.

In some other instances, the illegitimacy is kept cleverly concealed and hidden from even the most intimate members of family and from the public.

In yet other cases, illegitimacy becomes an open secret, known to all and gossiped about by all.

Jaimini has also explained when illegitimacy-yoga does *not* operate. Varahamihira does not appear to have explicitly explained the conditions in which the illegitimacy-yoga gets cancelled or does not operate, though, attempts have been made to get them deduced from implications. (J-1-4-4-48).

Dr. B. V. Raman, in his most methodically arranged and systematically selected "Three Hundred Important Combinations," refers to the phenomenon of illegitimate birth, but, his approach has been from the side of the parents, (237th combination).

Commentators of Varahamihira, like the author of *Subodhini* would appear to be inclined to attach almost supreme importance and significance to *aspect of Guru*, without which forsooth the illegitimacy-yoga operates.

Mahadeva, in his "Jatakatattva", lists as many as 20 types of planetary patterning which would indicate illegitimacy-births, and as against these, *three* have been prominently mentioned, which would indicate that the evil-yoga stands effectively and completely repudiated and counteracted. There is no need to go on piling Ossa on Pelion.

(2)

It is contended by some that such questions as illegitimacy of birth and so forth need not be seriously considered by students of astrology at all as perhaps one in a million would be actually turning up. It is absolutely certain that these critics are living in a world of their own fancy or imagination and are absolutely *not* in touch with the actual world of facts and realities.

While as a matter of fact, in the Occident, divorces, alimony, custody of the child, and similar phenomena are quite familiar, such amusing and annoying abnormalities are beginning to appear in the lives of communities of the Orient as well. Grown up young men and women study and move closely in schools, colleges, and Universities and many of the friendships, companionships, or even attachments that might be formed do *not* necessarily terminate in happy matrimony.

When some of the more enterprising of these Degree-holding men and women, eventually become man and wife and commence the performance of the grandest of Experiments with *Truth* known to mankind, they find it to their shock and chagrin that life is not all a bed of roses, and when the initial romance is wiped off like powders and creams by the arch-toilette-maker of *Time*, these house-keeping brides and grooms begin to entertain vague and undefined suspicions relative to one another.

I have no permission to reveal the identity of parties. One or two families, newly set-up a couple of years back, were about to be shipwrecked on the rock of such suspicion centering on the birth of a child, and when professional astrologers were approached for clarification and dispelling of doubts, the doubts unfortunately, were doubled on account of some texts quoted by practitioners of predictive astrology. Let me cut the tale short. With the help of relevant texts and commentaries, I managed to convince the parties that these astrological texts concerning illegitimate births should be carefully analysed, critically examined and taken only *cum grano salis*. The problem of outstanding importance is the determination and assessment of the exact value of the counteracting conditions operating in a given chart, that forthwith rule out or negative all suggestions of the abnormality of illegitimacy and here, precisely, considerable care, caution and critical weighment of date and evidence would be required. I may add another striking instance. *Two* leading medical practitioners of the city brought to my notice a case in which a college youth had developed a mental condition bordering on melancholia, because, he imagined that he had been inveigled into marriage with a girl, cent per cent desirable in all respects, but with a shadow of illegitimate birth cast on her on account of mischievous rumour-mongering. Psychologists and psychiatrists, medicine-men and magicians were unable to knock the silly idea out of the mind of the young man. As he had taken Sanskrit for his study it was easy work. The boy was convinced in no time that conditions suggestive of illegitimacy are effectively

counteracted by favourable planetary groupings and aspects.

(3)

Sex-abnormalities loom large in civilized societies of Occident ruled or dominated by the so-called Paris-traditions. It is said that men and women earn plenty of money in *London* for the purpose of spending it in *Paris*. However, sex-abnormalities are rare in the Orient. Varahamihira has devoted a special or independent chapter to the subject of horoscopy of women. In the course of that highly suggestive and illuminating chapter, conditions have been analysed exhaustively fairly and indicated with precision and specification, governing normal sex-life and sex-relation as well as abnormal sex-contacts and sex-attachments.

Varahamihira does not waste time and attention on absurd abnormalities like those springing up from the Oedipus-complex, Electra-complex, and other complexes which from the stock-in-trade of occidental psychologists and psychiatrists. He has assembled together *only* such conditions as indicate abnormalities engendered or brought about by the triple-causal-concatenation of heredity, environment, and possibly, economic factors as well.

A planetary *gestalt*-list follows in which first mention has been made of conditions that indicate the abnormality of being seduced and led into immoral ways, even *before* attainment of puberty. (24-3) The term used is *Kanya*. It is immediately followed by *eva* (even). I am afraid some of the Editors and writers of Notes would seem to have totally missed the significance of the terms deliberately used by Varahamihira.

There were no motion-pictures and celluloid-activities in the times of Varahamihira and the blame of having created sexual corruption and moral degradations cannot be laid on Cinema which did *not* then exist. If, in certain cases perception of correct code of conduct and proper behaviour are seen to be almost untaught and intuitive, pursuit of immoral conduct should be also deemed to be instinctive or intuitive. It is taken for granted that sex-urges and appetite are felt effectively only after onset of puberty. That is taken as the average or normal time for attempting adventures along channels of sex. An element of abnormality prominently makes its appearance if a girl should elect to embark on a career of sex-adventure, even *before* the onset of puberty, and even before the so-called age of discretion having been reached. It needs no argument to convince social workers and legislators that such abnormalities need urgent and effective rectification, the moment their existence is brought to their notice.

(4)

Another abnormality listed by Varahamihira is development of such a strong aversion to husband on the part of wife (that is obviously legally wedded or married with due religious and social rites) as drives her to encompass the death of her husband. A translator has used the expression-" She will kill her husband ". Modern conditions of life brought about by progressive advancement of civilization must have familiarised one with the phenomenon of *married women* conspiring with their *paramours* and somehow securing the disposal of their husbands, by means of administering poison etc. The heinous deed might not be actually by women. They may, however, be accomplices or *agents provacateurs*.

Women of the type and mental constitution of Lady Macbeth are rare even in occidental countries, and a *fortiori*, they should be deemed rarer in the Orient. Even such, should there be any, would *not* venture actually to wield the necessary weapon openly or surreptitiously and do away with the lives of their husbands.

I have had more than one occasion to discuss the import of the stanza in question (24-5) with some of the distinguished scholars and practitioners of predictive astrology, but, though it seems almost impossible to secure any general agreement among these scholars and professionals, I have found them open-minded and ready to consider with some sympathy, a suggestion advanced by me that Varahamihira perhaps *never* contemplated actual killing or murder of husband in the context and that he might have indulged in rhetorical flourish common with Sanskrit poets and authors, and just suggested or wanted to convey that the wife might do some act which would socially injure or harm him to that extent which practically signifies *death*. The term " death ", in the context might simply indicate deep social degradation which make one hide his head in sheer shame. There is a popular saying or maxim in Sanskrit to the effect that for a honest and perfectly well-behaved gentleman, ill-name or tarnished reputation would be more destructive than even death. It is a rhetorical flourish, doubtless. Pursuant to an aphoristic dictum like that, Varahamihira perhaps desired to suggest that in the said context, a woman, whose chart, may reveal the particular planetary grouping, would commit a deed that would fatally and even irretrievably tarnish the reputation of husband. (Pati-ghatinee). She just hurls the husband downward deep into the abyss of tarnished name or reputation. She might commit a theft, she might violate the marriage-vows, and so forth, and thereby bring the name of

husband into social odium. She might *not* actually kill the husband.

I say all this, because, I am anxious to vindicate the glory of womanhood, particularly, oriental womanhood characterised by gentle behaviour, love, devotion and affection. One in a million perhaps, may answer strictly to the specific planetary pattern mapped by Varahamihira, and it might be the peculiar *Karma* of such a woman to encompass or somehow bring about the death of her husband, but, it would be dangerous and even positively sinful for one to allege the presence of such criminal propensity or murderous tendency in respect of a given chart *unless* all approaches to the problem had been exhaustively examined and *until* all the evidence afforded by planetary configurations had been carefully weighed in the balance of circumspect and cautitious critical judgment.

I find it rather intriguing that in the parallel citations assembled together in the "Notes" written by Mr. V. Subrahmanya Sastry, the terms "Kantaha", "Patighnee" are simply repeated, and they convey the same connotation as the original "Patighatinee" used by Varahamihira. The other authors do not seem to have felt any need for a thorough examination of the conditions laid down by Varahamihira and they have just contented themselves with paraphrasing the term used by him. Students of astrology, however, at this distance of time, would never be justified in applying these conditions of abnormality in a routine rule-of-thumb manner, as such a mechanical procedure would inevitably and invariably lead to dangerous results.

Varahamihira himself has taken his material from various sources, and he has been eclectic, critical, constructive, and creative in his classics. Language also is a growing mechanism. It is difficult to control and manage the Sanskrit of these astrological classics. I am inclined to leave the interpretation of the term an open question. Is it understood to be literally as meaning "a woman who kills her husband"? Or, may it not be possible to take it as figurative or employed as a rhetorical flourish, as suggested by me?

(5)

In another stanza of the same chapter, Varahamihira has recorded, (24-7) certain conditions that indicate an abnormal state of homosexuality on the part of some women. Women born under the stated stellar situations, are described to be abnormally excited and troubled by the sex-urge which, peradventure, would not find outlet or satisfaction in any normal manner. It is a psychological trussm that when there is an impelling urge it will have to be satisfied, or effectively inhibited or counteracted. In abnormal instances, the urge also is sought to be satisfied in an abnormal manner.

These abnormally conditioned women contract homo-sexual friendships or companion ships with equally abnormally conditioned women and get their own satisfaction. With incisive sense of humour or tragi-comic irony, Varahamihira has taken care to explain that the women companions who are said to *give* satisfaction in this abnormal situation, are *masculine* in their character and specific situational or contextual behaviorism.

The sanskrit term in the text "Naraakriti-stitabhih" has been done into English by Mr. V. S. Sastry as "acting the part of a male". Others would seem to have translated it into "dressed as males".

I am, however inclined to believe that real and reliable clue to a correct understanding of the significance of the term is to be found in the "Kama-Sutras" of Vatsyayana, the earliest and most scientific writer on Erotics and Psychology of Sex and Sexology, who has given a graphic description of certain sexless, or de-sexed type, which, notwithstanding its alleged sexlessness, happens to be sometimes *masculine* in character and behaviour and sometimes *feminine*. This should not be confused with sexlessness or otherwise atrophied sex-feelings. Nor is it to be confused with what some of the scientists have classified as *hermaphrodite*. It is a pecular *tertium quid* in sex-constitution and Vatsyayana goes on to explain that members of this peculiar type are employed in rich households as *masseurs* and *masseuses*, and very possibly in oriental harem and royal circles. These are sometimes equipped with artificial aids and abnormal men and women find sexual satisfaction and carnal gratification with the good offices and services of these. (Vatsyayana-Kama-Sutras-Bombay Edn-Sanskrit Text only Pp. 165-176).

The abnormality may be physiological, constitutional, or psychological and might have been brought about by maladjustments in matrimonial life. Into the indicative make-up of this abnormality, it is noteworthy that *both* Venus and Saturn enter. The latter is major malefic, or some would give it only a minor role, taking Mars as major. Venus has been classified as a minor benefic, major benefic being Jupiter. While the inherent perverted nature of Saturn may be taken to be responsible for the appearance of such an abnormality, it is not clear how Venus, inherently a benefic, has been associated with it. The problems of benefics, and particularly, the problem of malefics being considered *benefics*. under certain circumstances, and that of benefics, being viewed as *malefics* under certain others are rather peculiar to Indian Astrology and

it is necessary sooner or later to undertake systematic investigation of these by reference to a sufficiently large number of charts that might lead to compilation of trustworthy statistics of which so much is made in modern scientific methodology.

(6)

The well-known endeavour to seek divorces on the ground of collusive adultery would be a familiar phenomenon in the Occident, which is moving fast, almost at break-neck speed, along the lines of civilization, and creative fashions, but, in the slow-moving, conservative Orient, such phenomena may be deemed rare. Nevertheless, Varahamihira has listed a planetary pattern which is claimed to indicate that a *married* woman would be freely and unrestrictedly associating herself with other *men*, with the connivance not merely, but, with the permission of her *husband*. If such a strange and ever-shocking situation is actually prevailing anywhere, it seems downright mockery to describe the abnormal couple as man and wife. The husband-wife-relationship should be taken to be merely technical.

The only explanation that can be urged for the appearance of such an abnormality in this or that social organization or community would be acute economic distress which might have compelled a couple of strange, outlandish, and abnormal mental constitution, to lead such a life of what other may regard moral degradation. Alarming social and family-mal-adjustments would appear to be implcitly contemplated by Varahamihira who, with perfectly penetrating psychological perception has unerringly laid his finger on certain domestic disharmonies which, under imperious economic urge, might culminate in abnormal behaviour and some financial return as well. (Chap. 24-9).

In the normal behaviour of persons, it is noticed that a wife and her reputation are considered to be absolutely sacred and wife's good name and prestige are guarded zealously. In the classical case of Sita, even God-incarnate, Rama, was so readily responsive to public opinion, albeit, expressed in privacy of home, but, overheard by messengers, that He sent His Queen away to the forests, and the dictum is common knowledge that Caesar's wife must be above suspicion. Every individual however humble or insignificant is certainly a Caesar in his own house. His wife then must be absolutely above suspicion.

When such is the normally constituted social attitude and individual reaction to the problem of protected and guarded domesticity, it must be judged strikingly abnormal for a husband to be so far perverted in correct intellectual appraisement of values and in proper perception of ethical standards and moral values as deliberately and willingly to permit his spouse or life-partner to go astray. (The term actually used is " Anujnyaya) ".

There is a subtle hidden significance as well. Human nature being what it is, in the initial stages, before a wife is persuaded to embark on such a career of ill-fame, there must be emphatic protests from her. It is really the *first* step that is difficult to take—Cen'est quele premier pas qui coute. The term used by Varahamihira suggests not merely permission, but, persuasion, encouragement, and even threats or intimidation if need be, and also rationalisation of the entire course of conduct contemplated. When somehow, the *first* step has been *taken*, and when the first shocks are over abnormal conduct automatically develops to be habitual and mechanical. There need be no wonder or surprise. On the whole life of such a couple will have to be lead in an atmosphere of suspicion, misgivings, and misunderstandings, and frequent quarrels, engendered by the abnormal situation. Mars, the militarist, Venus, the lover or the beloved, and Moon, the moulder of the mind, stationed together in the 7th and aspecting the ascendant directly,, would suggest deliberate sale of some lovely article or object held one's own to others for the purpose of realization of financial return or monetary gains.

When I had occasions to discuss this stanza of Varahamihira attention was drawn to the classic instance in *Mahabharata* of the Queen of Pandavas having been offered and taken as a pawn in the fatal game of dice, and this phenomenon was interpreted by some as coming very near to the one listed by Varahamihira.

I have no doubt such arguments must be dismissed as preposterous. There is also another classic instance of King Harischandra having had to consent to transfer of his queen to the custody of others under peculiarly tragic circumstances. These have absolutely *nothing* to do with the planetary conditions emphasized by Varahamihira. There is one supremely telling and convincing argument which cuts the ground from underneath the feet of these critics.

In the two instances of *Yudhishtira* and *Harischandra*, the particular circumstances under the compelling urge of which, they were obliged to behave in abnormal manner towards their queens, do *not* even in the remotest manner suggest anything repugnant to moral standards. Nor is there anything unworthy or ignoble suggested in the contexts. A wide gulf of difference of vast dimensions yawns between the instances listed by Varahamihira and those that figure in the classics.

On the ordinary human level or plane, the combination of planets in the 7th house would definitely suggest, excruciating

mental pangs, struggles, turns, and twists in mental reactions, both on the part of wife and husband, before, final decision is taken to let themselves go on a career of abnormality. For, even in the modern days of rapidly advancing *Kali-Yuga*, it must be difficult to believe that there are men and women created in the image of the Lord, who are prepared to act with eyes wide open on the celebrated Satanic motto or maxim—*Evil. Be Thou My Good.*

On the other hand, existence of wanton cases of abnormal behaviour on the part of both wife and husband *cannot* altogether be *denied.* More than one husband would seem to have been driven to the verge of suicide by these wanton women, who have deliberately and wilfully violated the marriage-vows taken by them, and chosen the path of easy virtue, flexible morality, filling coffers, and eventually even social status and respectability. I am here, leaving this aspect of the matter as well as a persistent and perennial problem of sex-relationship. Who is the author of the *first* fall? Does man drag the women down? Or does woman entice man into the path of abnormality?

I shall just make a passing reference to what modern social reformers have been describing as melioristic programs and melioristic service. Many of these cases by their very nature are bound to remain unknown and underground. Public opinion should develop a more sympathetic and charitable attitude towards the victims of abnormal behaviour. It must be part of social reform programs to remove the obloquy attaching to these persons. They should be called upon to report themselves to Welfare Leagues and Associations and narrate their stories. They must be given necessary help for restarting their lives afresh, under new auspices and in new healthy surroundings and morally and ethically flavoured environments. All this and more should be done by the modern States and Governments that claim and go about calling themselves *civilized.* Let the matter rest here. Charts of Yudhishtira, Harischandra and their Queens do not appear to have been made available as yet.

(7)

Varahamihira, then, goes on to record another instance of sex-abnormality. (Ch. 24-10) There is great talk now-a-days about the beneficent influences of home-life and home-training and so forth. The psychologists having lost their own occupation are now busying themselves with the affairs of others, meddling with them, and poking their noses, in them. Greater and longer the talk, rare and scarcer are reason and sense.

It all depends. Home-influences can never be judged *per se*, and *ex-cathedra* judgments are always dangerous. Trite as it may seem, home-influences must depend on the moral nature and stature of the individuals that make up the home or household. As a rule, daughters are more intimate with the mother than with father. Even in case of male children, during the formative period of mental growth and intellectual development and progress, during the time of formation and crystallization of important personality features and traits; it is the *mother* who is generally responsible for the upbringing of youngsters along correct lines.

What would become of a family *if* the mother herserf who must be in the normal course of affairs, the guardian angel radiating healthy and beneficent influences, somehow contracts immoral habits and lapses into abnormal behaviour?

Without the slightest exaggeration, it is the mother who makes or mars a family. Male family-head is intended for working outside home and equipping the family with requisite wherewithals and sinews of war.

Varahamihira has put in black and white a highly intriguing case of sex-abnormality of *both* mother and daughter simulataneously lapsing into sinful, and immoral ways and behaviour.

Certain critics have endeavoured to make out that in actual life some of the instances of abnormal behaviour listed by Varahamihira could *not* at all be found to exist and that they should be dismissed as fictitious and imaginary.

These matters of personal sex-relationship, normal and abnormal are *not* to be expected to be available for statistical study and compilations, nor could the parties be at the beck and call of scientists and psychologists.

There happen to be within the personal knowledge of the present writer concrete instances in actual life that amply support the soundness of the planetary mappings drawn by Varahamihira. For obvious reasons, the charts cannot be reproduced in public. The parties concerned belong to poor, middle, and even fairly rich and well-to-do classes of social classification. In all these cases, mother and a daughter, and mother and more than one daughter would be seen to be engaged in abnormal behaviour. It is difficult to contact these persons, in view of the peculiar social customs and other social conventions that prevail, and question them regarding the causes that are responsible for their conduct, and the special circumstances that led to the *first fall*, after tasting of the fruit of the forbidden Tree, or even synchronous with such tasting.

It may appear unnatural that a mother, whom the law of the land and social conventions consider as the most helpful guardian

should herself lead her daughters into immoral ways. Who shall guard the guardians themselves? Quis custodietipses custodes..... When it is considered how a number of factors, like poverty, economic disabilities, the need for protection and home, presence of unscrupulous male relations and friends who, under the garb of benefactors and well-wishers may themselves deliberately tempt and lead mother and daughters astray, might have operated to bring about the *first fall*, that fallen individuals, then *fall* into a groove and follow the line of least resistance that takes them on to worldly pleasures and comforts.

(8)

There are many other abnormalities. Incestuous unions, anti-social activities like cold-blooded crime against property and person, economic and political corruptions, academic corruptions, abnormal sex-contacts between employers and employed, teachers and pupils, suicides and several other forms of abnormal behaviorism to which references have been made in other astrological classics. I do not propose to examine and discuss those texts and textual authorities just now. Their consideration may be deservedly reserved for a future occasion.

A careful analysis of the planetary groupings and aspects listed by Varahamihira would reveal certain common features which constitute elements of greatest common measure of agreement amongst these instances located in different situations and diverse environments. The planets that indicate abnormal behaviour are *Moon*, *Mars*, *Saturn*, and *Venus*. I shall offer some comments on the part played by each in respect of these abnormalities which in my view would appear to lie far, beyond the scope and curative or prophylactic jurisdiction of psychiatry, psycho-analysis and other fashionable *fads* of contemporary European and American Calture.

The sacred scripture has it that the Moon arose from the Mind, (Manas) of the Supreme Lord. It is the mind that *frees* and it is the mind that *binds*. In every chart, it is the Moon that determines, mind, mental activities, normal and abnormal, mental turns and twists, smooth workings and obstructions, perversions and adjustments.

In practically all the combinations assembled by Varahamihira, it is found that there is something definitely wrong with the Moon. It is either weak, or unfavourably situated, or adversely aspected, and these would be enough and more than enough to indicate behavioral abnormalities.

If the Moon happens to be inherently weak, by nature and constitution in a chart, mental turns and twists, and behavioral abnormalities might be expected. The matter *cannot* be settled so easily as that in any rough-and-ready off-hand manner. It would be necessary first to determine the *six* types of strength (Shad-bala) of the planet and then assess the total or the cumulative strength. It is well-known that in assessing the value of answers written in Examination-books and awarding marks, considerable fluctuations and individual variations occur. In the same manner, notwithstanding the existence of clearly-formulated rules for the determination of the sextuple or sixfold strength of planets, individual idiosyncracies are bound to operate and if the Moon be found to be still weak even after final evaluation and assessment of total strength, the existence of abnormal *tendencies*, or tendencies to abnormal behaviorism can be predicted.

In addition, the actual position or location of the Moon has to be judged on its merits. If the planet happens to be stationed in a very unfavourable position, or inimical sign, in addition to its inherent characteristic weakness, there would be some undoubted strengthening or reinforcement of the results obtained. In such cases, tendencies to abnormal behaviour may be predicted to be more pronounced.

If, in addition to inherent weakness and unfavourable location, the Moon should also be subjected to adverse aspects of a malefic, or malefics further strengthening or rein forcement would be had.

(9)

*Mars* is associated with strength, more physical or muscular, rather than mental or intellectual. For the leading of a normal and well-regulated, and disciplined life, there should reign perfect harmony between the physical and intellectual sides or constitutions of personality. Should there be a predominance of the one over the other, it is likely an abnormality would spring up in behaviour and adjustments to situations in life.

In the instances cited of planetary combinations Mars would seem to indicate the presence of sufficient muscular build and stamina in the persons concerned, and at the same time, absence of intellectual equipment that would be necessary for holding the animal instincts and impulses, under sufficient check and control.

Particularly, if even young and immature girls are to be drawn into the whirlpool of immoral conduct, the obvious inference, would be well-based and correct that physical or organismal development at the expense of the intellectual, should have occurred storing the organism as it were with extra-energy for pursuit of adventure, for running risks, for breaking away from families and parental-control, if any, and for a premeditated plunge into abnormal behaviour.

It would be seen in a majority of cases, Mars, would be quite strong and powerful, as the result of which, the persons concrened would be endowed with urge, dynamism and inner drive and promptings the cumulative effects of which must be an extraordinarily brimful stock of physical and muscular energy that needs must find its outlet in abnormal behaviour. The surplus energy would be per adventure keeping such subjects in a state of perennial or perpetual *tension*, which must be relieved sooner or later. Unrelieved tension is injurious to the general health and well-being of the organism. I take it that stock of surplus energy is indicated by Mars being strong.

Even if the ruddy, warrior-planet be *weak*, it would not indicate any diminution of the stock of surplus muscular energy for abnormal behaviour. On the contrary, the weaknsss of a malefic may only mean some mysterious and ununderstandable perversion in behaviour. Usually, and in large number of cases, I have actually found Mars quite strong possessing enormous potential for mischief and abnormal and even anti-social conduct, representative types of which alone have been listed by Varahamihira.

(10)

With *Saturn* stand associated misery, misfortunes and all manner of suffering. Lower type of service, slavery, servitude, thankless tasks, menial work, and similar lines of activity are connected with Saturn. (In some few instances, however, Saturn indicates elevation to sudden power, prestige, office and status particularly of undeserving persons. This aspect of the matter requires separate study.)

In the different types of abnormal behaviour enumerated by Varahamihira, it would be seen that Saturn, the malefic, has definitely more than average or ordinary strength. Sexual misconduct with servants, official subordinates, and others in the line would indicate the degrading influence of Saturn, which would sometimes indicate being ruthlessly gravitated to downfall and destruction.

The dictum that there is a *skeleton in every cup-board* sometimes proves to be only too true to be believed. Illustrious personalities with international and even interplanetary fame and name, reputation, power, prestige etc., have more than one skeleton in their cup-boards. It is Saturn that would reveal the existence of such shady transactions in the lives of these acclaimed by the thoughtless and thoughtful multitude as paragons of moral perfection.

If Saturn be well-placed, in a chart, the horoscopian concerned would throughout life lead a life of abnormal behaviour and sinful conduct, but, *pass for* a religious or moral person, with personality glittering with variegated hues of sanctimonious spirituality. Even after their demise, such might be glorified and canonised.

If, on the contrary, Saturn should be *not* so well-placed, or be otherwise unfavourable, the hypocritical behaviourism of the parties would be sooner or later exposed, and they would have to appear in their true colours.

There is a third variety. A small group as in the Licensed Saloons and other clubs flourishing in the Occident, would have converted the abnormal behaviour into a regular form of systematic and organized *business*.

The public and even the governmental organizations concerned would in the course get accustomed to the existence of such abnormalities. Such a process of inurement would appear to be a mark of modern scientifically advanced or progressed civilization. Not merely inurement. Social opinion would seem to contemplate some sort of helpless adjustment to the entire situation and hail these abnormal individuals and citizens. *Theft*, under all circustances would be heinous. Adultery has been judged to be *venial*. There is a familiar saying in Tamil to the effect that a lady found guilty of sexual misconduct can enter a city in a triumphal procession riding an elephant, but, if found guilty of *theft*, should not venture to come out of her hiding or house in open street. ("Avisariyayi-Yanaimel —Tirudi-aayiteruvil-varakkodadu"). Though the maxim as it stands refers to a woman, it can apply with equal force and justice to a man as well.

(11)

*Venus* is associated with sex-phenomena, and the fact of sex itself on which the entire living universe is grounded. The Sex cuts clean across cosmic constitution. In the final philosophical or metaphysical analysis or evaluation, the distinction between the primeval or fontal constituents of cosmos, *Prakriti* and *Purusha*, (Principle of Matter and Principle of Spirit) is simply the sex-distinction with speculative metaphysical orientation administered to it.

Venus, then, has complete control over and possession of Sex-Portfolio, not merely. The planet has also been assigned portfolio of minister in the sense of giving sound and salutary advice, and guiding the mind aright in healthy and spiritually virtuous and commendable lines of activity, in accordance with the spirit of *Dharma*.

The planet is a benefic. When it happens to be endowed with all the different types of strength it would indicate successful prevention of all trends and tendencies to abnormal behaviour.

If Venus should be weak, and

devoid of strength, it must become powerless to tender timely advice to the mind. In the absence of such timely advice and proper guidance, the mind would be attracted by all the blandishments associated with the planet.

When the cat is away, the mice can play and run about. Venus is the moral censor and when the duties of the censor and sentinel are arrested or otherwise not discharged properly, the mind becomes let loose on the inclined plane of moral degradation. (The censorship belongs also to Jupiter. That aspect is not considered now). When Venus happens to be weak in the charts of *both* man and woman coming together. there seems to be *no* agency human or even divine, that could save the parties from falling a prey to the abnormalities arrayed by Varahamihira.

If at nick of time, at the time of crisis, a kind and sympathetic hand had caught hold of them firmly and persuasively, and directed them along paths of purity, safety, religion and morality, the fall could have been averted. This may be the argument of some social reformers and other meliorists. But, could the dire destiny be avoided? I am afraid *not*. The weak or bad Venus would have abandoned all attempts as it were to bring the horoscopians round. The advisory or ministerial functions of Venus would seem to stand paralysed if not completely atrophied. Only the functions of Venus as tempter or temptress, as holding before the mind and vision, imagination and anticipations of parties all the inducements and blandisments kindling the incandescent fire of sexual passions and urges, towards which moth-like, or some-other-worm-insect-like they are centripetally drawn for destruction, would continue to be active at the moment. There would be very little or no scope for calm deliberation or critical consideration of issues involved or clear perception of the consequences that must inevitably follow. Actions and responses would be instantaneous and precipitate. In such keenly tormenting situations, it must be idle to talk of freedom of will being exercised. The ministerial function of Venus having been held in abeyance, freedom of will even if it exists, would *not* be exercised.

(12)

Now that your readers have before them, something like a picture of the abnormalities of behaviour, let me indicate how is a practitioner of predictive astrology to proceed in actual and concrete professional situations, when charts presented for study and scrutiny have to be interpreted, sometimes, then and there.

There are other abnormalities which I have *not* taken into consideration. There are only *two* constituents of God's creation, *women* and wealth, or sex and property that are responsible for the appearance of all abnormalities of benaviour. Every crime, every violation of the laws of the land, laws of religion and morality, would be justly treated as abnormality of behaviour.

But, practitioners of predictive astrology have to think *not twice*, but, two hundred times twice, if need be before they can definitely and categorically state that a given chart indicates without fail an abnormality like incestuous conduct or playing paramour to a pupil.

For, it is really *no* joke to determine or assess the relative strength and weakness of the planets entering into the transaction. A hasty or ill-thought-out verdict given may not only antagonise clients with concomitant decline in or deprivation of professional practice and income, but, it may actually create risky and dangerous impressions in the minds of clients.

Nervous and unsteady persons may sometimes question an astrologer regarding the fidelity of a young married woman, presenting his chart alone, or charts of both the husband and wife.

The future and family-happiness of the young couple would certainly depend on the judgment of the astrologer, which should be arrived at, *only* after a careful and thoroughgoing examination of indications, with reference to the the four planets mentioned in both the charts concerned. Weighment of evidence afforded by planetary configurations in the sensitive balance of practitioner's critical judgment is the most important part of the professional transaction or bargain, and it would be necessary to approach the entire problem with very great caution and critical conservatism, be it in horary astrology or in concrete cases of charts presented for examination.

Very often, deliberate *crime* is able to hide and conceal all emotions and agitations and is able to appear cool, calm, and composed, and successfully masquerade under the garb of injured *innocence*. That is one end.

At the other end, persons in high office, power and prestige, financial, commercial and other *magnates* as they are styled, may appear to be paragons of moral and spiritual perfection, cleverly simulating ignorance and innocence, and concealing their cloudy and shady transactions, countless and sometimes even criminal.

The professional astrologer should never allow his judgment to be influenced in any manner one way or the other, by the outward appearances, and appurtenances wealth-begotten and office-

begotten. Actual astrological data and evidence collected on the basis of planetary mappings should be the only guiding and determining factors.

(13)

I shall place before the public another profoundly significant matter. As far as many of these abnormalities are concerned, it would be absolutely obligatory to consider whether they are based on facts or happen to be spread by the ever-active-and-dynamic tongue of calumny and scandal-mongering.

Jaimini has uttered a very salutary warning that conclusions should never be arrived at in any hurried manner, on the basis of inadequate evidence and insufficient planetary indications and testimony. A clarion call is proclaimed by him in the aphorism "Subhavarge-apavada-matram". (1-4-48). The allegations would be mere scandal *without* any foundation in fact.

There are certain *counteracting* considerations which must be examined and studied with scrupulous and conscientious care. These would indicate the truth of the matter as effectively as possible.

If in a particular chart, the lord of the ascendant, happens to be a benefic, if the planet happens to be well-placed and beneficently aspected, if it is endowed in addition with the usual types of strength, and above all if birth happens to have taken place in a favourable *unit* of the 300 divisions (Amsas used in Nadi-literature) then, the abnormalities would *not* be actually present in the person concerned.

Secondly, next to ascendant would rank the Moon. If at the time of birth of a person, the beneficent influences and aspect of an absolutely full Moon, be available, the abnormalities would be taken to be non-existent.

Thirdly, it is the mind that binds and it is the mind that liberates. If the lords of the 3rd and the 5th houses happen to be very strong, beneficial, and favourable in all respects, it should be predicted that by means of a careful control and rigorous discipline born of correct and pure intellectual perception and moral vision, the subject would be enabled to eliminate the forces leading to abnormal behaviorism.

Fourthly, the 9th house is taken to mark, honour, prestige, responsiveness to public opinion and social judgment and so forth, and if the lord of the 9th house, be found to be showering all good influencs on the subject, on account of actual position, aspects, inherent strength, and so forth, behavioral abnormalities would not be found at all.

Fifthly, what was said about a good *amsa*, in connection with ascendant must be applying with the same force, propriety and justice to births in *bad* and ill-fated *amsas*. Birth in such *amsas* would indicate the presence of abnormal behaviour without fail, even though the general planetary map may reveal more than one favourable feature otherwise. Though born and bred in good families, even royal households, those born in evil amsas would reveal astonishing abnormality of behaviour, just as those born in *lucky amsas*, notwithstanding their family and social disabilities and handicaps will rapidly rise to royal positions and honours.

That one would *not* be able to dupe all men for all times is a familiar dictum. Modern society and social organizations brought into existence and run by the so-called forces and agencies of modern civilization, are so artificial, complex, complicated that life under them has become equally artificial, complex and complicated.

There have been and there still flourish individuals and organizations that have managed to cowl and clock their abnormal behaviorism in sanctimonious and spiritual garbs and silken robes. Social vigilance is weak and incompetent to unmask them. To a certain extent, astrology can be of some help in unmasking fraud and falsehood, hypocrisy and humbug, but, it is all a long, long way off. The theory and practice of Predictive Astrology has *not* reached the stage of foolproof precision and accuracy revealed by modern mechanical contrivances, so that application of principles of predictive astrology to unmasking of those engaged in anti-social activities and in abnormal behaviorism could not immediately develop into practical politics.

There are abnormalities and abnormalities. Some of them are *subjective*, far too subjective that they would lead to *no* social repercussions and disasters. They would at best or worst spoil individual lives. Such individuals lead hidden and subterranean lives. They would seem to have gone irretrievably underground. They can only be given longest of ropes possible. The subjective-typed- abnormals are comparatively harmless. They ruin themselves, and their select companions perhaps.

But, the objective-typed-abnormals cannot be ignored or disposed of so easily. (I do not for obvious reasons use the terms *introvert* and *extrovert*). They are sure to evolve into forces of discomfort and disasters to society and their abnormal, anti-social conduct will have to be curbed by social reform organizations and the State.

(14)

Some critics have asked whether, the detailed calculations necessary for determination of the relative strength and weakness of planets, could be actually made, completely covered

and gone through and critically weighed by professional astrologers, the more lucky and enterprising of them sometimes having clients waiting for consultations, in fairly long queues.

The very obvious answer is that even the most scrupulous and conscientious professional astrologer would *not* be able to accomplish the needed preliminary and main calculations for arriving at correct judgment, when they are asked by impatient and hasty clients to give their verdict then and there.

The best course would be to take down the questions addressed by clients in their own handwriting preferably, and then consider them, in the calm and quiet of the home of astrologers. They might even send the answers by post and recover their fees by means of the same channel.

What has to be guarded against is the hasty and precipitous verdict delivered *excathedra* by a type of professional astrologers, who in their haste and breakneck speed of professional practice, do not hesitate to pronounce alarming judgments that have serious deleterious effects on the minds of the weak and the nervous. When such nervous temperaments have their minds unhinged as it were by such hasty and ill- considered conclusions, they natuarlly turn to non-professionals, who may be students of astrology pursuing their studies as intellectual hobby or as research.

A quiet and careful consideration of the charts concerned reveal nothing out of the way, outlandish, or abnormal and when these nervous temperaments are assured that they are quite normal and fit, they immediately feel reconditioned and reinvigorated to be sure.

In six or seven cases out of ten, the professional astrologer automatically loses popularity, prestige, name, and possibly practice as well. Such a result is deplorable and it should be prevented in the interests of clients, astrologers, and the ancient science of astrology itself.

Indian psychologists have emphasized centuries ago, that it is easy, indeed, far too easy, to disturb the mental equilibrium or equipoise of persons in a trice by telling them that they are victims of some abnormality, or that they had been duped or deceived by scheming and designing persons of crooked moral constitution. The whole story may after all be baseless and absolutely unfounded. When astrologers add to the already bad situation their own confirmatory judgment, the imbalance or disharmony would take considerable time to disappear and normalcy too of behaviour to get restored. The non-professional student of or researcher in predictive astrology has to step in precisely at such a stage or crisis and set things aright. There are no professional interests at stake, nor is any question of prestige involved. The nervous fears and misgivings created in the minds of weak-hearted by hasty and ill-thought out soothsayings of professionals can be successfully allayed and even completely eliminated, or eradicated. That would be a noble healing mission which genuine students and researchers can undertake. If the consulting client happens to be literate, educated, and acquainted with Sanskrit, it would be far easier to remove the misconceptions and misgivings engendered by the verdicts of professionals. Even otherwise, the non-professional approach has about it an air of academic freedom, impartiality, disinterestedness, and of complete absence of any artificiality or sophistication associated with all types and kinds of professionalism. A genuine researcher can himself realize the grandeur and majesty of Truth freed from all sophistications and simulations, and proclaim it for the benefit of the public.

(15)

Mr. B. V. Raman, the distinguished Editor of THE ASTROLOGICAC MAGAZINE, has been not merely continuing the illustrious traditions of his grandfather, Prof. B. Suryanarain Rao, who, ably vindicated the glory and trustworthiness of ancient Indian classic Astrology, with the result that scoffers remained to pray at his office, but has actually improved upon them with a view to bringing Astrology into line with modern conditions and requirements.

Dr. Raman has taken very great care in his publications on predictive astrology to explain that astrology has to be defined only as a *science of tendencies*, which can be patterned, fashioned or moulded, in accordance with Free-will of persons. I have no desire to reopen the discussion of the permanent problem of philosophy and Ethics, namely the problem of Freedom of Will, in the present context.

But, then, a trend, tendency, potentiality, propensity, or by whatever name described, particularly an evil trend, should be capable of being refashioned or reconditioned into something morally beneficent and commendable, practically in all cases at least, in a fairly and representatively large number of cases, that would reveal statistical vitality and strength, *if* Freedom of Will were a fact, and *if* persons were really free to exercise it for their own good and the good of others.

Varahamihira has chronicled a striking variety of behavioral abnormalities and he who runs may read and see for himself that each abnormality should be due to the presence of an energising *trend*, or *tendency*. Side by

side with such a trend or evil propensity, there is, they say, (I do not) Freedom of Will to transform the trend or tendency or whatever it is, into good, normal, behaviour.

With such data before one, it would be impossible to shirk the question-Why if Freedom of Will had been there functioning all along effectively, and if it had been exercised by the individuals concerned, should *abnormality* of behaviour at all have appeared? To say that *Freedom* there was, is and would be, but, it was *not* somehow effectively exercised to curb tendencies to evil and abnormal behaviour looks very much like a palpable contradiction, practical joke or a downright irony. To say that one had with him mints and mints of money, but, nevertheless, he did *not* pay creditors who put him in prison consequently, would seem a ridiculous position.

Varahamihira himself has rendered the answer. These abnormalities are only the fulfilment of *Karma* done in previous lives during the transmigratory career. *Karma* is strict *determinism* or nothing. ("...Karma-arjitam-poorvabhave....)

In the contemporary political set-up of different civilized (sic) countries, you find round men in square holes, and square men in round holes. I shall instance just a strange phenomenon in Indian politics. To-day, jolly old persons who never had been inside a jail even as non-official visitors, who never subscribed to Congress Funds, who never had cared to enroll themselves even as *four-anna* members, and who had always rubbed shoulders with members of the British Bureaucracy, are to-day enjoying the benefits of some of the highest offices.

Others, who had cried themselves hoarse shouting slogans, regurgitating "jais" and acting the part of drummer-boys of the Congress, and who had suffered in jail as political prisoners, have got absolutely *nothing*. What about their *trends* and *tendencies?* Had the latter the necessary freedom to get into the shoes of the former? If they had, would they have refrained from exercising it in their own benefit and for their own good?

That *sufferers* should go empty handed and *merry-makers* should get the benefit of office, power and prestige, are both political abnormalities that are duly indicated by astrological abnormalities. Students of Indian Philosophy would have no difficulty in seeing that *Karma* understood in the sense of strictest determinism would afford the *only* rational, reassuring, clear and convincing explanation.

In European Politics once, suspected enemies of a particular regime were, according to newspaper reports, surprised in their beds, awakened early in small hours of the morning and shot. They had doubtless freedom of Will. What became of it?

Planetary mappings are just indications. The constellational configurations are lights that reveal the effects of deeds done in previous lives-described by philosophers as *Karma.*

Is escape from the enmeshments of Karma possible? It is. Who will have the necessary (if indeed so destined) psycho-somatic strength, the moral stamina, the dynamic will and other qualities needed to secure freedom from *Karma* must again depend on all previous *Karma* of individuals. This aspect has also been studied by Astrology.

In traditional predictive astrology, very rare charts are sometimes described as the *Moksha-Jatakas*, indicating an exalted and noble future leading to salvation or freedom from Karma. (Moksha). The peculiar planetary conditions that would indicate the existence of such a supreme spiritual Destiny for this or that aspirant cannot be discussed in the pretext. Critical discussion of those conditions will have to be postponed to a subsequent occasion.

In bringing this discussion to a conclusion, I may state that in "Jataka-Tattva" Mahadeva has enumerated planetary conditions indicating incestuous conduct with one's own *mother* and others. In the Oedipus Complex, the son had *no* idea that he was consorting with his mother. Though the commentators are silent, I have always maintained that the reference is *not* to actual mother-and-son, but, to instances in which an old father with son by first wife, marries a young woman as second wife who is likely to carry on intrigues with son, per-adventure of the same age as hers. Other combinations have also to wait for being examined and studied in any detailed manner.

Strictly speaking, it seems to me that dire destiny seems impossible to be hood winked, duped, or circumvented in any manner. What the moving Finger has written must be gradually unfolded in the lives of men and mice, big and small, the magnificent and the insignificant, prince and the peasant, the persecutor and the persecuted, and so on and so forth endlessly.

The Poet uttered a profound Truth when he wrote that human tears and prayers would neither wash off nor cancel a single syllable written by the Moving Finger. It is a familiar phenomenon that persons born lucky and prosperous in life *deny* the operation of destiny and determinism.

On the contrary, persons who are ill-fated, un-lucky, degraded and downtrodden in life loudly lament and blame "Destiny".

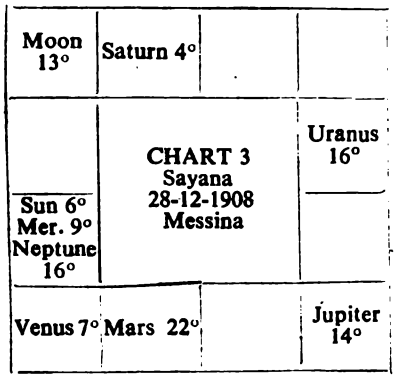
Some silently suffer. Others gloat over their crimes and crimi-

*(Continued on page 34)*

that of the horoscope of an earthquake which ran along the course of the river Ganges in India, along the line Jamalpur, Patna, Gaya, Benares, Darjeeling, Agra, Mirzapur, Calcutta, on January 15, 1934. The severest shock was felt at Calcutta at 2.45 p.m. 2,100 people were killed, and 10,000 injured.

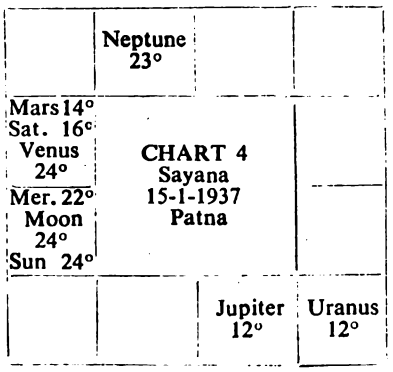
Note the opposition of Uranus and Jupiter across the equinoctial signs, squared by the satellitium from Capricorn. It was when the Moon conjoined the Sun on this occasion that the strain became intolerable. It is perhaps worth noting that although this earthquake occurred at the date of the New Moon, there was no eclipse of the Sun on account of the fact that the Moon's latitude exceeded 2 degrees. The Moon did, however, definitely mark the date when an earthquake would occur, and did!

Let us now glance at the horoscope of an earthquake which occurred in China a few days later, namely at Shansi, Kansu, Honan, Chehli, on January 21, 1934. The number of casualties is not known, but is believed to have been extremely heavy. The horoscope in question is Chart 3.




Note the extraordinary satellitium of planets grouped in Aquarius. And note, too, that it was when the Moon began to conjoin Uranus and to oppose Jupiter (in China's sign of Libra) across the equinoctial signs, the bell began to toll for the victims!

The horoscope of Chart 4 is that of the earthquake which occurred at Abruzzi, in Italy, on January 13, 1915, causing 24,000 casualties. The satellitium in Capricorn, opposed by Neptune from Cancer, will be noted. It was when the Moon opposed Saturn that the overloading occurred.




For those readers who desire more data for research, the following are a few more dates on which earthquakes occurred:

1. At Long Beach, California, on March 11, 1933.
2. At Martinique, on May 8, 1903. Casualties: 30,000 killed.
3. At Tokio and Yokohama, on September 1, 1923. Casualties: 100,000 killed.
4. At Salmas, Persia, on May 6, 1930. Casualties: 3,000 killed.
5. At Naples and in Southern Italy, on July 13, 1930. Casualties: 1475 killed.
6. At New Zealand, on February 3, 1931. Casualties: 260 killed.
7. At Nicaragua, on March 31, 1932. Casualties: 1,000 killed.
8. In Japan, on March 3, 1933. Casualties: 2,000 killed.
9. At Chengtu, Northern Szechuan (Interior of China). Casualties: 5,000 killed.

## AN ASTROLOGICAL ANALYSIS OF ABNORMALITIES

*(Continued from page 28)*

inal behaviorism. Yet others endeavour to justify and rationalise their abnormal behaviour. And there are a large number who believe in a facile, easy-going, lotus-eating manner, that He is a Good Fellow and everything would be right in the end.

That is why Vedanta has counselled *prayerful* living of life, with faith and devotion to God.

Here is a remarkable confession with which the present discussion may well conclude. I know what is correct conduct, but, I do not act in that line. I know, again, what is sinful conduct. But, I do not refrain from it. Let this alone. In the last analysis, I do things just as directed by the Supreme Lord immanent in my heart. (Janami Dharmam-na-cha-me-pravrittih-Janami-a-dharmam-na-cha-me-nivrittih—Kenapi-Devena-hridi-stthitena-yatha-niyuktosmi-tatha karomi). This seems the only correct explanation of all behavior-*normal* and *abnormal*. I convey my warmest gratitude and thanks to Dr. B. V. Raman for having afforded me the present opportunity to record my thoughts on an astrological analysis of abnormalities in human conduct and behaviour.

## KARMA, REINCARNATION AND MODERN SCIENCE

*(Continued from page 32)*

from the plane in which science functions. What is called causation in science is termed *Karma* in religion; that is all. Reincarnation is the orderly evolution of the species within this scheme of causation. Astrology is only the science of the orderly progression in this world as a unified evolution. And all the three points are accepted within modern science.

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**According to Swami Vivekananda: 'That society is the greatest, were the highest truths become practical. If a society fails to adjust itself to the noblest aspirations of human life, it degenerates in to a state where men would only have creature-comforts and never rise above them.**

# The Dasa Systems

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IN the computation of the 'Dasas' for the planets in predictive astrology, there is a variety of methods. In the 120-years' system (Vimshottari), we begin with the constellation called Krittika to which we assign the Sun. This planet is followed by four of his friends and four of his enemies†. In the 116-years' system (Shodashottari), the first constellation happens to be Pushyami, while Ardra has this place in the 108-years' (Ashtottari) system. A second form of the 108-years' system begins with Krittika. The period of 124 years commences with Anuradha, that of a century with Revati, that of 84 with Swati, that of 72 with Mula, that of 60 with Asvini, and that of 36 with Sravana. Of these the most popular systems are those of 120 years and of 108 years which start with Krittika and Ardra. Why should we begin with these constellations? The 120-years' system commences with Krittika and we know that at one time this constellation rose exactly in the East at the commencement of the year. But with Varahamihira, we begin our count with Asvini. Should we change the system to Asvini? Before we answer this question satisfactorily, let us turn to the old literature and find out the nature and meaning of the data available.

A constellation is called Nakshatra in Sanskrit. The Satapatha explains this word by a legend to mean that which has no power (II. i.2, 18-19). Yaska derives it from a root meaning 'to obtain' (III-20). The Taittiriya Brahmana interprets it as the guardian of the night (I. V. 2-5) and it is accepted by Aufrecht and Weber. It is a guardian that has a sway over night; and the night has always collided with the symbol of the primeaval waters, with the myth of birth. Nakshatra has something primeaval and primordial in it which takes it back to the birth of an organism.



We frequently come across the word Nakshatra in the Rig Veda and in many places it is used of the Sun (VI. 67-6; VII. 81-2; X. 88-13). The Moon is said to be in the proximity of the Nakshatras (X. 85-2). We also come across the stars Tishya (V. 54-13; X. 64-8), Agha and Arjun (X. 85-13), Revati and Punarvasu (X. 19-1). We are explicitly told of thirty-four lunar mansions (I. 162-18; X. 55-3). The Taittiriya Aranyaka speaks of seven suns (I. 7) and the number thirty-four in all probability includes these seven also. The Taittiriya Samhita (IV. iv. 10) speaks of thirty-three constellations, but provides us with a list of only twenty-seven. The Maitrayani Samhita gives twenty-eight lunar mansions (II. XIII. 20). The Atharva Veda (VI.110.ii) speaks of Jyeshthaghni and Vicritan as though they are in close unity. Amongst the stars suitable for Agnyadhana the various Samhitas also speak of Revati and Krittika (A. V. IX. 7. iii), Rohini, Phalgunis and Hasta (M. S. I. 6. ix), Punarvasu (T. B. I. 1. ii—viii), and Mrigasirsha and Citra (S. B. II. i. 2. 1), and Anuradha (K. S. VIII. 15).

Most of these accounts have the lists of the constellations attached to them; and invariably these lists begin with Krittika. Thus in Taittiriya Samhita we begin with Krittika; after the two Phalgunis we read of Anuradha, Rohini, Vicritan, Ashadhas, Srona, Sravishthas; and then the remaining six stars. The Maitrayani Samhita reads Krittika, Rohini, Invaga, Bahu, Punarvasu; and then the six stars upto Citra followed by Nishtya, Visakha, Anuradha, Jyestha, Mula, Ashadha, Abhijit, Srona; and then the remaining upto Bharani.

These lists are unanimous in commencing their count with Krittika; and Krittika, we know, played an important part in some of the rituals that heralded the beginning of the year. A similar importance was also attributed to Mrigasirsha and Tishya. Yet in the Samhitas we begin our count with Krittika; and for various reasons we may be asked to accept the same starting point even in the predictive side. Here we have to recognise the fact that each constellation is referred to its specific deity. Thus we get the following ruling deities from two Samhitas of Yajur Veda.

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†Of course, Budha is not his enemy.

# Kalidasa and Fatalism

By V. VENKATA KRISHNA RAO, M.A., B.Ed.

KALIDASA has been accused of not being helpful in any way in solving the problems of life and destiny, by one of the greatest of the Western sympathetic critics, *Arthur Berriedale Keith* who remarks "Admirable as is Kalidasa's work, it would be unjust to ignore the fact that in his dramas as in his epics, he shows no interest in the problems of life and destiny" (p. 160—Samskrit Drama). Is this criticism just? We will try to show that Kalidasa was a poet whose feet were firmly planted in the ground below him; he taught humanity the proper way in this world so that we might deserve the rewards of this world and those of the next world also. The common man, as a result of a misinterpretation of our Vedanta, abjectly resigns himself almost blindly to fate and thinks with Shakespeare's King Lear:

As flies to wanton boys
Are we to the Gods, they kill us for their sport.

The burden of our literature and philosophy, as reflected in Valmiki, Kalidasa and other interpreters of our philosophy, is to show that there must be proper co-ordination between life and destiny.

Man exhibits a tendency to turn fatalist all the world over. Bhartrhari narrates an interesting story of a famished and dying snake, unable even to move, which luckily ate a mouse and moved out by the very path that mouse had prepared in its search for food! But this fatalism deprives us of our initiative. This represents one extreme view as against which there is the view of Prometheus who believes he could overcome fate and make an end of all suffering. There is a natural fire in man which declines to accept defeat In this fire fanned by the poet till it flames, is the secret of our delight in a tragic drama. Both these extreme views are amply represented in our philosophy. Karna, Kamsa, Duryodhana and others tried in vain to circumvent fate. The golden mean between these two is the correct attitude of our Vedanta. The Hitopadesa sloka admirably puts forth this stand:

अरक्षितं तिष्ठति दैवरक्षितं सुरक्षितं दैवहतं
विनश्यति।
जीवत्यनाथोऽपि वने विसर्जितः कृतप्रयत्नोऽपि
गृहे न जीवति॥

Though world forsaken, something protected by God survives; well-protected, a thing might perish if forsaken by God. A destitute in the forest may thrive while the one protected properly in the house may succumb. To change the metaphor, divine dispensation and human effort are like two properly co-ordinated wheels of the same chariot; human progress must be secured only with the grace of divinity. When correctly understood, divinity or destiny is only the manifestation of our actions in our previous lives according to the testimony of the Sage Yajnavalkya I. 349. We make or mar our destiny. We are the architects of our own fortunes and we have to blame ourselves if in any particular case, our plans miscarry.

On the other hand, we very often appropriate all the credit if we happen to be successful, and decry fate when our efforts go awry. Sri Harsa, the Emperor-Dramatist even suggests that destiny will even go out of its way to help us if we properly look up to it in our peril:

द्वीपादन्यस्मादपि मध्यादपि जलनिधेर्दिङ्मोऽस्यन्तात्।
आनीय झटिति घटयति विधिरभिमतमभिमुखीभूतः॥—*Ratnavali I.* 7

Even from another continent, even from the middle of an ocean, nay from even the ends of the quarters, destiny, if only made favourable, unites one thing with another quite unexpectedly. The problem of Prometheus is there in every age and clime and for every person. With a divine origin, actuated by humanitarian motives, he brings fire to the earth; an adverse fate dogs him binding him in the beginning but in the end he regains his freedom through his own efforts. This is also the sum and substance of our Vedanta which also declares that all men possess divine sparks and characteristics, though we do not know how to make proper use of them. Shelley teaches us to face destiny boldly and squarely, though not defiantly. Man must ride and God must hold the reins as the proverb puts it. The Latin proverb *Nisi dominus frustra*—unless the Lord builds it, those that labour build in vain—emphasises this same truth.

Our two epics exhibit the two sides of this universal moral coin which never becomes uncurrent with the changing governments and times. With the mightiest army and the best generals of the day, Duryodhana defied fate which in its personified form as Sri Krishna had leagued Himself with the Pandavas. With monkeys, bears and other subhuman animals as his allies, Rama managed to defeat the mightiest king with the mightiest superhuman (but asuri sampat) entrenched in a most impregnable island fort. The central message in Kalidasa's works is also the same: to quote his sloka in the central act (IV. 2) of his best drama:

यात्येकतोऽस्तशिखरं पतिरोषधीनामाविष्कृतोऽरुण
पुरस्सर एकतोऽर्कः।

तेजोद्वयस्य युगपद्व्यसनोदयाभ्यां लोको
नियम्यत इवात्मदशान्तरेषु ।

Chandra, the Lord of the most potent medicinal herbs, some of which can revive even dead persons, has himself to go to the setting mountain or to die; the sun, but imperfectly equipped with a legless charioteer and a one-wheeled chariot, rises up at the same time in the sky on the other side! Proper co-ordination of Purusakara or human effort blessed by Daiva or destiny is suggested in every work of the *Kavisarvabhauma*. Heaven always waits in readiness to reward the virtuous actions of man in this world. Pururava's virtue was rewarded by heaven (in Urvasi's guise) voluntarily dedicating itself heart and soul in his devoted service. Heaven typified by Urvasi has become disgusted with the stifling atmosphere there: it must come to the earth, the *Karmabhumi* to work out its salvation and meet its haven. The gods in heaven are too ready to properly reward human endeavour:

प्रथमोपकृतं मरुत्वतः प्रतिपत्य लघुमन्यते
भवान् ।
गणयत्यपदानविस्मितः भवतः सोऽपि न
सात्त्विक्यागुणान् ॥—*Sak. VII.* 1

They will only put the devotion of man to the severest test and satisfy themselves about its genuineness first. Divine Isvara reckoned Himself as the only fitting reward for Parvati's sincere devotion typifying well-directed human effort. As long as it was misguided by Kama, it was mercilessly rejected. Magha emphasised such co-ordination in II. 86.

नालम्बते दैष्टिकतां न निषीदति पौरुषे ।
क्षान्दार्यौ सत्कविरिव द्वयं विद्वानपेक्षते ॥

Sri Harsa, the poet in his Naisadhiya XI. 55 also declared similarly that when destiny is averse, human effort is frustrated:

दैवे निरुन्धति निबन्धनतां वहन्ति हन्त
प्रयासपरुषाणि न पौरुषाणि.

The Aitareya Brahmana (Hariscandropakhyana) had long ago proclaimed this lesson of human endeavour when it said:

आस्ते भग आसीनस्योर्ध्वस्तिष्ठति तिष्ठतः ।
शेते विपद्यमानस्य चराति चरतो भगः ॥

Our hairsplitting, quibbling philosophers might disagree sharply on all other technical details, but on this essential point of subserviency to divine dispensation, all of them wonderfully agree. Sri Samkara in his Bhajagovinda dedicated himself to divine service. Sri Vedanta Desika sincerely prayed:

न्यस्य त्वत्पादपद्मे निजभरमतुलं निर्भरं
निर्भयोऽस्मि

Sri Madhva in his Dvadasastotra advised us to do the right thing trusting in God:

कुरु भुंक्ष्व च कर्म निजं नियतं हरिपाद
विनम्रधिया सततम्

Perhaps Keith was worried by not finding any tragedy of the type of Othello or Hamlet in Samskrit literature. The theory of transmigration and the Law of Karma which have become ingrained in the soil of India for many a millenium now, preclude the possibility of the conception of such tragedies. The very conception of literature in India is absolutely different from the realistic outlook sponsored in the West. Our literature has got to reflect the ideas and ideals of our religion and can never afford to stop with the contemporary world around us in this life only. Virtue or vice must have its first reward if not today in this life, at least in the next life when only the drama can be said to have reached its denonement. Our life is the result of a past and is itself the cause of a future existence to be determined or shaped by the present. If a Hamlet were conceived or nurtured in an Indian brain, it would have completely altered the conclusion of the story by either introducing some teacher to advise him properly or by rejuvenating the old Hamlet with the aid of supernatural elements. The genius of the Indian poets lay in the fact that they managed their plots dexterously by avoiding tragedies at the end as they were forbidden. Throughout tragic situations were depicted from the beginning towards almost the end. Who can deny that Sakuntala's repudiation in V act is a heart-rending tragedy? The mainsprings of our classical literature, the two immortal epics, were tragedies, in fact the earliest and the most thorough-going tragedies the world has ever produced. If Kalidasa, Bana, Sri Harsa, Bhavabhuti and others have avoided a tragic ending with the aid of supernatural devices, there is the unique Svapnavasavadatta of Bhasa where without supernatural aid, the tragedy has been, at the last second, converted into a comedy.

How and why does this supernatural aid come in? Valmiki answers यदृच्छया. It may appear that the superhuman aid is completely fortuitous; but it has an inner purpose. The Vedanta suggests the only possible satisfactory solution when it declares that this is but the just reward deserved by our actions in our past lives. A kind and just God waits at the corner as a seemingly disinterested *saksi* or spectator, allowing every one of us a sporting chance to work our way up to Him from where we have come and into whom we ultimately merge. If necessary and expedient, God even lends His helping hand in His merciful bounty; our duty is to deserve and desire for His grace. The Vedanta amply emphasises the importance of a Guru who turns our attention inward:

| *Stars* | *Taittiriya Samhita* | *Omissions and additions in Maitrayani Samhita* |
|---|---|---|
| 1. Krittika | Agni | |
| 2. Rohini | Prajapati | |
| 3. Mrigasirsha | Soma | * Omitted. But No. 28. |
| 4. Ardra | Rudra | * Omitted. But No. 29. |
| 5. Punarvasu | Aditi | |
| 6. Tishya | Bribaspati | |
| 7. Aslesha | Sarpa | |
| 8. Magha | Pitars | |
| 9. P. Phalguni | Aryaman | Bhaga |
| 10. U. Phalguni | Bhaga | Aryaman |
| 11. Hasta | Savitar | |
| 12. Citra | Indra | Tvashtar |
| 13. Swati | Vayu | * Omitted. But No. 30. |
| 14. Visakha | Indragni | |
| 15. Anuradha | Mitra | |
| 16. Rohini | Indra | * Omitted. But No. 31. |
| 17. Vicritan | Pitars | * Omitted. But No. 32. |
| 18. P. Ashadha | Apah | |
| 19. U. Ashadha | Visve Devas | |
| 20. Srona | Vishnu | |
| 21. Sravishtha | Vasus | |
| 22. Satabhisha | Indra | |
| 23. P. Proshthapada | Aja Ekapad | Ahir Budhya |
| 24. U. Proshthapada | Ahir Budhya | Aja Ekapad. |
| 25. Revati | Pushan | |
| 26. Asvayujan | Asvins | |
| 27. Apabharani | Yama | |
| 28. Anagva | | Maruts. |
| 29. Bahu | | Rudra |
| 30. Nishtya | | Vayu |
| 31. Jyestha | | Varuna |
| 32. Mula | | Nirriti |
| 33 Abhijit | | Brahma |
| 34. Brahmana | | Soma |

The other seven that are mentioned in the Rig Veda and in the Taittiriya Samhita may be the seven planets, or the seven stars known as Agastya, Vyadhav, Agni, Brahma, Prajapati, Apamvatsa and Apasa.

Have these deities anything in common with the planets assigned to the various constellations? There cannot be any such similarity for the planets are not the same as the ruling deities. If so, wherefrom did they derive the relationship of a star to a planet? Having resolved that the planets are to be enumerated in a particular way, the Seers of old must have felt it incumbent on them to begin with the very first star. A star is the first if it is seen to rise with the equinoxes, if its appearance coincides with the 'Samvatsara ishti'. As such the count may have begun with Krittika by those who held fast to the tradition of Yajur Veda. And we know that Agni is the presiding deity of Krittika, as Yama is that of Bharani. And we know that in later times Varahamihira carried out a reform in the light of the observations made by him and that he counted with Asvini and ended with Revati. If we were to rely on the precession of the equinoxes as providing the rationale here, we may have to begin now with Uttara Bhadrapada, and not with Krittika. But whether we are entitled to do so depends on two problems. In the first instance, Parasara gives a variety of Dasa systems; and only three begin with Krittika. This implies that the relation of a planet to a constellation is not based on the movement of the equinoxes. In the second instance, we can compute the Dasas of the 120-years' cycle commencing with Uttara Bhadrapada, but we get satisfactory results only in a few cases. This implies that there is some truth in what we said about the relation of the equinoxes to the cycle of planetary periods. There is some agreement somewhere; and this we are not able to fathom completely.

However, let us look at the presiding deities: Agni, Savitar, Bhaga and Aryaman are all forms of the Sun. Can we then treat the constellations of Krittika, Purva Phalguni, Uttara Phalguni, Hasta and Revati as expressive of the period of the Sun? I am afraid, we cannot. Further, how is it that astrologers like Varahmihira have not taken to any of the Dasa systems that are popular today? Is it because they were beset by the same difficulties we outlined above? Inspite of all these difficulties, the 120-years' system has acquired a great popularity in our country; and it agrees very well in a great many cases. Purely on empirical considerations, I am tempted to subscribe to it. Parasara recognises only the 120-years' system and the 108-years' system amongst the Dasas that can be calculated on the basis of the constellations through which the Moon is taken to pass (I. 35.235). Of the two, the former seems to be recommended because of the minute accuracy that it offers in dating the events (I. 36.2–4).

| | | | |
|---|---|---|---|
| Moon 7° | Rahu 22° | Guru 23 | |
| | CHART I | | Sukra 29½° |
| Sani 2° Lagna 12° | | Kethu 22° | Sun 3° Mars 26° Mer. 29° |

*(Continued on page 45)*

तमेव शरणंगच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्ति स्थानं प्राप्स्यसि
शाश्वतम् ।

Such Gurus, 'Visvamitras' or friends of humanity are always around us and we will be fortunate if we recognise them and serve them. But their ways are mysterious and there is no knowing when they will come. Rama in the Ramayana meets with two of them, Visvamitra and Hanuman, at most critical moments and derives the utmost benefit from them. Another benevolent Sage Rsyasrnga was responsible for ushering Rama into this world. But evil geniuses with wonderful potentialities for mischief also cross our path equally यदृच्छया, unexpectedly. Manthara andSurpanakha do so and all these five personalities, in Valmiki's language, cross in, यदृच्छया unexpectedly. As regards the latter part of the question, Murari's sloka (I.5) supplies the answer:

यान्ति न्यायप्रवृत्तस्य तिर्यञ्चोऽपि सहायताम् ।
अपन्थानं तु गच्छन्तं सोदरोपि विमुञ्चति ।

Even beings of the subhuman species come to the aid of a person treading the righteous path (Rama); even the brother (Vibhisana) deserts the person treading the unrighteous path (Ravana).

Kalidasa refers to such 'Visvamitras' who though unbidden, come to the rescue of forsaken humanity. Kanva rescues the baby forsaken by her parents and protected by *Sakunta* birds in a forest. Valmiki hears the cry of Sita in despair and protects her just as his heart had melted in sympathy for the bird shot by a hunter. Though divine, Kanva in Sakuntala I act cannot divine exactly how adverse destiny will overtake her and land her in peril. He goes away on a pilgrimage to avert her adverse destiny, but destiny chooses that very occasion to throw her into Dusyanta's arms. Fortunately, the आहुति (Sakuntala) falls into the pavaka (Dusyanta) though the Yajamana (Kanva) was धूमाकुलितदृष्टि; but before the sage could return, even before Dusyanta could reach his capital in 1½ days' time, the man of evil destiny, Durvasa crosses her path, and the order to escort her to the palace is not even uttered. Sakuntala is clean forgotten. To add to her cup of misery, Kanva happens to return on a *purnima* night; the next morning on which he sends her to her husband's happens to be a प्रतिपद् most inauspicious for starting on a journey and she is unwittingly sent to her doom. But fortunately for her, in a mysterious way the fatal ring has been swallowed by a fish and a fisherman's research unexpectedly comes to her rescue. She is remembered but Dusyanta is at his wit's end; he curses himself for having driven her to certain destruction. But the most pleasant surprise awaits him: he is lifted up to heaven to be reunited with his child and wife!

Trust in God, tread the righteous path and allow heaven's

*(Continued on page 52)*

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## THE DASA SYSTEMS

*(Continued from page 42)*

I will present my difficulties in the 120-years' system which I endorse and value as the best available system. I present a few horoscopes and explain my difficulties. The first chart is that of a young man who had a smooth career till the middle of 1949. From the beginning of June 1949 he had the Sun's subperiod in the major period of Mercury. He was married in February 1947. Early in January 1950 he gave up his studies, ran away from home, developed an inferiority complex, and continues to complain against all his relations, paternal and maternal alike. Since the beginning of 1952 there has been some change for the better; but his hatred towards the father remains. I do not know how Mercury can give such results, even granting that he is a malefic. This person is very intelligent and easy-go-lucky. He had been very much attached to his father in his childhood; and now he is estranged with the result that he has been giving the maximum of worry to his father, mother, brothers and sisters.

| | | | |
|---|---|---|---|
| | Mars 13<br>Guru 13 | Rahu 15<br>Lagna 19 | Sun 19<br>Venus 21<br>Mer. 12 |
| Moon 11 | CHART II | | |
| | Sani 21<br>Kethu 15 | | |

Take the second chart. It is that of a young man who is very intelligent and sober, and who is devoted to his father and mother. He is married and has a daughter. Early in February 1945, he began the major period of Rahu. By the end of the same year he went off his head, and turned against his father. By about 1947 he returned to normal. There are frequent fits of eccentricity; and at present he is again thinking of remaining away from his father. He does not want to stay at home, does not want even a pie from his father's earnings, does not want to tolerate his father. He feels that his father exercises undue authority over him. I am unable to account for all this in Rahu's period.

Consider the first chart. If I can compute the Dasas commencing with Uttara Bhadrapada, in the first chart I find that the major period of Mars began on 1943/12-20 and that the major period of Rahu commenced on 1950/12-20. Here I

may find some plausible clue, but I am not completely satisfied with it when I have to consider the aspect of Mars to Rahu. If I can follow 108-years' cycle, I find here that the major period of Venus began on 1938/3-21 ; and that the sub-period of Saturn here began on 1951/4-1 ending on 1953/3-11. Here I find a greater possibility for the existing state of things.

| | | | |
|---|---|---|---|
| | Mars 26 | | Rahu 19 |
| Guru 25 | CHART III | | |
| Kethu 19 | Sani 1 | Mer. 6<br>Moon 11 | Sun 22<br>Venus 11 |

The third chart explains my problem still further. He is a born imbecile. There is a touch of idiocy in him; and his is a pathetic case. He had Rahu's period till 1933/1-6 and matters did not improve even in Guru. Computing from Uttara Bhadrapada, I find that his Kethu's period was over by 1931/5-6, and that he had the period of Venus till last May. Now he is having the period of Venus. He cannot speak properly and his mental faculties are under-developed, if not undeveloped. I believe the periods of Kethu, Sukra and Sun are able to explain this phenomenon quite correctly.

Though I have applied the 108-years' cycle for the first chart, I can apply it only here; for according to Parasara, this system is applicable only when Rahu is in a square or trine to the lord of the ascendant. This condition is fulfilled only in the case of the third chart. Here on this system the period of Mars extends upto 1932/1-21 followed by that of Mercury. The conjunction of Mercury and Moon aspected by Mars, and the interposition of Mercury and Venus, do not satisfactorily explain the present unfortunate state of affairs.

Let us see whether we can apply the 120-years' cycle in any one of these cases. Parasara's principle in determining the question of the applicability of this system is contained in the line: " Krishne tu ravi horayan, Chandra hora gate sithe " (I. 35. 13).

Here are two alternatives:— (i) one born in the dark fortnight and in the 'hora' of the Sun; and (ii) one born in the bright fortnight and in the 'hora' of the Moon. Only in these two cases can we have the 120-years' cycle. The first chart presents the dark fortnight and the 'hora' of the Sun; and here I have explained my doubts inasmuch as the present period of Mercury is perplexing. I can then take my computation and have an approximation to the actual facts. The second chart presents the dark fortnight and the 'hora' of the Sun ; and here too my difficulty remains. In both these cases I cannot take the 108-years' cycle ; nor can I commence with Krittika for computing the Dasas. In the third chart, we have the bright fortnight and the 'hora' of the Moon ; and my difficulty is there. Thus in all these cases, I can take only the 120-years' cycle, and I cannot begin with Krittika for computing the Dasas.

I will strengthen my argument by a consideration of the fourth chart. Here only the 120-years' system can be applied ; and the usual computation tells me that he had the major period of Jupiter from 1935/8-19. In the sub-period of Saturn during the major period of Saturn, he breathed his last. He had a heart complaint for a very long time though he did not die of it. Observe the position of Mercury in the twelfth along with Jupiter. He lost his first wife early in 1935 ; and this would make the sub-period of Mars in the major period of Rahu responsible for this. As against this analysis, take my computation. He had the major period of Saturn upto 1928/5-2 ; and it is after this that the heart complaint began. He lost his first wife during the sub-period of the Moon in the major period of Mercury. Observe their positions and associations. He was remarried and had an only son during the sub-period of Rahu. He died in the last sub-period of Kethu ; observe the positions of Kethu and Mercury.

| | | | |
|---|---|---|---|
| | | Sun 28 | Mer. 11<br>Venus 29½<br>Jup. 17 |
| Rahu 25½ | CHART IV | | Mars 2<br>Lagna 9 |
| | | | Kethu 25½<br>Moon 28½ |
| | | Sani 9 | |

These considerations lead me to think that we may have to re-examine the whole basis of our Dasa system, and that we have to understand the principle that relates a planet to a constellation. It is with the hope of finding out this principle or of enabling others to find it out that in the earlier part of this paper I entered into the vedic origins of our constellations. I have only put forward a suggestion, and I know that the computation I have explained may not work smoothly and satisfactorily in all cases. It is only to pave the way for a free and frank enquiry that I have expressed my doubts and tried to substantiate my doubts with reference to four typical horoscopes.

# A Novel Method of Progression

By L. NARAIN RAO, M.A.

**Jataka Varshagati**

THE question of giving a unique method of progressing the horoscope, original in conception and presentation, had been long engaging my thought and I have now been able to formulate a method, which I may be permitted to call my own. It has been found by me to be practicable in its application to various horoscopes and I leave it to my learned readers to study it closely and apply it in practice.

2. The clue to my method of progression lies in the answer to the question, "Is the horoscope of birth fixed for ever or does it change every year, with the anniversary of the date of birth?" The answer is that the birth chart only indicates certain natural imbibed and derived propensities, which with the changing planetary circumstances and other varying influences would alter considerably, though not entirely, the initial indications of the radix. Thus the annual progressed chart and the radix should combinedly indicate the good or bad that has to befall the native at a particular time in life. For, an effect which is not inherent in the natal or birth chart cannot be achieved by mere progression.

3. In this dynamic cosmos, and in the solar system to which we belong, everything is shifting and moving: nothing is 'static' or fixed or permanent. Even in motion, nothing is uniformly moving but fluctuating endlessly and for ever. The only factor which may be taken as *fairly* constant is the length of the sidereal year, the length of which is 365. 2563744...mean solar days, approximately. This can be taken as the unit of time for measurement of the span of human existence, which unit is familiarly called the 'year'.

4. Though the Sun comes to the same previous position after the length of the said unit of time, the other planets, except the slow-moving ones, would have changed much and the revised chart giving the new positions is taken by the system of progression given in books like 'Tajik" for prognostications of that year or the 'Varshaphal'. In the course of the year of reference also, the planets move from one to the other sign of the zodiac, with the result that long time predictions could hardly be based on this annual chart unless with the aid of other factors.

5. In the system, I am proposing in the following paragraphs, I have taken the Sun's sidereal period as the unit of reference and for the change or rate of progression of the planets, I am basing them on the number of years taken by a planet to reach the same position *with reference to the Sun* as it originally held at the time of birth: How is the latter figure got?

6. The times taken by the planets to join the Sun *at or near the point* once again are as follows:—

**TABLE I**

| *Planet* | *Period in days* | *Close approximation in years* |
|---|---|---|
| Mars | 28857·6387 | 79 years |
| Mercury | 16802·2347 | 46 ,, |
| Jupiter | 30315·1930 | 83 ,, |
| Venus | 2919·58 | 8 ,, |
| Saturn | 21551·237 | 59 ,, |
| Moon | 6939·68792 | 19 ,, |
| Rahu and Kethu | 33966·97385 | 93 ,, |

These periods, in other words, give the times after which the respective planets, starting with the Sun, after forming conjunctions with the Sun at various parts of the zodiac, according to their synodic periods, join the Sun once again *at or near* the point, where they originally stood. It may, therefore, be clear that the annual change or rate of progression for one year would be in signs, 12/N, where N is the number of years, as stated above, or more accurately

$$\frac{12 \times 365.2563744}{\text{Period in days above.}}$$

These annual rates have been worked out for the concurrence of my readers:—

**TABLE II**

| *Planet* | *Annual rate in signs* |
|---|---|
| Mars ... | .151886 |
| Mercury ... | .260863 |
| Jupiter ... | .144593 |
| Venus ... | 1·501269 |
| Saturn ... | .203379 |
| Moon ... | 631596 |
| Rahu & Kethu ... | -.129039 |

(*N.B.*—It is needless for me to remind my learned readers about the regressive or backward motion of the Lunar Nodes).

7. With this much of preliminary information, we may be able to proceed with the illustration and application of the principles of this method. Find out the number of years past on the anniversary of the birth date. Note this number and calculate the amount of progression of each planet for the number of years past and add the total progression to the original or radix position, converted into signs and decimals of a sign. The result will be the progressed position of the various planets. Care should be taken to subtract the total amount of progression from the radix position, in the case of the Lunar Nodes—Rahu and Kethu.

It will be seen that in the case of Mercury and Venus, they may happen to occupy all positions

with reference to the Sun in the progressed chart. The principle of maximum elongation in their case in the geocentric conception, need not necessarily hold good here. This may be evident from the fact that when a planet's vargas are employed, we find the planet occupying all positions with reference to the Sun, for in the Varga analysis, each varga is a sign and the planet need not necessarily occupy only nearer positions from the Sun.

There is no progressed position of Sun, as his position is the basis of the annual progression system and hence always considered same as that occupied at birth.

### Progressed Lagna

8. The question now left for consideration is whether the original lagna itself is to be taken for the purpose or whether the lagna calculated for the time when the Sun actually comes to the same Nirayana longitude, he occupied at the time of birth. The latter is the more correct one. The Sun's motion in longitude is contributed by its own mean motion as well as by the "Equation of Centre" correction, which depends upon the apse-line of the earth's orbit and the eccentricity of the orbit. But the apses having a very negligibly small motion, the change in the equation of centre is bound to be very negligible, if not insignificant. Thus for all practical purposes, it may be taken that the anniversary of birth recurs after 365 days, 6 hours, 9 minutes 10·7 seconds approximately or 365 days, 15 ghatikas, 22·94 vighatis. Therefore to find out when the anniversary of birth falls, we have simply to multiply the odd days, *viz.*, 1 day, 15 ghatis, 22·94 vighatis by the number of years past and after excluding the exact number of weeks, add the odd days, etc., to the birth week-day, ghatikas and vighatikas. The result will be the exact time of the birth anniversary. From this it will not be a very difficult task to work out the ascendant at that instant for the place of birth.

9. For the convenience of the readers, I am adding an abridged table.

**TABLE III**

| *No. of years past* | *Days* | *Ghati* | *Vighat* |
|---|---|---|---|
| 1 | 1 | 15 | 23 |
| 2 | 2 | 30 | 46 |
| 3 | 3 | 46 | 9 |
| 4 | 5 | 1 | 32 |
| 5 | 6 | 16 | 55 |
| 6 | 0 | 32 | 18 |
| 7 | 1 | 47 | 41 |
| 8 | 3 | 3 | 4 |
| 9 | 4 | 18 | 26 |
| 10 | 5 | 33 | 49 |
| 20 | 4 | 7 | 39 |
| 30 | 2 | 41 | 28 |
| 40 | 1 | 15 | 18 |
| 50 | 6 | 49 | 7 |
| 60 | 5 | 22 | 56 |
| 70 | 3 | 56 | 46 |
| 80 | 2 | 30 | 35 |
| 90 | 1 | 4 | 25 |
| 100 | 6 | 38 | 14 |
| 110 | 5 | 12 | 3 |
| 120 | 3 | 45 | 53 |

(These figures should be merely added to the birth lagna in signs and its decimals).

10. I shall presently illustrate this method by taking a fitting example :—

*Data* :—Native born on a Sunday, 9th June 1907 at 23 ghatikas 1 vighati from local true sunrise at Latitude 10°-47′ N.

*Question* :—Required the progressed positions for 46th year birth anniversary.

*Procedure* :—Here the number of past years is 45, and the geocentric Nirayana positions at the time of birth—all reduced to signs and decimals of a sign are as follows:—

| | | |
|---|---|---|
| Sun | ... | 1.832 |
| Moon | ... | 1.149 |
| Mars | ... | 8.874 |
| Mercury | ... | 2.414 |
| Jupiter | ... | 2.732 |
| Venus | ... | 0.943 |
| Saturn | ... | 11.139 |
| Rahu | ... | 3.102 |
| Kethu | ... | 9.102 |

**TABLE IV**

Condensed Table of Oblique Ascensions of the Twelve signs in Ghatikas and Vighatikas from 0° to 35° North Latitude.

| | Mesh | Vrish | Mithu | Karka | Simha | Kanya | Tula | Vris | Dhan | Makar | Kumbh | Meena |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 0 | 4-53 | 5-17 | 5-25 | 5- 5 | 4-43 | 4-37 | 4-53 | 5-17 | 5-25 | 5- 5 | 4-43 | 4-37 |
| 5 | 4-44 | 5-12 | 5-27 | 5-12 | 4-53 | 4-47 | 5- 2 | 5-22 | 5-23 | 4-58 | 4-33 | 4-27 |
| 10 | 4-35 | 5- 7 | 5-28 | 5-19 | 5- 2 | 4-57 | 5-11 | 5-27 | 5-22 | 4-51 | 4-24 | 4-17 |
| 15 | 4-26 | 5- 2 | 5-30 | 5-26 | 5-13 | 5- 8 | 5-20 | 5-32 | 5-20 | 4-45 | 4-12 | 4- 6 |
| 20 | 4-16 | 4-56 | 5-33 | 5-34 | 5-24 | 5-20 | 5-30 | 5-38 | 5-17 | 4-36 | 4- 2 | 3-54 |
| 25 | 4- 4 | 4-51 | 5-35 | 5-44 | 5-37 | 5-31 | 5-42 | 5-43 | 5-15 | 4-26 | 3-50 | 3-42 |
| 30 | 3-54 | 4-44 | 5-37 | 5-53 | 5-49 | 5-45 | 5-52 | 5-50 | 5-13 | 4-17 | 3-37 | 3-29 |
| 35 | 3-41 | 4-38 | 5-39 | 6- 5 | 6- 3 | 6- 0 | 6- 5 | 5-56 | 5-11 | 4- 5 | 3-22 | 3-15 |

For intermediate latitudes, take by approximation (or standard almanacs may be consulted).

Those who do not want any great accuracy, may use the following table but they will be doing so at their own risk:—

**TABLE V**

| Years | Advance of Lagna in signs | Years | Advance of Lagna in signs |
|---|---|---|---|
| 1 | 3.0765 | 20 | 1.5293 |
| 2 | 6.1530 | 30 | 8.2940 |
| 3 | 9.2295 | 40 | 3.0586 |
| 4 | 0.3060 | 50 | 9.8233 |
| 5 | 3.3825 | 60 | 4.5880 |
| 6 | 6.4589 | 70 | 11.3526 |
| 7 | 9.5354 | 80 | 6.1173 |
| 8 | 0.6119 | 90 | 0.8819 |
| 9 | 3.6884 | 100 | 7.6466 |
| 10 | 6.7647 | 110 | 2.4112 |
| | | 120 | 9.1759 |

| | Moon | Mars | Mer. | Jupiter | Venus | Saturn | Rahu | Kethu |
|---|---|---|---|---|---|---|---|---|
| Birth | 1.149 | 8.874 | 2.414 | 2.732 | .943 | 11.139 | 3.102 | 9.102 |
| 40 Yrs. | 1.264 | 6.076 | 10.435 | 6.784 | .051 | 8.135 | −5.162 | −5.162 |
| 5 Yrs. | 3.158 | .759 | 1.304 | .723 | 7.506 | 1.017 | −.645 | −.645 |
| Total | 5.571 | 3.709 | 2.153 | 10.239 | 8.500 | 8.291 | 9.295 | 3.295 |

The second and the third lines have been taken from the Table II and added to the radix positions, when the progressed positions of the planets are obtained.

| Position of Lagna | D. | Gh. | Vi. |
|---|---|---|---|
| Birthday, ghatikas and vighatikas (Sunday taken as 1) | 1 | 23 | 1 |
| Change for 45 years past (1-15-22.94 x 45) after rejecting multiples of 7 in the days so obtained ... | 0 | 32 | 12 |
| | 1 | 55 | 13 |

Therefore the anniversary falls on a Sunday nearest to the 9th June at 55 ghati and 13 vighati from local sunrise. It falls on 8th June 1952. The ascendant at this time for latitude 10° 47′ N. and Sun's longitude, 54° 58′ should be calculated as follows:—

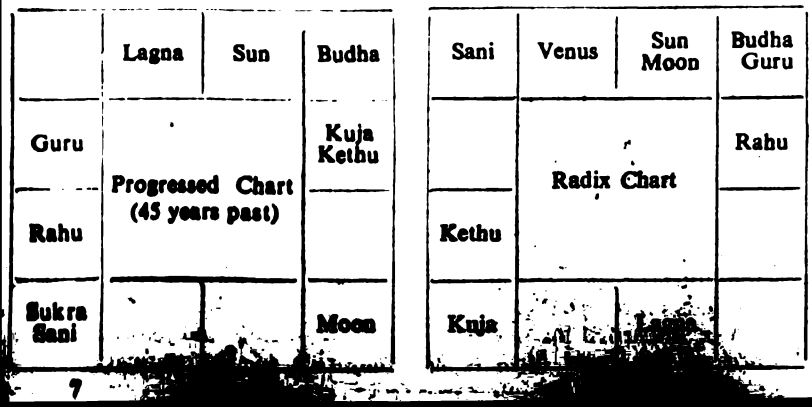
| | | Gh. | Vi. |
|---|---|---|---|
| Balance of Taurus Lagna at true local sunrise. (Where 5° 2′ is the portion of Taurus to be traversed and 306 Vighatikas is the duration of Taurus for the latitude of birth). | $= \frac{5° 2'}{30} \times 306 =$ | 0 | 51 |
| The next 10 signs from Gemini to Pisces total to ... | | 50 | 21 |
| Total time from local true sunrise to end of Meena Lagna. | | 51 | 12 |

If we add the duration of Mesha Lagna also, it will take the total beyond the time of anniversary. Therefore the correct position of Lagna = (55—13) minus (51—12)

| G. | V. |
|---|---|
| 4 | 33 |

where G. 55-13 Vig. is the anniversary moment
G. 51-12 Vig. is the time till end of Meena
and G. 4-33 Vig. is the duration of Mesha Lagna.
This when simplified gives Aries .8827.

11. The progressed chart at the time of anniversary will therefore be as in I. The radix is as in II.




Please also find out if any planets in the progressed chart change over to the next sign during the year under examination. Here we find Moon is at 5.571 and his annual rate is 4.6316. So also Venus is at 8.500 and his annual rate is plus 1.5013. Hence Moon and Venus will change over to the next signs after $\frac{.429}{.6316}$ and $\frac{.5}{1.5013}$ of the year; (*i. e.*) on 13-2-1953 and 8-10-1952 respectively. While studying the planetary influences, the changed positions will operate after the dates.

Let us first examine how the planets have arrayed themselves in the progressed chart as compared with the radix. An elementary basic knowledge is expected of the readers to ascertain these.

AYURVEDA

THE HINDU SYSTEM OF MEDICINE

4TH EDITION

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*With an Introduction by*

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RAMAN PUBLICATIONS

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| | *Planet* | *Radix* | *Progressed* | *Effect* |
|---|---|---|---|---|
| **Sun** | Ownership | 11 | 5 | better |
| | Location | 8 | 2 | bad |
| **Moon** | Ownership | 10 | 4 | bad |
| | Location | 8 | 6 | better |
| **Mars** | Ownership | 2 plus 7 | 1 plus 8 | better |
| | Location | 3 | 4 | bad |
| **Mercury** | Ownership | 9 and 12 | 3 and 6 | bad |
| | Location | 9 | 3 | bad |
| **Jupiter** | Ownership | 3 and 6 | 9 and 12 | better |
| | Location | 9 | 11 | better |
| **Venus** | Ownership | 1 and 8 | 2 and 7 | bad |
| | Location | 7 | 9 | better |
| **Saturn** | Ownership | 4 and 5 | 10 and 11 | bad |
| | Location | 6 | 9 | bad |
| **Rahu** | Location | 10 | 10 | same |
| **Kethu** | Location | 4 | 4 | same |

Planets which have improved in the progressed chart by ownership as well as by position are indicative of good; planets who have deteriorated are indicative of bad; planets who have mixed results are productive of indifferent results.

12. *Brief effects of the planets during the year under consideration:—*

*First House.*—Lord of Lagna at birth is in the 9th from the progressed lagna which is good for gains from official sources, name, fame and happiness; but combination with Sani and aspect of Mercury, both being malefics for this lagna, considerably reduces the benefits conferred by Sukra and give some sickness, *viz.* windy troubles, nervous breakdown, etc.

*Second House.*—Lord of 2nd in radix is in the 4th from Progressed Ascendant with Kethu and debilitated. This is not good for wealth, family matters, brothers and sisters, etc.

*Third House.*—Lord of 3rd in radix is in the 11th from Progressed Ascendant. There will be aid from unknown quarters, through divine help, through 'Brahmins'. A suitable reduction should be made in these expectations due to aspect of Mars and Saturn on Jupiter and full effects should not be predicted.

*Fourth House.*—Lord of 4th in radix is in the 9th from Progressed Ascendant and in 4th from Moon. But the 4th from Progressed Ascendant is occupied by Mars and Kethu, which is the 8th from Saturn. There will be serious sickness to mother, if not altogether danger.

*Fifth House.*—Lord of 5th from Ascendant Radix is in the 9th from progressed lagna—good for children, religious life, financial prospects.

*Sixth House.*—Lord of 6th from Birth Ascendant is in the 11th from progressed lagna. This is good for quelling opposition, settlement of long-standing issues, gains in litigations, or in matters of contest.

*Lord of 7th from Birth* is in the 4th from progressed lagna, debilitated with Kethu and in the 8th from Venus (in 7th after some time in the year). Danger to life of wife is indicated.

*Lord of 8th from birth* is in 9th from progressed lagna—journeys on religious or for some allied causes, gains through the fair sex, hidden or unearned incomes.

*Lord of 9th from birth* is in 3rd from progressed lagna. The planet is bad both by ownership and location as already mentioned in para 11. Therefore the effects denoted by the 4th house are all very weak. Obstructions to long-standing practices in the religious and devotional directions.

*Lord of 10th from birth* is in 6th from progressed lagna till the 13th February 1953 and will be in the 7th thereafter. This is slightly better for at least partial settlement of professional matters.

*Lord of 11th from birth* is in 2nd from the progressed lagna. The income aspect will definitely improve during the year under examination.

*Lord of 12th from birth* is in 3rd from Ascendant progressed. Expenditure on friends, brothers or sisters will be necessary.

In determining these effects, the reader is expected to possess a basic knowledge of the effects of the planets in the various signs, houses and their general significations.

13. Certain standard questions also could be answered by a critical examination of the progressed chart, in relation to the radix.

**Example I**

*Question.*—Will I get any promotion in the professional line during this year?

*Answer.*—Lord of 10th in the radix is in the 6th from Progressed Ascendant. There will be therefore delay and disappointment till 13th February 1953.

**Example II**

*Question.*—Will I get sudden wealth by any means?

*Answer.*—Lord of 2nd in radix is debilitated in 4th in progressed chart; lord of 11th radix is in 2nd in progressed, in an inimical house; but lord of 9th radix is in 3rd progressed, aspected by Jupiter, Venus and Saturn. The majority of the indications are

that there cannot be any such unusual or substantial influx of finance but there may be some additional income of a moderate nature.

Questions like this may be multiplied to any extent and a solution for each may be found by a proper study of the planets in the radix arranging in the progressed chart.

14. The periods when these influences—good or bad—will be actually felt will have to be next determined. For this the movements of the planets during the year under examination will have to be watched and the effective periods arrived at by a close study of the following indications:—

(*a*) Transit position of planet from its radix position.

(*b*) Transit position of planet from its progressed position.

(*c*) Transit position of planet from lagna in radix.

(*d*) Transit position of planet from lagna in progressed chart.

If all these four considerations give the same good result, then the transit will be good for the time he stays there; if the majority is bad, then the planets' stay will be bad. If they are neutralising, then indifferent results will be the outcome.

I am hereunder giving a chart showing the good positions in transit for the planets, with reference to their original position and lagna, separately.

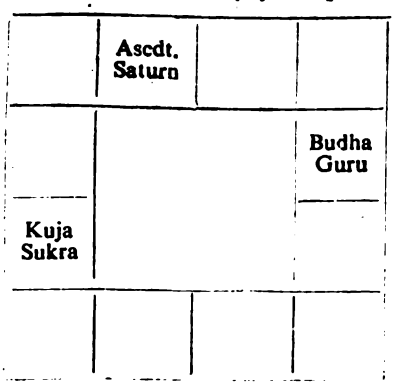
| Planet | From itself. | From Lagna |
|---|---|---|
| Sun | 1, 2, 4, 7, 8, 9, 10, 11 | 3, 4, 5, 6, 9, 10, 11 and 12 |
| Moon | 1, 3, 6, 7, 10, 11 | 3, 6, 10, 11 |
| Mars | 1, 2, 4, 7, 8, 10, 11 | 1, 3, 6, 10, 11 |
| Mercury | 1, 3, 5, 6, 9, 10, 11, 12 | 1, 2, 4, 6, 8, 10, 11 |
| Jupiter | 1, 2, 3, 4, 7, 8, 10, 11 | 1, 2, 4, 5, 6, 7, 9, 10, 11 |
| Venus | 1, 2, 3, 4, 5, 8, 9, 10, 11 | 1, 2, 3, 4, 5, 8, 9, 11 |
| Saturn | 3, 5, 6, 11 | 1, 3, 4, 6, 10, 11 |
| Rahu | 1, 2, 4, 6, 8, 9, 10, 11 | 3, 6, 10, 11 |
| Kethu | 3, 6, 10, 11 | 3, 6, 10, 11 |

I shall presently illustrate the method by taking a fast moving planet say Budha. The following transits occur of Budha during the year from 8th June 1952 to the next anniversary date:—

to Gemini 11th June 52
,, Cancer 26th June 52
,, Leo 19th July 52
,, Cancer R 16th August 52
,, Leo 4th September 52
,, Virgo 21st September 52
,, Libra 8th October 52
,, Scorpio 28th October 52
,, Sagittari 3rd January 53
,, Capricorn 23rd January 53
,, Aquarius 4th February 53
,, Pisces 26th February 53
,, Aquarius R 23rd March 53
,, Pisces 11th April 53
,, Aries 2nd May 53
,, Taurus 18th May 53
,, Gemini 1st June 53
,, Cancer 19th June 53

*N.B.*—These dates are only approximate.

16. (a) *7th year* (6 years past).




Mars lord of 3 radix in 10th aspected by Saturn. Rahu in 3rd aspected by Saturn. Death of brother took place.

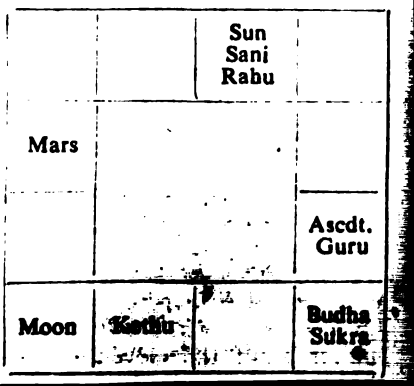
*When in*:—

| | *Gemini* | *Cancer* | *Leo* | *Virgo* | *Libra* | *Scorpio* |
|---|---|---|---|---|---|---|
| (a) | 1 good | 2 bad | 3 good | 4 bad | 5 good | 6 good |
| (b) | 1 good | 2 bad | 3 good | 4 bad | 5 good | 6 good |
| (c) | 9 bad | 10 good | 11 good | 12 bad | 1 good | 2 good |
| (d) | 3 bad | 4 good | 5 bad | 6 good | 7 bad | 8 good |
| Result | *mixed* | *mixed* | *good* | *bad* | *good* | *v. good* |

| | *Sagittarius* | *Capricorn* | *Aquarius* | *Pisces* | *Aries* | *Taurus* |
|---|---|---|---|---|---|---|
| (a) | 7 bad | 8 bad | 9 good | 10 good | 11 good | 12 good |
| (b) | 7 bad | 8 bad | 9 good | 10 good | 11 good | 12 good |
| (c) | 3 bad | 4 good | 5 bad | 6 good | 7 bad | 8 good |
| (d) | 9 bad | 10 good | 11 good | 12 bad | 1 good | 2 good |
| Result | *bad* | *mixed* | *good* | *good* | *good* | *v. good* |

15. This will enable one to find out when the planet gives the good or bad effects indicated by the progressed and radix charts, to take place or augmented. Before concluding this article, I shall append the progressed positions of the example horoscope for various years and show the relevant experiences or happening consistent with the planetary configurations.

(b) *12th year* (11 years past)



Sun the political planet with Sani and Rahu in 10th from Progressed Ascendant, aspected by Mars. Also lord of 9 Mars in 10th from Sun aspected by Sani. Kethu occupying 8th house from the 9th house and 7th from Pitrukaraka. The native lost his father.

(c) *20th year* (19 past)

| | | | |
|---|---|---|---|
| Kuja | Rahu | Sun Moon | |
| | | | Sani |
| | | | Ascdt. |
| | Budha | Kethu | Guru Sukra |

Lord of Lagna and Moon in the 10th—in a sign where the originally stood at birth—aspected by Budha and Guru, Guru and Venus in 2nd, Budha in 4th. The native had his success in the B.A. Hons. Degree examination.

*Another.*—Lord of 7th in radix aspected by Guru and Venus, without any malefic aspect. He is also lord of 7th from Moon and occupying the 11th from her. The native was married at the time.

(d) *21st year* (or 20 past).

| | | | |
|---|---|---|---|
| Mars | Rahu | Sun Moon | |
| | | | Sani |
| | Ascdt. Budha | Venus Kethu | Jupiter |

Mark lords of 9th and 10th combined in 7th aspecting Lagna. Lord of Lagna in 5 aspected by Jupiter from the eleventh from Lagna and 5th from Moon. Lords of 10th house in radix and progressed charts joined in the 7th aspecting lagna. Saturn a Yogakaraka for Ascendant Radix is in a trine from Ascendant.

The native was appointed in Government service. But the Lagnadhipathi of Ascendant Radix in 6 and 8 positions from the lords of tenth in progressed and radix led to a break.

(e) *22nd year* (or 21 past)

| | | | |
|---|---|---|---|
| | Mars Rahu | Sun | Moon |
| Ascdt. | | | Sani |
| Sukra | Budha | Kethu | Jupiter |

Lord of 10th is in a movable sign with Rahu; aspecting 10th from Progressed Ascendant as well as from Radix. 10th is occupied by Budha, lord of 9th from Radix Ascendant. Moon and Venus aspecting each other from 5th and 11th houses (lords of Lagna and 10th in the Radix). Lord of ascendant is in a movable sign aspecting lord of 10th.

The native had a change of career from the Provincial to Central Government. It is surprisingly coincident to show that it is in the P. and T. Department. (See Budha in 10th aspected by Mars and Sun, Mars being electrical planet, Budha relating to messages, and Sun indicating Government as the employers).

(f) *32nd year* (31 past)

Lord of 5th in the Radix Progressed is Saturn in the Ascendant, an even sign, aspected by Venus and Rahu both female planets. The masculine planets Sun, Jupiter and Mars are all in even signs. 5th house is not aspected by any male planet.

| | | | |
|---|---|---|---|
| Venus Rahu | | Sun Mars | |
| Budha | | | |
| | | | |
| Moon | Jupiter | | Ascdt. Sani Kethu |

Birth of a daughter and coincidentally the fifth from Ascendant is the Chandra Lagna of the child daughter.

17. Instances like this could be multiplied but suffice it to state that as already mentioned, the progressed chart has to be interpreted in relation to the radix or the birth chart, which is the fountain-head of indications of the life's path.

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## KALIDASA AND FATALISM

*(Continued from page 45)*

light to be your guide. Never neglect your legitimate personal comforts, शरीरमाद्यं खलु धर्मसाधनम्. Personal health is the first step in the ladder of spiritual progress. This is the moral of our literature and philosophy. The mutual harnessing of life and destiny, their उभयप्राप्तना, रतिं कुरुते leads to universal harmony. Such proper co-ordination in our everyday life is the fittest tribute we can offer to the memory of the greatest astrologer of this century, *viz.*, late Prof. B. Suryanarain Rao.

---

Simha or Leo, traditionally, is "The Sign of the Sun". The fact seems very obvious from liking shown by Leo individuals for such colours as golden, orange and yellow. White and yellow, surely enough, are the appropriate colours of Leo. Nothing looks quite so sweet and appealing as a little Leo-born maiden in a white party frock; wander enough the house tenanted by Mrs. Leo and it will be obvious that the colour of the sun (golden-yellow) is used by her instinctively.

# Svarodaya or the Value of Names

By *Vidyabhaskara* M. RAMAKRISHNA BHAT, M.A.

IT is admitted on all hands that man is a thinking being. His progress is commensurate with his sound thoughts which give rise to proper expressions, which in their turn lead to righteous deeds. Thus action is only an effect depending on its cause, *viz.*, thoughts. For spiritual development the great ones have prescribed the eight-fold yogic method. According to Patanjali, yoga primarily is the suppression or control of Cittavrtti-mental activities. We believe that a person's mental make-up is largely shaped by his past karmas. In other words, the mind is nothing but a bundle of previous samskaras or impressions. The Jivatman chooses its parents according to its affiliations. This idea is beautifully expressed by Kalidasa who says in the Kumarasambhava that Dakshayani who immolated herself in the sacrificial fire elected Himavan's wife for her re-incarnation. The parents name the children apparently without any rhyme or reason, but in fact they are impelled by the previous deeds of the embodied being to give a particular name to their new-born child. Every action in this life, therefore, is a reaction to some action done in a previous life. Hence it is possible to evaluate a person's nature, past life and kindred subjects from his or her name. When thought itself is said to send out waves, how much more significant it should be in the case of sounds! This fact, of course, is proved by modern and ancient scientists. Japa and meditation are accordingly said to engender and set in motion very holy spiritual waves that have the marvellous powers of taming even the fiercest beast, because in this case the holy thought-waves impinge upon the ferocious mind or instinct of the beast and transmute it. It is said that once when Swami Vivekananda was wandering through a forest, a hungry tiger appeared before him and bade fair to pounce upon him, who too was equally faint with hunger, but on the contrary it stared at him for a while and quietly retreated.

Just as certain names or modes of spelling are favourable or unfavourable to a person, even so are certain mantras according to the time of his birth. A suitable mantra, if accepted and practised properly, leads quickly to his spiritual and mundane progress, whereas an inappropriate one causes his downfall. It is for this reason that the wise ancients have laid down that the names of persons born under particular constellations should begin with particular sounds. If this rule is violated, sound-waves inimical to the development of the person will be set in motion whenever his name is uttered. The same principle holds good in the case of friendship and enmity also. Therefore, the proper selection of names is very essential for the well-being of all beings.

Sage Kapila is credited with the authorship of the system of Svarodaya or Vayudaya. The self which is omniscient, all-pervasive and which produces the sound, Hamsa, is itself a svara or vowel. Every breath produces the sound Hamsa: When expiration takes place the 'Ha' sound is produced and when inspiration, the sound 'Sa'. These are called Siva and Sakti respectively. Hence the favour of this important svara is very essential for success in all our undertakings. In this Kali age especially this is considered to be very important. Narapati states that success and failure, happiness and misery, life and death, profit and loss—all these depend entirely on the svara that rises at the time. He adds that the kingdom of a sovereign in whose country there is not a single astrologer well-versed in this *Science* of *Svara*, is like a plantain grove to his foes.

The svara is of two kinds—subtle and gross. The former is the incoming and outgoing vital air through the two nadis called Ida and Pingala. The Brahmayamala states that the Great Sakti called Kundalini is situated in the navel-region in the form of a serpent. There are ten nadis going upwards and ten downwards therefrom. So also there are two running across in each direction. Thus there are 24 nadis in all. But there are 707 very subtle-nadis which preserve the body. Out of these, ten are important and even among them Ida, Pingala and Susumna are the leaders. This description of the navel as the centre of a net-work of nerves is reminiscent of the one of the spiritual Asvattha tree with roots spreading upwards and branches downwards in the Bhagavad-gita. This subtle svara is again of five kinds on the basis of the fire elements. The breath belonging to the *air* goes out for 8 inches, that of the *fire* for 4 inches, that of the *earth* for 12 inches and that of the *water* for 16 inches. The earthy variety operates evenly, the watery one downwards, the fiery one upwards, the airy one crosswise and the ethereal one at the junctures. Each element lasts for one ghati. So there are 12 junctures in a day. When we breathe through the left nostril (Ida), throughout the period of one ghati presided over by the tattva of the earth, it is the rising period of Mercury; in the next ghati of the water it is of

the Moon; in the next one of fire it is of Venus and in the next one of vayu it is of Jupiter. But in the case of the right nostril (Pingala) the order of rising of the planets is that of the Sun, Mars, Saturn and Rahu. See which planet rises at the time elected and predict the effect according to the strength, nature, aspect, etc. of that planet.

In the bright fortnight Ida (the Moon's nadi) operates for the first three lunar days, and then for the next three tithis it is Pingala (the Sun's nadi). This process is repeated until the fortnight is over. So it is Ida itself that works in the beginning on the first three and last three days of the fortnight. Likewise in the dark half of the month this process is repeated with the Sun's nadi in the beginning. In each period of 5 ghatis the Moon and the Sun and *vice versa* rise one after the other in the bright and dark fortnights respectively. So if the five-ghati period when the Sun rises were elected in the bright half, there would be loss, disaster or grief. Similarly in the dark half the effect would be the same, if it be the period of the Moon's rising. The Moon is beneficial for journey, education, sacrifice, propitiatory rite, medicine, marriage, clothes, ornaments, permanent things, treaty, occupation of houses, etc., whereas the Sun (Pingala) for war, gambling, bath, eating, mating, court-work, demolition, etc. Ordinary people cannot alter the flow of breath, but the yogins do possess the power of regulating its flow. They can stop the breath completely and also operate it with any nadi they like. Hence it is said that they can make or mar a situation. This statement applies also to their statements, blessings or prophecies.

At night the Moon's nadi is auspicious, while in the daytime it is the Sun's. Among the five tattvas or elements mentioned above, the earth and water are beneficial, fire moderate and air and ether destructive in effect. Earth, water, fire, air and ether have the following letters assigned to them in order:—(1) La, (2) Va, (3) Ra, (4) Ya, and (5) Ha. Their colours and shapes are (1) yellow and square, (2) white and hexagonal, (3) red and triangular, (4) green or blue and octagonal, and (5) smoky and circular (or spherical). These facts should help one in selecting names, colours and shapes of articles. At the time of the rising of the Moon's nadi it is profitable to keep the Moon to the left or in front, whereas the Sun to the right or the rear, when his nadi is rising. This may be utilized for the purpose of travels. All good things fructify in days, months and years respectively, when the earth, water and fire tattvas rise. Likewise undesirable things bear fruit in the same order, when the ether, air and fire rise.

In the Brahmayamala the rising of planets is explained differently: "When the Sun's nadi is in progress, first the fire presided over by Mars takes its rise, next the earth presided over by the Sun, next the water presided over by Saturn and lastly the air presided over by Rahu. When the Moon's nadi is in progress, the order is (1) water ruled by the Moon, (2) fire ruled by Venus, (3) air by Jupiter, and (4) earth by Mercury. Generally the period of each planet lasts for 2½ ghatis or one hour, but in the following list the duration of each planet's period is a half of that of its predecessor:—Saturn, Mars, Sun, Rahu, Moon, Venus, Mercury and Jupiter. All movable, fixed and mutable signs are assigned in order to Pingala, Ida and Susumna. This is the subtle aspect of the svara.

The gross svara is of five kinds: अ, इ, उ, ए and ओ. The short vowels stand for the long ones also. So are ए and ओ for ऐ and औ respectively. The four vowels, *viz.*, ऋ, ॠ, ऌ and ॡ are designated as neutral vowels and so are discarded. The above five vowels are in order presided over by Brahman, Visnu, Rudra, the Sun and the Moon! It suggests that a person should meditate upon the presiding deities at the time of the rising of the respective vowels; and then undertake the intended work. These have further five kalas in order: Nivrtti (return), Pratistha (establishment), Vidya (learning), Santi (peace), and Atisanti (great beatitude). The idea is that at queries these should be the possible answers when the respective vowels rise. These vowels are also credited with five saktis in order: Iccha (will), Jnana (knowledge), Prabha (effulgence), Sraddha (faith), and Medha (genius). Similarly they have five cakras or mystic figures: (1) Maya which is a square, (2) Ardhacakra or semi-circular, (3) Trikona or triangular, (4) Sattrikona or octagonal, and (5) Vartula or circular. These vowels are also presided over by the elements and their qualities. Their respective forms are said to be Pinda–solid, Pada–verbal, Rupa–cognizable form, Rupatita–a non-cognizable form and Niranjana–attributeless.

These fundamental svaras have further eight sub-divisions that are very important. They are (1) Matra, (2) Varna, (3) Graha, (4) Jiva, (5) Rasi, (6) Tara, (7) Pinda, and (8) Yoga. What is मालस्वर? It is the first vowel in the name of a person. Take for example देवदत्त. The first vowel in this name is ए. Hence it is the मालास्वर of the name. That of कृष्ण, हृषीकेश it is इ. The stages of life represented by these five vowels are in order: *Child, boy, youth, old* and *dead.* So the above name represents the *old.*

The comparative merits of the five stages are that the *youth* is the best, next comes the *boy*, next the *old*, next the *boy* and lastly the *dead*. The वर्णस्वर is found out thus: Write all the consonants continuously except ङ, ञ and ण, underneath the five vowels as shown in figure 1.

If there are names beginning with ङ, ञ and ण, they should be taken as ग, ज and ड respectively. In a conjunct consonant the first one should be taken for consideration.

| अ | इ | उ | ए | ओ |
|---|---|---|---|---|
| क | ख | ग | घ | च |
| छ | ज | झ | ट | ठ |
| ड | ढ | त | थ | द |
| ध | न | प | फ | ब |
| भ | म | य | र | ल |
| व | श | ष | स | ह |
| Child | Boy | Youth | Old | Dead |

Fig. 1

Now in the name, देवदत्त, comes under the vowel ओ which is *dead*. The result, therefore, is bad indeed. But there are other factors which determine the effect. Moreover we cannot change the name that has been already given to a person. So this should be taken as the standard for considering other aspects of the problem. For the name श्रीधर the svara is इ and the stage, *boy*. According to Lampatacarya the last name should be taken when a person has many names. Others say that the effects of the pairs ब and व, श and स, ष and य, ख and ज are the same, though they are placed under different vowels.

The ग्रहस्वर is found out as follows:—Write Aries, Leo and Scorpio with their lords under the svara अ; Virgo, Gemini and Cancer with their lords under इ; Sagittarius and Pisces under उ; Libra and Taurus under ए; and Capricorn and Aquarius under ओ as shown in figure 2. In this figure the lords of अ are Mars and the Sun; of इ Mercury and the Moon; of उ Jupiter; of ए Venus; of ओ Saturn. Now the constellation allotted to दे is Revati. So the Rasi is Pisces which is under the vowel उ. So उ is the ग्रहस्वर of Devadatta. Its stage being youth, the effect is very good.

| अ | इ | उ | ए | ओ |
|---|---|---|---|---|
| Aries | Virgo | Sagitt. | Libra | Capri. |
| Leo | Gemi. | Pisces | Taurus | Aquar. |
| Scorp. | Cancer | | | |
| Mars | Mer. | Jupiter | Venus | Saturn |
| Sun | Moon | | | |
| Child | Boy | Youth | Old | Dead |

Fig. 2

Next we have to consider the जीवस्वर which is worked out thus:—Write underneath the five vowels all the sixteen vowels with their numbers and all the consonants as shown in figure 3. Add up all the numbers got for the vowels and consonants that constitute the name and divide the sum by 5. The remainder will give the vowel which is the Jivasvara or *vital-vowel* of the name. In the given example देवदत्त there are altogether 9 letters,

द + ए + + अ + द + अ + त + त् + अ.

| अ | | इ | | उ | | ए | | ओ | |
|---|---|---|---|---|---|---|---|---|---|
| अ | 1 | आ | 2 | आ | 3 | इ | 4 | उ | 5 |
| ऊ | 6 | ऋ | 7 | ॠ | 8 | ऌ | 9 | ॡ | 10 |
| ए | 11 | ऐ | 12 | ओ | 13 | औ | 14 | अं, अः | 15-16 |
| क | 1 | ख | 2 | ग | 3 | घ | 4 | ङ | 5 |
| च | | छ | | ज | | झ | | ञ | 5 |
| ट | | ठ | | ड | | ढ | | ण | 5 |
| त | | थ | | द | | ध | | न | 5 |
| प | | फ | | ब | | भ | | म | 5 |
| य | | र | | ल | | व | | | 4 |
| श | | ष | | स | | ह | | | 4 |
| Child | | Boy | | Youth | | Old | | Dead | |

Their numbers are 3 + 11 + 4 + 1 + 3 + 1 + 1 + 1 + 1 = 26. This divided by 5 gives a remainder of 1. Hence the *vital-vowel* of this name is अ which is *child* and so not very strong.

The राशीस्वर is found out thus:—The 9 navamsas of Aries and Taurus and the first six of Gemini are written under अ; the last 3 of Gemini, 9 of Cancer and 9 of Leo under इ; 9 of Virgo, 9 of Libra and the first 3 of Scorpio under उ; the last 6 of Scorpio, 9 of Sagittarius and the first 6 of Capricorn under ए; and the last 3 of Capricorn, 9 of Aquarius and 9 of Pisces under ओ as shown in figure 4.

| अ | इ | उ | ए | ओ |
|---|---|---|---|---|
| Aries 9 | Gemini 9 | Virgo 9 | Scorpio 6 | Capricorn 3 |
| Taurus 9 | Cancer 9 | Libra 9 | Sagittarius 9 | Aquarius 9 |
| Gemini 6 | Leo 9 | Scorpio 3 | Capricorn 6 | Pisces 9 |
| Child | Boy | Youth | Old | Dead |

Fig. 4

As the name Devadatta comes under the constellation Revati, which is in Pisces, its राशिस्वर is ओ. The effect, of course, is the worst taken independently. The तारास्वर is based upon the star indicated by the name. It is found out thus:—Write the 7 stars beginning with Revati under अ and thereafter 5 stars under each of the remaining vowels as shown in figure 5.

In the given example, देवदत्त gives Revati, which comes under अ. So its तारास्वर is अ, which is *child*. The पिण्डस्वर is calculated as follows:—In the given example, take the numbers allotted to the syllables constituting it, according to the वर्णस्वर chart and also the numbers according to the मात्रास्वर chart. Add these two numbers and divide the sum by 5. The remainder gives the पिण्डस्वर. See figure 6. In the

given example, the total of the numbers for the Varnas is 17 and that for the Matras 7.

The grand total, 24, being divided by 5 gives a remainder of 4. The 4th svara is ए. Hence its पिण्डस्वर is ए, which is *old*. The योगस्वर is calculated thus:—Add up the numbers allotted to the svaras of मात्रा, वर्ण, ग्रह, जीव, राशि, तारा and पिण्ड. Divide the sum by 5. The remainder, as before, gives the योगस्वर. In the given example, these numbers are: 4+5+3+1+5+1+4=23. This divided by 5 gives a remainder of 3. Hence its योगस्वर is which is *youth*—the best.

| अ | इ | उ | ए | ओ |
|---|---|---|---|---|
| Prabha-va 12 | Prama-thi 12 | Khara 12 | Sobha-na 12 | Raksas 12 |
| Year 1 | Year 1 | Year 1 | Year 1 | Year 1 |
| Month 1 | Month 1 | Month 1 | Month 1 | Month 1 |
| Days 2 | D. 2 | D. 2 | D. 2 | D. 2 |
| Ghatis 43 | G. 43 | G. 43 | G. 43 | G. 43 |
| Palas 38 | P. 38 | P. 38 | P. 38 | P. 38 |
| Child | Boy | Youth | Old | Dead |

Fig. 7

In each major period of 12 years the sub-period or antardasa is of 1 year, 1 month, 2 days, 43 ghatis and 38 palas.

| अ | इ | उ | ए | ओ |
|---|---|---|---|---|
| Revati | Punar | U. Phal | Anura | Sravan |
| Aswini | Pusya | Hasta | Jyestha | Danish |
| Bharani | Aslesa | Citra | Mula | Satab |
| Kritti/Rohini | Magha | Swati | P. Ashad | P. Bhadra |
| Mriga/Ardra | P. Phal | Visakha | U. Ashad | U. Bhadra |
| Child | Boy | Youth | Old | Dead |

Fig. 5

| अ | इ | उ | ए | ओ |
|---|---|---|---|---|
| दे | व | द | त | — |
| 5 | 1 | 5 | 3+3 | वर्ण |
| 4 | 1 | 1 | 1 | मात्रा |
| Child | Boy | Youth | Old | Dead |

Fig. 6

The above 8 kinds of svaras are named Naisargika or natural ones. There is also another type called the temporal one. Our purpose lies in correlating these two types and evaluating the resultant forces. We have, therefore, to discover the exact time of the rising of the svaras of the latter type. For this purpose the time is divided into 8 categories, *viz.*, (1) period of 12 years, (2) one year, (3) half-year, (4) season, (5) month, (6) fortnight, (7) day, and (8) ghati. The twelve-year period svara द्वादशवार्षिकस्वर is found out thus:—Write 12 cyclic years beginning with Prabhava under each of the 5 vowels and beneath them write 1 year, 1 month, 2 days, 43 ghatis and 38 palas as shown in figure 7.

There are 11 such sub-periods. Each sub-period begins with the same vowel. For example, in the Prabhava group, the vowels of the sub-periods begin with अ and end with अ. If we take the current cyclic year Nandana, we find that it is included in the Khara group. So its rising svara is उ. (If we take the 3rd day of Vaisakha in this year, what is the sub-period? The first sub-period of उ is over with 1 year, 1 month, 2 days, 43 ghatis 38 palas, *i.e.*, with 38 palas in the 44th ghati of the above lunar day. So it is the second sub-period belonging to ए). The योगस्वर for Devadatta is known already to be उ. These two vowels are identical, and so the effect is that of *child*. But the वर्णस्वर ओ being very important puts उ in the 4th place which is *old*. So the Khara group of 12 years is not very beneficial to Devadatta. The sub-period is the worst.

The वार्षिकस्व is found out thus:- Each cyclic year is written under a vowel, repeating the process 12 times, as shown in figure 8.

In each year there are 11 sub-periods of 1 month, 2 days, 43 ghatis and 38 palas each.

| अ | इ | उ | ए | ओ |
|---|---|---|---|---|
| प्रभव | विभव | शुक्ल | प्रमोदूत | प्रजोत्पत्ति |
| 1 m. etc. | 1 m. etc. | 1 m. etc. | 1 m. etc. | 1 m. etc. |

Fig. 8

Now for Nandana the rising svara is अ. What is the sub-period, say on the 3rd day of Bhadrapada? It is the 5th presided over by ओ. When comparison is effected between the svara of the name and that of the time elected, the former should be taken as the starting point, *i.e.*, the stage of *child*. For ओ, the वर्णस्वर of Devadatta, the वार्षिकस्वर, *viz*, अ, is the second, *i.e.*, *boy* and that of the sub-period *child*.

The अयनस्वर is got thus:—Write under each vowel 16 days, 21 ghatis and 49 palas that constitute the sub-period. अ is the lord of the summer solstice and इ of the winter one. In this chart, these two vowels are the major svaras and the sub-periods which are 11 in number have all the five vowels. The present solstice is the southern one. So अ rises. The sub-period for the lunar day mentioned above is the 3rd, *i.e.*, उ. So the major period is the 2nd and the sub-period the 4th for the वर्णस्वर of Devadatta. For him the winter solstice is better than the other.

The ऋतुस्वर is found out thus:— Each season has 72 days, as the year is divided into 5 ritus only. Hence write under each vowel 72 days and the sub-periods of 6 days, 32 ghatis and 43 palas as shown in figure 9. In our example the season is the third. So the vowel rising is उ and that of the sub-period ए. The latter is

*dead* for the वर्णस्वर of Devadatta. Hence it is highly injurious to him.

| अ | इ | उ | ए | ओ |
|---|---|---|---|---|
| 72 D. | 72 D. | 72 D. | 72 D. | 72 D. |
| 6 D. | 6 D. | 6 D. | 6 D. | 6 D. |
| 32 G. | 32 G. | 32 G. | 32 G. | 32 G. |
| 43 P. | 43 P. | 43 P. | 43 P. | 43 P. |

Fig. 9

Next we have to consider the मासस्वर. In this scheme write the month Bhadrapada, Margasirsa and Vaisakha under अ; Asvina, Sravana and Asadha under इ; Caitra and Pausa under उ; Jyestha and Kartika under ए; and Magha and Phalguna under ओ. See figure 10. The antardasa of each svaradasa is 2 days, 43 ghatis and 38 palas. In the present example in the month of Bhadrapada अ is rising. The sub-period in it is the 2nd or इ. For the वर्णस्वर of Devadatta these are the 2nd and 3rd respectively or *boy* and *youth*.

Nanda, in order. The antardasa of each tithisvara is constituted by 5 ghatis and 27 palas. The घटिकास्वर scheme also is similar to that of the दिनस्वर. Therein instead of considering a single ghati, a group of 5 ghatis and 27 palas is taken. In this the antardasa is only half a ghati. In the present example the tithi is Jaya coming under the vowel उ. What is the sub-period in it? Let us take it as 20 ghatis of the day when 38 ghatis and 38 palas of the tithi have elapsed. It is the 8th sub-period belonging to ओ which is his वर्णस्वर. This is like electing one's own natal star for any rite. Coming to the घटिकास्वर, we arrive at the 8th ghati-group, wherein the sub-period is the first, *i.e.*, ओ itself. This method of considering the relationship between the natural svara and the temporal one is on a par with the one between a person's natal star, ascendant, etc., with the Moon's position,

| अ | इ | उ | ए | ओ |
|---|---|---|---|---|
| Bhadrapada | Asvina | Caitra | Jyestha | Magha |
| Margasirsa | Sravana | Pausa | Kartika | Phalguna |
| Vaisakha | Asadha | — | — | — |
| 2 D. | 2 D. | 2 D. | 2 D. | 2 D. |
| 43 G. | 43 G. | 43 G. | 43 G. | 43 G. |
| 38 P. | 38 P. | 38 P. | 38 P. | 38 P. |

Fig. 10

The next is the पक्षस्वर. अ is the lord of the dark fortnight and इ of the bright one. Each bhukti lasts for 1 day, 21 ghatis and 49 palas. As in our example, it is the bright half, इ is the rising svara. As it is the 3rd lunar day, the sub-period belongs to the 2nd vowel from it, *i.e.*, उ. These are *youth* and *old* respectively for Devadatta's वर्णस्वर. The bright fortnight is very favourable to him.

Next comes the दिनस्वर which is worked out thus:—Write under the five vowels the five kinds of lunar days headed by ascendant, etc., on the day of election. A similar comparison may be made with advantage between the svaras rising at the time of a person's birth and those at the time of elevation. The same principle can be utilized to find out the suitability or otherwise of a name to the day, star, etc., of his birth. This may also be applied to the consideration of marital alliance.

I have already stated that the stage of youth is the best. The *child* is beneficial to a *very* small extent, the *boy* is middling in effect, the *old* will lead to loss and grief and the *dead* to death. The *boy* is pretty good for journeys and auspicious rites, but in a fight it gives victory coupled with wounds. The *old*, however, is good for making gifts, worship of Gods, initiation and secret consultations. When there is a dispute, debate or quarrel between two persons, the one whose नामस्वर name—vowel is superior will be victorious. It must also be observed in what relationship the svara of the adversary stands to that of the fighter. If it is the 5th from his, he will meet with death or discomfiture, because the adversary is in the position of death to the fighter. Some are of opinion that the vowels get stronger as they advance, *e.g.*, इ is stronger than अ or आ. In their opinion अ has one matra and ओ five. There is another way of looking at it. Find the sum of the numbers allotted to the vowels and consonants of the names of the two contestants separately. Divide each by 5. Whichever remainder is bigger will give victory to the person concerned. This rule may conveniently be applied to find out the relative longevity of a couple. A contestant must elect for fighting a time whose svara is very favourable, *i.e.*, *youth* to his own and *dead* to his adversary.

Now let us consider the exact relationship that subsists between the natural and temporal svaras. A doubt may arise in the minds of the readers as to when these different schemes of svara are to be employed. So it is explained by the ancients that the *Matrasvara* should be used along with the *Ghatisvara*; the *Varnasvara* with the *Dinasvara*; the *Graha* with the *Paksa*; the *Jiva* with the *Masa*; the *Rasi* with the *Ritu*; the *Tarasvara* with the *Ayana*; the *Pindasvara* with the *Varsika*; and lastly the *Yogasvara* with the *Dvadasavarsika*. This is the general rule, but there is an exception to it.

The वर्णस्वर is all powerful and the most important of all. Hence it may be used with all the varieties of temporal svaras. The मात्रास्वर is specially efficacious in the case of the perfection of *Mantras* and *Yantras* as well as of yogic attainments. Similarly the sinking of wells, unearthing of treasure-troves, etc., also may be done with that. Both auspicious and inauspicious things, especially fighting, are done to advantage when the वर्णस्वर is strong. The ग्रहस्वर is favourable to all destructive undertakings, exorcism, fights, disputes, etc. The जीवस्वर is good for education, marriage, ornaments, decorations, etc. The *Rasisvara* is good for the construction of palaces or mansions, laying out gardens or parks, installation of deities, coronation and initiation. The तारास्वर is beneficial for propitiatory and progressive works, journeys, occupation of houses, sowing seeds, marriage and service. The पिण्डस्वर is good for devastating the enemy's country besieging his city and appointing commanders of armies and ministers. The योगस्वर is specially useful for spiritual discipline.

There is a वारस्वर also. In it Sunday and Tuesday come under अ; Monday and Wednesday under इ; Thursday under उ; Friday under ए; and Saturday under ओ. A person ought to avoid the day on which the svaras of the tithi, week-day and constellation are *dead* with regard to his वर्णस्वर. For Devadatta the वर्णस्वर is ओ. The lunar days that are *dead* for him are the Rikta ones, the week-day that is dead is Friday and the constellations Anuradha to Uttarashadha. Hence he must not fight with another (or do any good thing) on a Friday identical with a Rikta tithi and any of the five stars beginning with Anuradha. On the other hand, he must choose a day that is *dead* with regard to the वर्णस्वर of his foe.

There is yet another kind of मातृकास्वर, which is of four varieties. The first is written as shown in figure 11.

| 15 | 14 | 13 | 12 | 11 | 10 | 9 | 8 | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| अ | आ | इ | ई | उ | ऊ | ऋ | ॠ | ऌ | ॡ | ए | ऐ | ओ | औ | अं |
| क | ख | ग | घ | च | छ | ज | झ | ट | ठ | ड | ढ | त | थ | द |
| ध | न | प | फ | ब | भ | म | य | र | ल | व | श | ष | स | ह |

Fig. 11

In a fight to find out the successful person, we have to add the numbers allotted to the vowels and consonants in this figure and divide the sum 7. The person in whose case the remainder is bigger becomes victorious. Let us take the two names करटक and दमनक. The totals are 104 and 99. Divided by 7 they have 6 and 1. So करटक should be the victor. The second variety is written as shown in figure 12.

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| अ | आ | इ | ई | उ | ऊ | ए | ऐ | ओ | औ | अं |
| क | ख | ग | घ | ङ | च | छ | ज | झ | ञ | ट |
| ठ | ड | ढ | ण | त | थ | द | ध | न | प | फ |
| ब | भ | म | य | र | ल | व | श | ष | स | ह |
| 5 | 5 | 3 | 3 | 3 | 6 | 6 | 8 | 8 | 8 | 9 |

Fig. 12

In this figure, add up the numbers allotted to the vowels and consonants of the names separately and divide the sums by 9. Whichever remainder is larger is the victor. Let us take the two names, देवदत्त and असुरपति. Their totals are 42 and 43. Being divided by 9, they yield remainders of 6 and 7 respectively. So the latter will be victorious. In the third variety the letters and numbers are written as shown in figure 13.

| 14 | 12 | 2 | 5 | 15 | 7 | 6 | 10 | 8 |
|---|---|---|---|---|---|---|---|---|
| अ | इ | उ | ए | ओ | क | ख | ग | घ |
| च | छ | ज | झ | ट | ठ | ड | ढ | त |
| थ | द | ध | न | प | फ | ब | भ | म |
| य | र | ल | व | श | ष | स | ह | - |

Fig. 13

According to the system the division is to be done by 7. If we take the two names देवदत्त and असुरपति, the totals come to 81 and 97 and the remainders are 4 and 6. So the latter is expected to the victorious. The fourth variety is just like figure 12 save for the numbers written in the last horizontal column. They are 14, 12, 2, 5, 15, 4, 7, 10, 6, 8 and 9. Here the division is to be done by 8. There is an आयस्वर scheme which is similar to figure 12, but the numbers in the respective places are 14, 27, 2, 12, 15, 6, 4, 3, 17, 8 and 8. Here the division is done by 8. The remainders give 8 Ayas, *viz.*, (1) ध्वज or banner, (2) धूम्र or smoky, (3) Simha or lion, (4) Sva or dog, (5) Saurabheya or bull, (6) Khara or donkey, (7) Gaja or elephant, and (8) Dhvariksa or crow. Crow, dog, donkey, bull, elephant, lion, banner and smoky—each succeeding one is stronger than its predecessor in this list. This knowledge may be used to find out the victorious in a fight. The names देवदत्त and यज्ञदत्त give 88 and 113 respectively as totals. The remainders are 8 and 1, *i.e.*, crow and banner, of which the latter is more power-

*(Continued on page 68)*

## SVARODAYA OR THE VALUE OF NAMES

(Continued from page 64)

ful., So ' ... would be victorious.

There is another way of calculating this: In each name add up the numbers allotted to the consonants and vowels separately as given in figure 3. Multiply the former sum by 4 and the latter by 2. Add up these and divide the sum by 7. If the remainders are the same, there will be treaty. If there is difference, the effect will be death of one. But if the balance is small, victory will be his whose balance is an odd number though smaller than the other. If the remainder in both the cases is an odd number, the greater remainder gives victory. If, on the other hand, both are even numbers, the smaller number gives victory. Or divide the remainder by 4. If this (second) remainder is odd and smaller, defeat will be the outcome and if it is even and smaller, there will be victory.

I have spoken of five stages, *viz*., *child*, etc., which are the effects of the svaras. Now each of these have 12 sub-divisions. The duration of a part of the 8 kinds of temporal svaras are: (1) 27 palas (for a ghati), (2) 5 ghatis (for a day), (3) one day and 15 ghatis (for a fortnight), (4) 2 days and 30 ghatis (month), (5) 6 days (season), (6) 15 days (solstice), (7) 30 days (year) and (8) 360 days or one year (12 year-period). In the example noted elsewhere the number of ghatis past in the 3rd tithi is 38·38. When divided by 5 it gives the 8th sub-division. For the वर्णस्वर ओ of Devadatta the tithisvrara happens to be the 4th, *i.e.*, *old*. Hence we have to find out the effect of the 8th sub-division of the *old* stage. It is called बुद्धिप्रमाथा or intellectual degeneracy.

In choosing the direction for journeys, etc., the svara scheme is made use of: अ rises in the East, इ in the South; उ in the West and ए in the North. ओ remains in the centre. Whichever direction is indicated by a person's वर्णस्वर should be taken as the basis of his दिशास्वर (direction-vowel). One should avoid always the 5th quarter from one's Dinasvara. Devadatta's svara happens to be in the middle. So he should not travel to the north for the sake of profit or so. If a querent stands in the quarter that is combust* he will surely meet with loss, danger or defeat. Now how are we to find out which svara is exactly rising at a particular time. From the beginning of the tithi the first svara is on the Ascendant for 5 ghatis and 27 palas. Hence convert the Bhukta (past) portion of the lunar day into palas and divide it by 327. The result will indicate which svara rises.

G. P.
Now 38 – 38 = 2318 Palas, Divided by 327 it gives $7\frac{29}{327}$. This means that the 8th svara is rising. At the commencement of the 3rd tithi it is उ that is on the Ascendant. So the 8th therefrom is ओ. For Devadatta it is *child*. If a query at this time pertains to profits, they will be very meagre in the *child*; if it is about illness, it will continue; in journey there will be loss and in a fight defeat. If it is *boy*, there will be plenty of profit, recovery from illness, victory in fight and success in travel. If it is *youth*, there will be kingship, immediate relief from illness, victory over the enemy and complete success in travel. If it is *old*, there will be no profit; sufferings will increase; there will be defeat in a fight and no return from a journey. If it is *dead*, the results are extremely untoward.

The odd vowels are masculine and the even ones feminine. Masculine and feminine vowels rising at a particular time are beneficial to men and women respectively. At a query relating to the sex of the child in the womb prediction will have to be made on the basis of this principle. If the vowel rising at the time is masculine, it will be male and if it is feminine, it will be female. If it is a double vowel, *i.e.*, diphthong, there will be twins. If the svaras of both the day and the ghati are masculine, the twins will be males and if one masculine and the other feminine, the twins will consist of one male and one female. If both are feminine, both will be females. If the rising svara is combust or afflicted by malefics, the child will be dead in the womb. If it is at the junction of two divisions, the mother's death will have to be predicted. I have thus tried to show some aspects of this subject which cannot be exhaustively treated of in this article.

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*The effects of the 5 stages are given here separately:—

(1) *Child*:—Basis, child, infant, laughter, boy, youth, kingship, suffering, censure, fever, sojourn and death.

(2) *Boy*:—Happy, auspicious, useless, great joy, progress, great prosperity, peace-making, proud, dull, peace, fine virtues and conferring blessedness.

(3) *Youth*:—Energy, courage, fierceness, victory, strength, decision, desire, joy, happiness, success, great wealth and tranquility.

(4) *Old*:—Infirmity, drying, ineffective, loss of senses, sorrow, night, sleep, intellectual degeneracy, heat, distress, fever and death.

(5) *Dead*:—Broken, imprisonment, destruction of enemy, withering, earth, burning, difficulty, injury, cutting, burning, death and decadence.

Three signs beginning with Taurus constitute the East. If the Sun occupies any sign belonging to a quarter, it is termed combust.

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# Pitfalls in Predicting Profession

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WHEN at the present day, the monster of unemployment amongst the academically educated and uneducated alike, is stalking rampant, throughout the world, including the richest country, the United States of America, it seems to me to be highly imperative' systematically to examine to what extent if any, can predictive astrology, be pressed effectively into service for the purpose of indicating professions of consulting clients, and to determine the pitfalls that may have to be avoided if clients are to get satisfaction and if professional astrologers are to ply their trade successfully. I may state at the very outset that if marriages are made in Heaven, with greater force and with greater justification, one may seek to argue and maintain that *professions are made* in Heaven and that when individuals are ushered into existence at a specific spatio-temporal point or specific in this extensive and staggeringly vast universe, the Supreme Being or Creator, however named or described, sees to it that they are sent down to live, move, and have their being, with aptitudes and equipments necessary to secure some suitable profession according to the unalterable and inscrutable Law of Karma.

(1)

Without the slightest exaggeration, the following professions can be alphabetically listed no claim being ever made in the direction of finality or exhaustiveness—Agriculture and Aeronautics; Banking and Book-selling; Cinema-acting and Cooking; Doctoring (medical) and Dancing; Education and Empire-building; Financier and Forester; Gambling and Gold-digging; Hangman and Husbandman; Industrialist and Inspector; Judge and Jester; Kidnapper and Knitter; Lawyer and Lackey; Murderer and Merchant; Necromancer and Navigator; Orator and Organist; Printer and Professor; Quarryman and Quill-driver; Registrar and Rifleman; Salesman and Schoolmaster; Ticket-examiner and Telegraphist; Undertaker and Upholsterer; Vintner and Vice-President; Waiter and Woodcutter; X-Rays workers and Xylonite dealers; Yarn-spinner and Yoke-bearer; and finally, Zinc-trader and Zodiac-reader !!!

The list is *not* exhaustive. Nor is it faultless and free from overlapping and so forth. Nevertheless, it may give your readers a rough impression of the diverse and different kinds of profession into which men and women have been drawn, are being drawn and will continue to be so drawn as the result of gradual unfoldment of their Karmic Destiny over which I venture to observe mankind can exercise no sort of control whatsoever.

I have had fairly frequent consultations with a number of professional astrologers, palmists. In the course of these talks and discussions, I learnt that many young men and women are only anxious to know what would be their profession, and that middle-aged members of their clientele are again only anxious to know when they would be securing their next promotion or advancement in official cadre and status. This anxiety about profession and professional advancement must be deemed quite natural and legitimate. The times are rapidly changing. The once hallowed pride of ancient Hindu Social Organization, namely, the joint-family system has very nearly completely broken up. Our schools and colleges are full of men and women. Most of these institutions are co-educational. Alliances under the urge of romance are often hastily formed. If these are to fructify and if participants in erstwhile romance are to live as man and wife, security and fixity of profession with guaranteed monthly income would be essential. There is no wonder that practising astrologers are daily confronted with questions relating to employment and profession.

(2)

Suppose our practising professional astrologers are guided by ancient classics. Let me first examine what sort of guidance or direction would be available from the classic of *Varahamihira.* I, of course, have in mind—*Brihatjataka.* Many would consider it most disappointing that the most significant question of employment, which is really a matter of life-and-death struggle has been dismissed by Varahamihira in *four* stanzas (Chapter 10). In fact this happens to be the shortest chapter. Another of the same length and strength is the *fifteenth* which deals with the question of renunciation and entering the fourth Asrama. I am not concerned now with the latter.

Emphasis has been laid on the 10th house from the ascendant, from the house occupied by the Moon, and from that held by the Sun. Lords of these are to be ascertained. The Navamsas occupied by them should be identified. Their lords have then to be ascertained. These determine the profession.

The 2nd and the 3rd stanzas sum up the different professions in the light of the Navamsa concerned. Rahu and Kethu have been ignored. Neptune and Uranus which are today being pressed into service by astrolo-

gers of the occident are of course not there.

Professions relating to grass, gold, silk and medicines are connected with the Sun. Moon determines women agriculture, pearls, fisheries, etc. Mars controls metals and professions requiring courage, valour, physical prowess and so forth. Mercury determines literary pursuits, sculpture, etc. Jupiter signifies priestcraft, "mines", etc. Saturn will mean menial service, hangman's job, all low-type labour.

Varahamihira's final conclusion is then indicated to the effect that the *Navamsa* occupied by the lord of the 10th, would determine the profession.

The matter may not be taken to be so simple as this. For, in the opening stanza, Varahamihira indicated *three* points of departure for determination of profession : Lagna, house held by the Moon, and that held by the Sun (*i.e.*, Navamsa occupied by the lords of the tenth house from these). The Navamsa, as such, would give no guidance. The lord of the said Navamsa would have to come in as final referee.

In Mr. V. Subrahmanya Sastry's edition, reference is made to the view of Bhattotpala and several professions *not* explicitly listed by Varahamihira have been associated with Jupiter, Venus and Saturn, and other planets. The justification lies perhaps in Varahamihira's use of "ETC" (aadi) in the context.

As far, then, as Varahamihira is concerned, professions have to be determined by reference to the *Navamsa* occupied by the lord of the 10th either from Lagna, from the Moon, or from the Sun.

I have had occasion to examine a fairly large number of charts, and it has been my unfortunate experience that the *Navamsa* occupied by the lord of the 10th house either from Lagna, Moon, or Sun, has never given correct or accurate results. The said *Navamsa* cannot stand alone. Its lord would have to be considered. The aspects and configurations into which the said lord of Navamsa would be entering would lead on to further complications. I shall give only one typical instance. (It is obviously *not* possible to reproduce all or even a majority of charts examined). In a Kataka-Lagna chart, I found the lord of the 10th from Lagna, to wit, Mars, was in Scorpio (own house), and occupied the Navamsa of Sun (Leo). The horoscopian did *not* pursue any of the professions listed in connection with the Sun, and on verification, I found, he was a *teacher*!!! There is no need to multiply instances. I grant immediately, that others may have arrived at correct results here and there, but, if statistical tables are to be prepared covering a decently large number of charts, I am sure, the Navamsa of the lord of the 10th from Lagna, Moon, or the Sun does *not* lead to reliable or correct results.

(3)

Let me immediately state why this is so. For, though our ancient Rishis and other classical writers like Varahamihira were believed to be persons endowed with knowledge of past, present and the future, they could *not* have written for all time. Indications for future given by them can be only on certain very *general* lines, and their utterances cannot be twisted and tortured to mean what we, in modern times, want them to mean or convey. Much water has flown down the bridge since the days of Varahamihira. Modern civilization and the conditions of living now prevailing have grown so complex and complicated that it must be idle and futile for modern minds to seek or endeavour to find any point-to-point correspondence between the findings and utterances of the ancient classical writers on astrology and the actual order of affairs now obtaining in the modern world.

But, then, I am *not* finding fault with or in any manner blaming Varahamihira. For, the distinguished author had in view the time-honoured caste-based or caste-bound professions, and these with possible variants had been listed with reference to particular or specific planets. Many of the modern jobs and professions that directly owe their origin to scientific discoveries and advancement could never have been anticipated by classicists like Varahamihira, and consequently, a certain amount of strain, twisting readjustments and readaptations would have to be taken as inevitable in reading charts presented today in the light of ancient texts.

(4)

Leave Varahamihira alone for a moment. Consider the Sutras of Jaimini for the purpose of prediction of professions. The entire system of predictive astrology as propounded by Jaimini is made to depend on the determination of the *Atmakaraka* planet. I am *not* just now entering into the merits of the system. Certain professions have been listed in reference to planets occupying the Navamsa of the Atmakaraka planet.

I am aware that in the pages of THE ASTROLOGICAL MAGAZINE almost extraordinary claims have been adumbrated on behalf of Jaimini's theory and methodology by certain writers, but, how the entire scheme is cumbersome and far from readily useful or helpful, would be apparent if Sun be considered as guide to profession.

The apothegm relating to Sun runs thus—"Tatra-Ravau-Rajakarya-parah". (1-2-14). The commentator has given a de-

lightfully non-committal lead in the matter of interpretation. He remarks that if in the Navamsa of the Atmakaraka planet concerned, there should be Sun, then, the subject would be devoted to or engrossed in work of the king ("Rajakarya-tatparah".)

It will at once be transparent how super-delightfully vague the reference to work of the king or sovereign. Ranging between the post of king's errand-boy and that of a diplomat or ambassador, there are hundreds and thousands of pieces of work of the king, and the poor practitioner of predictive astrology should indeed be hard put to it to determine what would be the nature of the king's work that this or that subject would be engaged in to earn his livelihood.

Apart from such vagueness or uncertainty, it would seem astonishing to say the least, that from reference to *thefts*, Jaimini, should make a leap to indication of a physical or anatomical *deformity*, as he actually does from apothegm 30 to 31. Such *hiatus* requires careful investigation and adequate explanation. You never come across a gap like this anywhere in the Vedanta-Sutras of Badarayana.

Here again, I can narrate only my personal experience. I have had occasion to examine several charts in the manner laid down in these *sutras*, and I had not been able correctly to spot out or identify the professions of the parties that had come to me. I concede at once others may have been successful where I have failed, but, if predictive astrology is to cease to be *subjective*, based on individual intuition or inspiration or whatever it is, and develop to be an *objective* science based on universally valid principles accessible to all and within easy understanding of all.

Be that as it may, does Jaimini's guidance constitute any improvement over the one given by Varahamihira? As far as I have been able to make out, Jaimini and Varahamihira practically seem to be sailing in the same boat. Both are traditionalists. Both are expert classicists. Notwithstanding their achievements and endowments, they could never have anticipated the modern jobs and professions by pursuit of which modern men and women are obliged to make their living.

Like Varahamihira I find, Jaimini has classified the professions broadly on the basis of castes then prevalent. Learned professions, professions of fighting, professions relating to trade and tilling of the land, and professions relating to menial service, have been grouped, listed and identified, in respect of planets and any attempt to fit in one or more modern professions like touting, brokering and advertisement canvassing into the scheme shaped by Jaimini should be foredoomed to failure. I again take care to make it clear that Jaimini is not to be blamed. Though unerring peeps in to future must mark astrologers, it must be vain to expect authors like Jaimini to have anticipated and listed many of the modern professions brought into existence by modern so-called civilized conditions of existence. No prophet can rise above his age and escape from the inevitable influences of circumambient atmosphere of social conditions and social organization.

(5)

There is another point which I desire to place before your readers. Jaimini has observed that when Saturn occupies the Navamsa of the Atmakaraka planet, the profession would be some well-known line of activity. (1-2-20). The commentator explains that the subject concerned would live by pursuing a line of activity celebrated and glorified throughout the world. Take for example, the so-called world-figures or personalities—Gandhi-Rock Feller—Shaw and others. Does it mean that Saturn as indicated by Jaimini has been responsible for the professions of these world-figures?

Be it remembered that in the judgment of Jaimini, Saturn was marked to be the weakest of planets. (1-1-24). Does it stand to reason to argue that notwithstanding its weakness, Saturn could be taken to indicate world-renowned professions? Or, may it not be that in interpreting this sutra, some error of judgment has been committed by someone somewhere?

I have not come yet to any definite conclusion on this aspect of the matter. It should be admitted, however, to be strange, that the weakest or the feeblest planet should have been associated with world-renowned profession.

All this would indicate that considerable amount of patient and intensive investigation and research will have to be accomplished before practitioners of predictive astrology can venture to take the lists given by Jaimini and Varahamihira of professions as ready-reckoners.

Perhaps, it must remain difficult for any one exactly to identify what may be the world-renowned or world-famous profession. Many would now vote that the profession of a filmstar is world-famous. I do not believe such a profession could have been intended by Jaimini and Varahamihira as it was non-existent in their days.

(6)

Let me now consider another work which is undoubtedly based very largely on the system of Jaimini-Mahadeva's *Jatakattatva*. Mahadeva has simply repeated the treatment of the subject of

profession by Jaimini, but, it is noteworthy, that he has considerably amplified the acoount. In the course of "Sahaja-viveka" and "Dasama-viveka", study of different professions has been undertaken, and it is surprising to note that Mahadeva has practically reproduced the *ipsissima verba* used by Jaimini. Aphorisms 52 and 61 are just repetitions of Jaimini earlier referred to.

The "Dasama-viveka" commences with an enumeration of conditions associated with trading, apparently for no reason, as trading can never be considered to be the most important profession.

I have had occasion to apply the conditions laid down to a fairly large number of charts and the results obtained by me had been disappointing. For instance, if the lord of the 10th house occupy a kendra, kona, or the 11th, and be aspected by a benefic, the person concerned, it is said would be a merchant. In the case of many charts examined by me answering to this description, the subjects have nothing to do with trade at all. They are neither merchants nor blackmarketers.

I would point out that a particular aphorism has been a bit baffling (59th on page 127). If one planet happens to occupy a Rasi belonging to its friend, the native concerned will be a dependant. I am afraid, an aphorism like this gives no clue whatever for identification of the nature of profession. It is not clear which is the planet that has been referred to. Does the apothegm include all planets? Even then, if a planet happens to be in a friendly sign, one would naturally expect that it is a favourable position and such a configuration cannot convert a person into a dependant.

Unless some further explanation or elucidation is given, the aphorism as it stands happens to be too vague and tantalising to be of any practical use or guidance in the matter of predicting profession.

Again, certain yogas or aspectorians and configurations are listed which indicate that the subject would be a begger or a mendicant. But, then, there are mendicants and mendicants. In the politics and political evolution of every country, huge sums are raised for the purpose of maintaining a party-fund and very often these funds vanish mysteriously on account of the activities of parasites and other busy-bodies. A person, may be really disabled and incapacitated for work, is obliged to *beg* in public places and resorts. Demanding subscriptions and donations for this or that public cause is also a type of begging, but, it is royal or exalted begging!!! As far as I am able to see the very obvious and patent sharp sting is taken out of the begging concerned as in the case of collecting subscriptions. It must be well known that either humourously or euphemistically, Pandit Malaviya and Gandhi were describing themselves as inveterate "beggars", but, it is an open secret they were commanding hundreds of thousands. Mahadeva does not seem to me to have isolated *bona fide* begging as a profession, and as a direct necessity for getting the daily morsel of food, from the high and exalted forms of political begging connected with raising party-funds and things like those organizations.

(7)

Another treatise, "Sanketa-nidhi" of Ramadayalu also repeats the old story (stanza 98 *et seq* page 95). Here the question of relative strength is used. In the context in question of Brihatjataka, Mr. Sastriar has referred to the view of Bhattotpala to the effect that it is not safe to take the strongest of the planets alone, but, that all the relevant approaches should be examined.

The crux of the matter is the fixation or determination of the relative strength of the planets, occupying the 10th house either from the lagna, or the Moon, or from the Sun. There are also aspects to the determining planet, to be considered. It must involve an amount of labour which many professional astrologers can ill-afford. For, the call or demand for a definite reply from worried clients is insistent and urgent. Some reply has to be given then and there.

Under the storm and stress of actual professional practice, preliminary determination of the relative strength of planets from several approaches should be deemed not in the region of practical politics.

That apart, Ramadayalu has also repeated the list of professions given by Varahamihira, Jaimini and Mahadeva. These professions again are obviously caste-based or caste-frontiered. Ramadayalu, even as others, could not be expected to have taken any notice of complicated conditions of different professions in modern times by means of any anticipatory intuition or extra-sensory-perception.

Predictive astrology as a scientific discipline must suffer when alternatives are given. In theoretical mathematics, a given problem, perhaps, may admit of alternative solutions. In predictive astrology, on the contrary, an alternative must mean doubt, hesitancy and *pro tanto* indecision. Is one to stake his or her all on the 10th house from lagna? That cannot be. For, these classicists have counselled that the 10th from the Moon, as well as the 10th from the Sun should be considered. When, into this complex mass of conditions, the element or ingredient of determination of the relative strength of the planets concerned is injected,

the work of predictive astrology should be developing into hopeless and almost baffling. Notwithstanding all these difficulties and troubles, profession must be plied on. It is a matter of daily routine. Fulfilment of the requirements of daily professional routine and those of research cannot but result in some conflict and incompatibility.

(8)

I shall refer only to one more source, *i.e.*, to Somayaji's "Jataka-adesamarga". It is throughout eclectic. It repeats many of the stanzas of Brihatjataka *en bloc*. Profession is to be determined in reference to the 10th house. (P-10). The author has not cared to go into details. Evidently, his object is to have them collected from other sources.

But, glimpses of certain stations in life are given in the context in which the different *yogas* have been brought together. (8th chapter). From the data summed up in the course of this section, or chapter, it is quite possible to infer conditions and requirements connected with specific professions.

Being an eclectic work, it reproduces many of the stanzas from the classics, and in regard to professions, the work is *not very* communicative.

But, like others, it proceeds along orthodox lines of traditional treatment. The professions are to be understood caste-conditioned.

There is no reference to any of the professions necessitated by modern civilized competitive existence.

I have not examined other sources and authorities as these practically exhaust the entire range of classics on which others might have been based or by which they might have been inspired.

For purposes of the present discussion, I have deliberately ignored the Nadi-literature. Even in Nadis, sometimes the profession of a subject is indicated with astonishing accuracy and correctness. At other times, Nadi reaps cent per cent failure in identifying the profession of a subject.

(9)

Let me now proceed to record some of the reflections engendered by a study of the different sources here assembled for convenience. There is absolutely no doubt that all authors have emphasized intimate and inseparable connection between the 10th house and profession. There are some born with a silver or gold spoon in their mouths. They need not work for their living. At the other extreme, there are unfortunate folk, who are compelled to work from morn to eve, in the sweat of their brows, for the purpose of earning their absolutely meagre and scanty living. There are, again, yet others, who have made their millions by the adoption of systematic black-marketing methodology, and the Supreme Lord sees to it, that every living individual, human or animal, gets the appointed daily meal without which existence must be impossible.

To students of astrology, I would like to address a direct and straight question. Is exclusive consideration of the 10th house sufficient to enable one correctly and adequately to predict the profession of a person? I do not propose to crowd your valuable columns with drawings of charts, notwithstanding demand made by some of your correspondents that I should produce horoscopes in support of my theories and conclusions, as I hold that each worker in the field of predictive astrology should have for ready reference a fairly large collection of maps.

It seems to me to be very risky and even dangerous to focus all attention on the 10th house for the determination of profession. The Jaimini *modus operandi* is still further complicated and rendered practically difficult to be applied to given charts, in the course of rapid and day-to-day professional consultations, on account of uncertainties relating to the preliminary fixation of the basic, central, or the foundational *Atmakaraka* planet. That is what I consider pitfall No 1.

The 2nd pitfall is to entertain the expectation that the several professions that we now come across in modern social or sociological organizations and patterning of types of work done for wages, could be met with in ancient classics, and go on, on the basis of such a facile and unwarranted assumption, hunting for words, terms and expressions, in support of modern professional mechanism.

Take for instance the case of celluloid-workers. Such a profession did not at all exist at the time when these astrological classics were written, and though I am perfectly aware of clever and ingenious attempts made by some to read into this or that language-unit used by Varahamihira or Jaimini reference to cinema-workers, I have no hesitation in submitting that such attempts should be rated as twisting and torture of terms.

Similarly, the departments of electricity and aeronautics are quite modern. Those who have professional connections with these departments have had their charts examined by professionals, just as a matter of scientific curiosity, and employment in electric or aeronautical concerns could not be predicted by reference to the details of the 10th house.

The 3rd pitfall is to expect that the nature of profession could be predicted in all details by re-

ference to the 10th house. For instance, the classics have mentioned *king's work* (Rajakarya) as a likely profession. It must be common knowledge that king's work must have countless ramifications. These could never have been correctly embodied in ancient classics written or composed under different conditions of life and purusit of professions. A mere statement that profession would relate to king's work would take us nowhere.

There is another difficulty. Kings are not very popular nowadays and here and there monarchies are becoming obsolete. There is obviously no reference to these changed and changing conditions in the ancient classics which are today sought to be applied to contemporary conditions by professional astrologers. So, the term will have to be reinterpreted as *President* of Republic or some such political office. The 4th pitfall relates to a mechanical scheme of connecting certain planets with certain conditions of living. Thus the Sun is sought to be connected with government jobs. Mars is associated with surgery and so forth. I have found the rough-and-ready scheme as it stands does *not* satisfactorily work. There is no need to go on multiplying these so-called pitfalls. For, they are something more, definitely danger-spots.

(10)

To all students of and researchers in predictive astrology, I would earnestly venture to suggest the following. Persons that inherit millions are lucky. Those again, who make money without trouble have congratulations, (anayasa - dhana - yoga - vantah). But, the vast majority of mankind are hard toilers. If a given profession is to be followed diligently, intelligently, with success and profit, the following conditions are absolutely indispensable. (*a*) Healthy body or physical frame, (*b*) certain amount of push and dash or call it as you please, *(c)* courage and self-confidence, *(d)* above all general and special intelligence for correct understanding of the nature of the environment and securing successful adjustment to it. Others also may be enumerated, but, these *four* are essential.

That apart, financial or monetary gain is the only object of pursuit of different professions. Thus, a profession which merely extracts some work from a person and brings no commensurate monetary return should be deemed a burden. In determining the nature of a profession, the 2nd and the 11th houses also should be considered. They would tell you whether pursuit of a given profession would bring adequate or commensurate monetary return or income, *or*, whether it would mean only toil and trouble *without* financial returns. There is a popular saying in Tamil that runs thus. Even though an unlucky person may *work*, he would *not* get adequate wages or wages at all. ("Vidiyamoonji - velaikkippennal - velai - agappattalum—kooli—agappadadu"). The popular saying contains a remarkable element of truth. This would apply to several engaged even in the so-called learned or intellectual professions.

For enduring performance of work, lagna, or 1st house should be considered. For mental application and steady devotion to duty, the 3rd house has also to be examined. It would likewise be necessary to examine the 5th for determination of general intelligence and special aptitudes. The 10th house, of course, is there.

In this manner, it seems to me that a general and even comparative study will have to be undertaken of *six* houses from which radiate good and bad influences that go to shape or fashion the profession of a person.

I have charts with me of persons who should be engaged throughout in very good and lucrative jobs, according to the opinion of professional astrologers. Your readers will be surprised to learn that they are practically *unemployed*. I agree if a given judgment is grounded entirely on the 10th house, the professionals are right who have held that the concerned subjects must have lucky and lucrative jobs. But, the cumulative evidence furnished by a careful consideration of the details of the 6 houses would inevitably drive one to the conclusion that the subjects are bound to be unemployed, though they may *not* be burdens to family.

(11)

I am inclined to the view that the problem of professions is ultimately one of philosophy or general metaphysics. If marriages are made in Heaven, with greater truth, professions are made in Heaven.

Consider today, the case of race-course patrons, race-horse owners and others in the line, or, take winners in Crossword and other competitions. There are again, hundreds engaged professionally in blackmarket methodology. I recall having read some months ago, a publication emanating from the United States of America, under the arresting title "Black-Market Annual—or Year-Book" or something like that. That must show which way the wind blows.

Today much is made of prohibition. Is not racing as bad as certain things which our governmentalists have listed bad? I wonder whether professional approaches to betting and racing could have been anticipated by Varahamihira and Jaimini and listed as indicated by the 10th house.

One is day in and day out confronted with the alarming spectacle of deserving young men and women idling their time away without any suitable jobs. They are academically highly qualified holding Degrees in Honours. When these are unemployed, you find the still more alarming spectacle of old persons in their sixties, seventies and so forth being literally flooded and inundated with lucrative jobs. I wish some researcher would explain such absolutely mad and outrageous phenomena of modern professional conditions by mere or exclusive reference to the 10th house.

Modern mankind would seem to have lost all rationalism and all sense of proportion.

I think, *not* the 10th house, but previous *Karma* must explain why superannuated persons throughout the world have sinecure jobs thrust on them, while, deserving qualified, intelligent young men and women are enormously swelling the unemployment list and are wajting in endless queue in front of Employment Exchanges.

The 10th house alone does *not* fully explain the anomalies relating to jobs and job-hunting. As I have ventured to suggest, other houses also require study in addition.

I am anxious to make one thing absolutely clear. I should not be understood as in any manner seeking or endeavouring to belittle the value and significance of astrological classics written by distinguished astrologers like Varahamihira and Jaimini to which reference has been made already, and I have profound admiration for the work accomplished by the classicists.

But I do feel there is urgent need for systematic research and investigation. The utterances and statements made by ancient classicists should be carefully analysed and examined in the light of contemporary trends and tendencies, conditions and concatenations. They should be smoothly and naturally handled. There should be no twisting, no torturing of terms and expression. The natural and commensurate general sense, or greatest common measure of agreement in different connotations should be isolated. This should be sought to be applied to given charts, contemporary set-up always being uppermost in the mind of the practitioner of predictive astrology. Then, a fairly high percentage of success can be scored in predictive astrology.

Some high-placed in India's contemporary political and official set-up have condemned astrology. It is too late in the day to attempt any vindication of the status and importance of astrology as a cultural discipline.

Others have openly abused and driven professional astrologers away when they attempted to reveal certain hidden things about these official and political luminaries, who declared that they *know* how to hoodwink planets and turn them to their own advantage.

*(Continued on page 80)*

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## CONCEPTION OF YUGA OR BROAD TIME-DIVISIONS

*(Continued from page 67)*

A minute study of the different figures evolved in different ages leads one to find that there has been a gradual development of the system of time-measures which have passed through at least 4 stages in 4 different ages, *viz.*:—

(a) The Gavamayan age, (b) The Mahabharat age, (c) The Manu's age, (d) The Puranic age.

**(D) Calculation of periods for the recurrence of the conjunction of the Sun, the Moon and Jupiter with any fixed point of the zodiac.**

I now attempt to find by astronomical calculation the period beginning from the minimum to fulfil the criterion for the commencement of the Krita Yuga.

(*a*) *Recurring periods for the conjunction of the Sun and the Moon, (i.e., New Moon) with a fixed star :—*

A lunation = 29.5306 days.
A solar year = 365.2422 mean solar days.

$\therefore$ One lunation $= \frac{29.5306}{365.2422} =$ .0808521 years. (1)

During this time, the "place of lunation" is shifted by about 29.10503377 degrees; and hence in one solar year.

(i) as many as 12.36826 lunations take place, and

(ii) for one complete circuit of "lunation at a point" $= \frac{360}{12.36826}$ = 12.368985 lunations will be necessary and these will take place in 1.00005865 years. (2)

(*b*) *Cycles for the conjunction of Jupiter and the Sun with a star :—*

The Sun's daily motion = .985609 degrees
Jupiter's motion = .083091 ,,
$\therefore$ Diff. in ,, = .902518 ,,
$\therefore$ The conjunction of Jupiter with the Sun will repeat after $\frac{360}{.902518}$ days, *i.e.*, after 1.0921 years. (3)

During this time, the place of conjunction will be shifted by 33.6418 degrees.

Hence, the Sun, Jupiter and the star will conjunct after $\frac{360}{33.6418} \times 1.0921$ years or in 10; 100; 1000; times of years, etc.

The periods of repetitions of the conjunction would, therefore, be, 11.68547 years or their multiples.
or 116.8547 years ,,
or 1168.547 years ,,
etc., etc., etc.

*Process of Creation.—Tait. Up. Brahman and Valli, I. 1.:—*

"From that specified Atma, indeed, breathing or living without air, in His existence (Satta), sprang Akasha (space), from space Vayu (air), from air fire, from fire water, from water earth, from earth planets, from planets food, from food semen, from semen person." Here Atma refers to the ultimate source, the controller, blissful, and person to the organic mind of an individual. In other words Atma is the owner and controller of the universe, and person of the body. The order of evolution seems to be in full accord with the co-ordinated results of physical sciences, biology and psychology.

10. *Summary*.—Man can manipulate the five elements and their products in their gross form only, and can thus work wonders with this material so abundantly provided, exercising his Will power after finding out some of the attributes of these elements and after discovering some of the Laws of Nature, provided in the eternally fixed and perfect design of the Blissful Controller *Atma*. This Atma, the sole non-dual nonchanging reality is not only all pervading but also all penetrating, the nucleus of all evolutes including even the nucleus round which a single proton circles, and when four are persuaded to join and circle round the nucleus, they form atoms of hydrogen energy, even dense, stable energy (possibly representing Neumenal Life) from which cosmic rays proceed, the origin of the visible light blaze, the source of the universe, as explained by Doctors Alpher and Herman. (Please see the A.M., January 52 issue, page 93.)

*Brihad Up.—III. 7.3 to 23.* "Concept of this Atma."—"*Who* residing in the earth is interior of the earth, Whom the earth knows not, Whose body the earth is, Who controls the earth from within, That is thy *Atma*, Antaryami, Immortal." Exactly similar statements are made about water, fire, antariksh (mid-region), air, heaven, Sun, directions, stars, akash (space), darkness, light, elements, life, speech, eye, ear, mind, skin, knowledge, semen". The last statement about semen being, "Who residing in semen *(Reta or seed)* is the interior of the seed. Whom the seed knows not, Whose body the seed is. Who controls the the seed from within, That is thy Atma, Antaryami, Immortal, unseen Seer, unheard Hearer, unthinkable Thinker, no other seer than This; no other hearer than This; no other thinker than This; no other knower than This; That is thy Atma, Antaryami, Immortal. Other than This is (Artam) changing, not lasting."

This passage throws a flood of light on the scientist's ultimate nucleus of the single proton, the basis of hydrogen energy. It may be regarded as the non-conscious organic mind, which functions only when the consciousness factor is associated with it, the minutest concept of *(Sat)*, mental energy. A scientist's mind can go up to the extreme limits of the regions, explored, investigated and understood by the senses, (Please see the April 1952 issue of A.M. pp. 293-295); but the Indian sages can cover the whole universe and go *even beyond*. Their concept of Atma covers the sum total of all galactic systems, and is at the same time *The Centre* rather the sole nucleus of all nucleii, the minutest measurable (Mayik or formed of Maya, matter), including that nucleus round which a single proton circles forming hydrogen atoms. (Please see the A.M., January 1951 issue, page 59).

This clarifies Shankara's concept of Atma and Anatma, showing at the same time his monotheistic view of Hindu religion and of non-dual Vedanta.

In this connection the following extract from Professor Haldane's lecture delivered on 2-1-52, at the Indian Science Congress, Calcutta, will be read with profit and interest:—

"But for thousands of years Indian sages have said that the most important thing that a man can do is to realise, in thought and action, the unity of all living, or at least of all sentient beings. Sometimes they expressed this unity in terms which I can no more accept than I can accept Europe as mythology, sometimes in more abstract terms such as "Tak Tyam Asi." My own philosophy is decidedly 'Nastik,' but I am not so dogmatic as to deny the possibility that the *Vedanta*, or one of the other Astika philosophies, may be nearer to the truth than my own."

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## PITFALLS IN PREDICTING PROFESSION

*(Continued from page 75)*

Such attitudes are quite natural in persons who have worked on the only motto that nothing succeeds like success. Astrology as ancient Indian classical discipline and astrologers who practise predictive discipline as profession, can only treat such attitudes and attitudinization with absolute contempt.

Politicians, professional and non-professional may come and go, but, astrology goes on for ever marching from success to success.

Dr. B. V Raman's THE ASTROLOGICAL MAGAZINE is the only one of its kind in India and I earnestly appeal to researchers to strengthen the hands of the learned Doctor and lend him all possible support in his noble venture of expounding and vindicating the principles of predictive astrology formulated by India's distinguished classic-builders like Varahamihira, Jaimini and others.

# Female Nativities in the Jaimini System

* By PUNDIT ASHUTOSH GHOSH, B.A., B.L.

IN comparing Indian Astrology with the Western, we find the Western one lacking in the development of a special noteworthy system for the study of female horoscopes, as we find in the Indian one. Of the three systems of Indian Astrology—Parasara, Tajika and Jaimini, the last one contains the most developed and a perfect system of studying female horoscopes, but that can be found towards the latter portion of Jaimini Sutras only. In the case of reading hands, when left is read for females and the right for males only, then why there should not be a differential study in the mode of studying horoscopes for both the sexes?

The 1st and 2nd Adhyayas of 4 Padas each, of Jaimini Sutras, the translations of which in different languages are always available in the market do not at all deal with women seperately. The 1st pada of 1st Adhyaya dealing with the procedure of Chara Dasa, the finding out of Lagna Pada etc., are all applicable equally to both the males and the females in the same way.

The 2nd pada of 1st Adhyaya, deal with Karakamsa planet (*i.e.*, Atmakaraka in the Navamsa Chart) in order to find out the callings or professions of the natives, their tendencies to worship particular gods or goddesses or adopt different forms of religion, and their capacities, if any, to master and write out literature, science, art, religion etc., can be easily applied to both the males and females alike, especially in this century when females are entering into rival competitions with the males in the pursuit of all sorts of professions.

All the sutras of 3rd Pada, 1st Adhyaya, which miraculously indicate whether the natives will be rich or poor, kings (or therefore queens), ministers, colonels, owners of conveyances such as motor cars, aeroplanes, ships etc., or be idiotic or intelligent, jail-birds or not, be happy or not etc., are surely applicable to both the sexes in the present day world.

The sutras of 4th Pada, 1st Adhyaya, from S. 32 to 47 which go on finding whether the native's brothers and sisters will die before the native, and when, and their number to be born etc., are applicable to both the females and males.

All the sutras of 1st Pada, 2nd Adhyaya, prescribing the procedure to find out correct longivities of the natives through various processes including Sthira Dasa, Maraka Dasa. Rudra, Brahma and Maheswara planets and Dasas are undoubtedly applicable to both the sexes.

The 2nd Pada of 2nd Adhyaya tries to give clues where (in which places, places of pilgrimage or not), when, how (*i.e.*, through what instrumentality or diseases etc.) the native is destined to die, and whether the death will be attended with the native's consciousness, or unconsciousness, and whether the native will be able to perform the last rites etc., of parents etc., or not. These, therefore, are presumably meant for both kinds of nativities.

The 3rd Pada, 2nd Adhyaya, enunciate the procedure of Navamsa Dasa, and Sthira Dasa and then goes on to find out the times when the native's mother, father, sister, son, aunts etc., will die. In S. 29 and 30, it casually gives clues towards the favourite Dasa of Jaimini—the Chara Dasa. These two sutras are very important towards the Chara Dasa system.

From all these, it appears that the whole of the Pada is applicable to both the nativities.

The 4th Pada, 2nd Adhyaya records different procedures of different Dasas, — such as Charanavamsha Dasa, Dwara Bahya rasis of Dasas, Manduka Dasa, Phalasula Dasa, Nakshatra Dasas including Astottari and Vimsottari ones, (these two have been referred to not by name, but by implication through sutras,-(सिंहमन्यत) etc. Yogardha Dasa, Drig Dasa, Trikona Dasa, etc.

As such they are applicable to both the males and females alike, but in the case of application of these dasas to female nativities, special hints have been given in special dasas for commencement from rasis different from the usually followed rasis in male horoscopes. For example, towards the application of Trikona Dasa, the Jaimini system advises in the case of females to commence it from the 7th of the rasi from which it is begun in the case of males. But it is not so in the case of Chara, Sthira, Chara Navamsa, Niryana Sula and Niryana Phala Sula Dasas.

It is to be remembered that the enunciation of subjects dealt with in each Pada is not fully elaborated here, but in main particulars it is so in order to bring home the utility of the subject matters for either of the nativities, male or female, before the readers.

The 1st Pada, 3rd Adhyaya, professes to find out indications in a nativity whether a person is to be an Empeor, or a King, or a Mandalpathi (President) or a multi-millionaire, or a millionaire or a Mohunt (Bishop), or a Government servant or an owner of conveyances etc., or is of royal lineage. Consequently, the whole of 1st pada is applicable to both the males and females alike, as from time immemorial we have found no dearth of empresses or queens and so on.

The 2nd pada of 3rd Adhaya deals with the Death Rasi of the native, his instantaneous mortal death-period (सद्यरिष्टयोगः) and Chara Navamsa Dasa procedure. Consequently the whole pada is applicable to both the sexes.

The 3rd pada of 3rd Adhyaya records the various possible combinations by which they can predict the correct death of the native through rats or from fall or poison, or from assault or fire, or from serpents or imprisonment, or from lightning or enemies or from murder or bricks and so on, and also the death periods of the native's parents, sons, enemies etc., and furthermore the native's ill-luck, if any, of losing a limb, a leg or a hand and so on. Such being the predictions, they can safely be utilised in both the kinds of horoscopes.

From the nature of sutras dealt with in the 4th pada of 3rd Adhyaya, it presumably appears that the whole pada is applicable to male horoscopes only, for it goes on to deal scientifically with the procreative power or otherwise of a man the nature of uterine troubles the wife will have etc.

The house or Bhava reading portions of the 4th Adhyaya are applicable to both kinds of horoscopes, without hesitation excepting those sutras which deal with the male's seductive propensities towards females.

One of the padas of the 4th Adhyaya, dealing with the question whether the native will be able to preserve the health, vigour, and strength of teeth, chest-bones, eyes, eye-lids, lower portions of arm-pits etc., till death with the findings that the Chara Dasa

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periods of Atmakaraka planet remaining in Lagna, 4th, 8th, 9th its own sign of exaltation or decline, are propitious or not and propitiousness with powerfulness or otherwise of the 12 houses of the horoscope with respect to Sun's position, and benefics of the 5th and 9th certainly indicates that the whole of the pada is applicable to males only, for another separate pada of the same Adhyaya deals expressly with the nature of dasas (Chara or Sthira or Chara and Sthira alternately) to be followed and to be commenced from particular Rasis in the case of females. One or two examples will make the point clear For example, in the case of female nativities, it is said that if the Atmakaraka remains in the 6th or 12th in N.C., then Dasa will proceed from the 9th house; so; if it is in the 3rd house in B. C., it will proceed from the 11th house and so on. Such differentiations have been made with respect to nearly all the houses for female horoscopes.

As regards the propitiousness of the Chara Dasas (especially) unless otherwise expressly laid down, it is said that if Kethu remains in the 8th house, the Dasa of that Rasi is propitious, but if it is seen or conjoined by a malefic, then it is not so.

Again, it is said in some of the sutras that if in the 3rd or 9th house of B. C. or in any of the 2nd houses from Lagna or Atmakaraka in B. C. or N. C. or in Lagna of B. C. or in any of the 10th places from Lagna or Atmakaraka in B. C. or N. C., or in any of the 12th houses from Lagna and Atmakaraka in either of the charts, Kethu is found to reside, then during the dasa period of the Rasi occupied by such Kethu (the dasa may be Sthira or Chara or both alternately, of course according to different sutras), the woman shall be blessed with a jewel-like son, and the dasa would be propitious. The sutra extols the native as the पुत्रमणि (a woman blessed with a jewel-like son).

I have come across such a female nativity, which I am appending and discussing at the end of this essay.

'I had an inquisitiveness all through, and had been constantly enquiring into the activities of the female, after marriage at the age of 17 years and some months till she came to be impregnated at the age of 18 years and some months. *i.e.*, nearly 1½ years after her marriage. After her conception, in accordance with the Rishi's prediction, I was loud in proclaiming before her relatives that her first child in this period of Dasa cannot but be a son, and that, a worthiest, a jewel-like one, inspite of hesitations in believing me so by her relatives and medical authorities.

The boy was born of the female on 5-6-1951 at the Chittaranjan Seva Sadan, Calcutta, at 8/12 a.m. I.S.T. The future of the boy's horoscope cannot possibly be verified now, through direct happenings, but if the mother's horoscope showing 'Putramani' at this particular Dasa period, corresponds to the indications of the future greatness of the boy in his horoscope through Jaimini's sutras, then it can safely be said that Jaimini's sutras are wonderfully correct in material particulars.

The boy's horoscope has also been appended herewith along with the mother's. His name is Babul. The mother delights to be depicted as Babul's mother more than in her own name. This is quite consonant with the true Indian tradition and culture of self-realisation through self-immolation, unassailed by the highly terrific current of self-aggrandisement of the Western ideals and thoughts, for which I cannot but doubly bless the mother to be a true Indian mother.

The learned Rishi had a wide knowledge of human nature, by which it became known to him that each and every female is not liked by all males alike except by licentious men for evil purposes only. To choose a she-partner in life, either by himself or through guardians, he has laid down various combinations by which the character and temperament of the female native will appear to the astrologer or studier of her nativity as clear as day-light by virtue of which, the would-be partner may select his counterpart. An easily irritable woman may not be liked by a man of habitually peaceful bent of mind, devoted to ardent study, research, meditation or such-like subjects, but by many males who find their homes to be haunts of silent cremation grounds, if they find their wives to be peaceful like rabbits. So are there many males who like voluptuous, lustful females to be their partners, whereas there are some who dislike them. There are many husbands whom I know to have been disappointed when they find their wives to be strictly effeminate, but not male-like. Mysterious are the ways of human nature. Knowing this, the learned Rishi has laid down rules by which one can easily find the temperament, and character of the woman from her horoscope as lucidly and transparently as water. By this way, an astrologer versed in Jaimini can tell whether the female in question is easily irritable, or lustful and voluptuous or prone to barrenness (remember, many males like barrenness on the part of their wives owing to economic and various other reasons), or is a lover of adopting male-like undertakings and behaviour, character and temperament or whether she is faithful to her husband only and her families, or is an aspirant of salvation from mundane affairs and of eternal bliss, and so on. One or two combinations, I will enumerate here to gauze the nature of innumerable predictions to be made from female nativities.

If, in the Navamsa Chart of the female, the 2nd house gets the house of Jupiter or gets Jupiter on it or on its 5th or 9th, then she will be chaste and legal to her husband. So, instead of Jupiter, in the N.C., if Venus be the lord of such 2nd house, or remains on it or on its 5th or 9th, then she will be the source of all fortunes to the husband's family. Whereas, if Saturn be the lord of such 2nd house or remains on it or its 5th or 9th house, then she will be very much passionate, and behave like a male, or adopt male-like dispositions and temperament. They have been recorded a good deal of combinations, by any one of which you can predict a woman to be the killer of husband or other persons, whereas by the same combinations happening in the rasis of decline, of particular planets under query, you can predict her to be killed by her husband or her relations, etc.

The Maharshi has similarly recorded lots of combinations by which a woman may be found to be ominous in some or other respects, but towards the upsetter of all these evils, he has stated the following tests to be noticed by all, for by following them, all evil-portending combinations will be found to have been neutralised to the lowest extent.

They are these :—

"If Jupiter remains in Lagna, or its 5th house, or in the 5th house from Atmakaraka rasi or from the lord of Lagna, then all the evils will cease to cause any effect at all."

"If the lords of 5th houses from Atmakaraka or Lagna of either B. C. or N. C. remain in the 5th or in Lagna, 4th, 5th, 7th, 9th and 10th houses of their respective Lagnas or Atmakaraka rasis, or receive the vargas of benefics, or if in B. C., the Sun, Mars and Saturn remain in the two of 3rd and 8th houses in B. C. or N. C., or if the Moon and Mercury remain in the 2nd house of B. C. or aspect it or aspect and or remain in the 12th house of B. C., then take the woman to be a woman of good standard congenial to the husband's family and society."

As regards widowhood, possible or not, reversible or not, when and at what part of the life of the husband etc., there are lots of indications which cannot be fully dealt with in an article short like this.

Thus, we find that female nativities are subjects which require separate,

careful and elaborate handling by the astrologers, just as the science of the uterine diseases requires special experts. All queries regarding female nativities may be treated in the same way as the males, but not her character, temperament, and her relations with children, family and society as a whole. Even, if a woman is found to be equalising with men in regard to professions, calling, public services etc., still her private character, temperament and relations with the husband or his family or society must be studied differently in the Jaiminian way through her own horoscope.

That is the lesson which we get from the study of Jaimini sutras, which cannot be had from the Western way of treatment of the subject in any way, or from any other branch of Indian Astrology so very perfectly, minutely, scientifically, convincingly and elaborately.

Now, the horoscope of Babul's mother as referred to above is hereby given. She comes of a well-to-do, respectable middle class family, was born at Tata, Jamshedpur, Bihar on 21-3-1932 at 3-20 p.m., Longitude 86° 10' E. and Latitude 23° 8' N.

The Ayanamsa applied here is 22° 59' according to Lahiri's almanac.

| | | | |
|---|---|---|---|
| Sun Rahu Herschel Mercury | Venus | | |
| Mars | BABUL'S MOTHER Born on 21-3-1932 at 3-20 p.m. Jamshedpur, Bihar | | Lagna Guru Pluto |
| Saturn | | | Moon Neptune |
| | | | Kethu |

*Nirayan Long :—*

| | |
|---|---|
| Asc. | Karkataka 28° 24' |
| 2nd | Simha 25° 6' |
| 3rd | Kanya 25° 6' |
| 10th | Mesha 27° 6' |
| 11th | Vrishabha 29° 6' |
| 12th | Mithuna 29° 6' |
| Sun | Meena 7⅔ |
| Moon | Simha 21° 27' 17" |
| Budha | Meena 27° 10' |
| Guru | Karkataka 20¼° |
| Venus | Mesha 22° 13' |
| Sani | Makara 9½° |
| Rahu | Meena 3° 7' 21" |
| Hershel | Meena 25° 21' |
| Pluto | Karkataka 3° 8' |
| Neptune | Simha 13° 5' |
| Mars | Kumbha 27° |

According to Jaiminian Rules, Kethu, being posited in the 3rd house from Lagna in B. C., the native will be the mother of a worthiest and a jewel-like son during the dasa period of Kanya only, containing such Kethu.

Next question is :—Which Dasa is applicable here?

In one sutra, it has been laid down that if a female nativity contains at least 2 benefics in an odd sign or two, then the Dasa to be adopted is Sthira Paryaya. Here are Venus (benefic) in odd sign of Mesha and benefic strong Moon, nearing Full Moon in Simha (another odd sign).

Then arises the question :—Whence to commence this Dasa, and how to proceed clockwise or anti-clockwise?

It is said in some of the sutras that if the Lagna or 7th house of a female B.C. is infested with or aspected by a malefic even then the Dasa will run from Lagna to the 12th house in the usual direction (*i.e.*, in the order of Karkataka, Simha, Kanya, etc.). Here Sani is on the 7th.

Sthira Dasa is easy, for in this Dasa, Chara Rasi (moveable sign) always gives 7 years, Sthira (fixed sign) 8 years, and Dwanda (common sign) 9 years. Thus the Dasa goes :—

| | | |
|---|---|---|
| Chara Karkataka | ... | 7 years |
| Sthira Simha | ... | 8 years |
| | .... | 15 years |
| Dwandwa Kanya | ... | 9 years |
| | ... | 24 yeass |

This Kanya Dasa is the period which can bless her with a son. That is why her marriage was consummated by unforeseen hands at her age of 17 years, 10 months (1 year 10 months after the Dasa began). The son was born at her age of 19 years, 2 months and odd days still within the Kanya Dasa period.

The boy was born on 5-6-1951 at 8-12 a.m. I.S.T., at Calcutta. To find Hora and Ghati Lagnas, correct local sunrise is absolutely essential. So it has been taken from a local vernacular almanac, reputed to be correct.

The Birth Chart, Navamsa Chart and Drekkan Chart are stated as B.C., N.C. and D.C. here.

| | | | |
|---|---|---|---|
| Guru *Ghati L.* Pada L. | Budha (Atma) | | Hershel |
| Rahu | BABUL Born on 5-6-1951 at 8-12 a.m. I.S.T. Calcutta | | *B. Lagna* Venus Pluto |
| | | | Kethu |
| | | *Hora L.* | Sani Neptune |

| | | | |
|---|---|---|---|
| | Rahu | | Mars |
| Hershel *Hora L.* Pluto | BABUL'S N. C. | | Sun |
| Sani | | | *B. Lagna* Venus Moon Neptune |
| Budha | *Ghati L.* Guru | Kethu | |

| | | | |
|---|---|---|---|
| Pluto | Kethu | Neptune | |
| Hora Lagna | BABUL'S D. C. | | *B. Lagna* Guru Venus *Ghati L.* |
| Sun Moon | | | |
| Budha | | Hershel Rahu | Sani Mars |

Local sunrise on the day of birth is 4-53 a.m. I.S.T. Nirayan Longitudes :—

| | |
|---|---|
| Lagna | Karkataka 5° 3' 50" |
| 2nd | Simha 0° 9' 50" |
| 3rd | Simha 27° 9' 50" |
| 10th | Thula 0° 9' 50" |
| 11th | Vrischika 3° 9' 50" |
| 12th | Mithuna 6° 9' 50" |
| Pluto | Karkataka 24° 35' |
| Sun | Vrishabha 20° 28' |
| Moon | ,, 25° 2' 44" |
| Mars | ,, 17° |
| Mercury | Mesha 29° 39' |
| Jupiter | Meena 15° 38' |
| Venus | Karkataka 4° 38' |
| Saturn | Kanya 2° 23' |
| Neptune | Kanya 23° 44' Retr. |
| Rahu | Kumbha 21° 24' 6" |
| Hershel | Mithuna 14° 55' |

*To find out Hora Lagna Long :—*

Birth-time H. 8-12 a.m. I S.T.
Sunrise 4-53 ,,
H. 3-19 = 3 Rasis 9° 30' (19 ÷ 2)

Add Lagna Long. since Lagna is even
3 Rasis 5° 3' 50"
6 Rasis 14° 33' 50"
= *Hora Lagna Long.*

Its Navamsa and Drekkana both are Kumbha.

*To find out Ghati Lagna Long :—*

Take the above difference but birth-time and sunrise, which
= H. 3-19m.
= Gh. 8 Vis. 17 pals 30.
= 8 rasis 8° 45' (17 Vi. 30 ÷ 2 = 8° 45'

Add Lagna Long since it is even,
3 rasis 5° 3'
11 rasis 13° 48' = Meena 13° 48'
= *Ghati Lagna Long.*

Its Navamsa is Vrischika and Drekkana Karkataka.

Before proceeding to examine the horoscope, it is always incumbent upon the astrologers to find out any Rishta Yoga (fatal death combinations) leading to the sad end of the native's early life. The best, simplest, reputed and the most effective method in the case of infants is through examination of the perpetual *Pataki Chakra*, which is as follows:—

From the diagram (the Chakra) it appears that the Karkataka Birth Lagna of the native containing Venus and Pluto on it has got vedha with Mithuna containing Hershel, and Meena containing Guru. The numbers of Karkataka 5, Meena 4 and Dhanu 10, when added together form 19. This 19 means 19 days, or 19 months or 19 years, any period of which generally turns out to be fatal, provided the vedha points (piercing points) are not fortified by benefic planets. Here the birth-lagna Karkataka has got a benefic Sukra, and a malefic Pluto, whereas Meena is completely under the control of the benefic Guru, but Mithuna under the evil influence of malefic Hershel. The result is, that two benefics are struggling against 2 malefics. So, the boy got a serious type of Typhoid in his last birth month and it was turning from bad to worse, when owing to the benevolent rays of the benefics, the boy was miraculously cured by the timely application of the newly-discovered-costly medicine of Chloromycetine. Still the boy is not pulling on well with his health. For now and then, he gets diarrhoea and slight fever sometimes, and then remains alright for a few days. I believe, this state of health will go on till his 19th month, as per Pataki Risti Yoga. Further from the nature of longevities described by Jaimini in Adhyaya 2, as per three sets of data, *viz.*, (1) Lord of Lagna and 2 lords of 8th house, (2) B. Lagna Sani and (3) B. Lagna and Hora Lagna it is difficult to come to a definite conclusion, as owing to the different lordships of the 8th house, Kumbha through Rahu and Sani, the conclusion turns out to be alpayu (short life) or dirghayu (long life),—a doubtful one.

For No. 1 datum shows long or short life,
No. 2 ... short life and
No. 3 ... long life,

So, according to A. 2 P. 1, S. 8 the longevity obtained from Lagna and Hora Lagna in case of doubts, must be finally accepted. The logevity shown by Lagna and Hora Lagna is long life. Hence the conclusion is that the boy shall live, a long life, and as such the fatal period of 19 months will pass off without fatality.

Further the Rishi's prediction that the boy born during the particular Dasa of his mother should be a jewel confirms the conviction that the boy shall have to live a long life to fructify and prove the Rishi's predictions to be true.

1. Atma is in Dhanus in N. C.—The native will have falls from high places or get injured. (A. 1, P. 2, S. 10).

2. Atma's 9th in N. C. is seen by Sani and Rahu—he will revolt against his superiors (A. 1, P. 2, S. 50) just as once Netaji Bose did in his College career.

3. There are malefics in the 3rd house from Atma in N.C., so are there in the 3rd house from pada Lagna in B.C.— (A.1, P.2, S.64 read with A.1, P.3, S.17)—the native will be powerful.

4. There is Guru on the 12th of Atma in N.C. The native will live in the happy quarters of the universe (A.1, P.2 S.68). This means ability to control the mind from being easily perturbed by the sorrows and turmoils of the ways of the world. Similarly Pada Lagna having fallen into Pisces (Meena), the native will be always devoted to religious performances and to the strife after emancipation of the soul from the mundane bondage (A. 1; P. 2, S. 13 read with A. 1., P. 3, S. 17,) Further Atma is in Dhanus in N. C.—same results (A. 1, P. 3, S. 70) with Sayujya Salvation, a speciality.

In B. C, on the 3rd from Lagna there is Sani—the native will be able to rise above and overcome mundane affairs, and thus be able to qualify himself for Kaivalyam (Salvation).

5. In B. C., Moon and Venus aspect each other and in addition, Venus is in the 3rd of Moon (two-fold combination)—the native will surely have good conveyances, motor cars, planes, ships etc., under his control and ownership (A. 3, P. 3, S. 28).

6. In B.C. there are malefic planets, Hershel, Sani and Neptune in the 3rd and 6th places from Atmakaraka Budha—the native will have a Raja Yoga (A. 1, P. 3, S. 31)

This is further confirmed by another combination, *viz.*, in the Navamsa Chart, one and the same planet Rahu sees B. Lagna, Ghati Lagna and Hora Lagna at one and the same time. Here the 7th of these three Lagnas need not be seen by the same planet.

This means that the native will acquire first class powers like those of a king in his life-time.

7. In B. C. there is malefic Rahu on the 6th from the lord of the 7th Sani; the native will be a commander of army (A. 1, P. 3, S. 36).

8. In B. C., the lord of the 5th, Mars sees the Birth Lagna — the native will be highly intelligent (A. 1, P. 3, S. 37).

9. In B. C., the lord of Lagna Moon sees Lagna. The native shall be very powerful. (A. 1, P. 3, S. 41).

*N. B.*—This further confirms and is consistent with the powers obtainable as per item No. 6 above.

10. There is an equal number of malefic planets, Kethu and Hershel on both sides of Lagna, *i.e.*, on the 2nd and 12th—the native will court imprisonment. (A. 1, P. 3, S. 42).

11. There is Venus on the 5th from Pada Lagna in B. C.—the native will be a poet, an orator and a lover of epics. (A. 1, P. 2, S. 105 read with A. 1. P. 3, S. 17),

12. Guru is in Pada Lagna in B.C. The native will be versed in all sastras, be an author, grammarian and expert in Vedas and Vedangas (A. P. 2, S.108 read with A. 1, P. 3, S. 17).

From all these, we find that the native who will turn out to be a highly learned man, versed in Vedas etc., an orator, a poet, an author etc., will have his private life dedicated to the emancipation of his soul from worldly bondage and re-births in order to acquire first Kaivalyam, and then Sayujyam. This is his spiritual aspect.

In the mundane side, it seems he would be leading some political life and political views against irreligion and moral vices, for which he will encounter imprisonment by the then Government, but will be compelled to be set free, in course of time,—owing to which he will acquire the first class highest powers of the land he will live in and acquire Commander-in-chief-ship of the army, and thus be a God-fearing, pious, benign ruler of the land with traditional culture of India with respect to all true religions as his attendant. This reminds us of the traditional rulers of ancient India, such as legendary Rajarshis Janaka, and historic rulers like Asoka and the true sons of Mother India with her true culture.

In conclusion, I beg to add a word, and a warning to the present Government. That is this. If planning and birth-control are adopted in mass measures, I apprehend such future 'Putramanis' would be for ever stopped from appearing in this Holy and Ancient land and thus it would be a source of evil to India and the world both. If the Government still persist in that measure, let it take the help of Jamini, and control the births in those cases of males only, whose horoscopes show procreation of undesirable and miserable children in this world in the hape of blind, idiotic, dumb, deformed and invalid ones.

# Planetary Aspects

By K. SIVASUBRAHMANYAM

**Strength of Aspects.**

OF the three systems of Hindu Astrology, namely, Parasari, Jaimini and Tajaki, that of Parasara is generally followed by Indian Astrologers.

According to Parasara all the planets aspect bodies or points at the 3rd and the 10th (at a distance of 2 and 9 rasis, *i.e.*, 60° and 270°), the 5th and the 9th (120° and 240°), the 4th and the 8th (90° and 210°) and the 7th (180°). But the strength of the aspects thrown at different points by the different planets varies considerably.

Parasara says: —

शनिपादं त्रिकोणेषु चतुरस्रे द्विपादकम् ।
त्रिपादं सप्तमेविप्र त्रिदशे पूर्णमेवहि ॥ 1 ॥

Oh! Brahmin! (The strength of aspects cast by) Sani is ¼ at the 5th; and the 9th, 2 quarters *i.e.*, ½ at the 4th and the 8th; three quarters *i.e.*, ¾ at the 7th, and full (one unit) at the 3rd and the 10th.

चतुरस्रेगुरुः पादं सप्तमे -व द्विपादकम् ।
त्रिपादं त्रिदशे विप्र पूर्णं पश्यदि कोणभे ॥ 2 ॥

Oh! Brahmin! Guru aspects the 4th and the 8th with ¼ strength; the 7th with ½; the 3rd and the 10th with ¾; and the 5th and the 9th with full strength.

सप्तमे पादमेकं -व द्विपादं त्रिदशे द्विज ।
त्रिपादं च त्रिकोणे भौम; पूर्ण चतुरस्रगे ॥ 3 ॥

Kuja's aspect is ¼ at the 7th; ½ at the 3rd and the 10th; ¾ at the 5th and the 9th and full at the 4th and the 8th.

अन्येषां त्रिदशे पादं द्विपादं च त्रिकोणगे ।
चतुरस्रे त्रिपादं च पूर्णपश्यति सप्तमे ॥ 4 ॥

The aspect of the others (Sun, Moon, Venus and Mercury) is ¼th at the 3rd and the 10th ; ½ at the 5th and the 9th; ¾th at the 4th and the 8th and full at the 7th.

*Varahamihira*, follower of *Parasara* expresses the same ideas with regard to the strength of aspects of the planets in the 13th verse of Chapter II of *Brihat Jataka*. He has condensed the substance of the four verses of *Parasara* in a single verse. Condensation necessitates terseness of language and this in its turn has led to the misinterpretation of *Varahamihira's* verse.

The interpretation put on the verse is this: All the planets aspect the 4 groups of positions *viz.*, 3rd and 10th, 5th and 9th; 4th and 8th and the 7th with strength increasing by quarters while Saturn, Jupiter and Mars and the others respectively aspect the four groups with full strength.

In actual practice, nowadays, the partial aspects are entirely ignored and it is held that Jupiter aspects the 5th, 7th and 9th; Mars, 4th, 7th and 8th Saturn, 3rd, 7th and 10th; and the others the 7th only.

If the above interpretation were to be accepted as the right one, the strength of aspects cast by the several planets at the different points varies in many cases from that given by *Parasara*. The difference in the case of the 7th house is most glaring. Take for instance Mars: his aspect on the seventh is only ¼ in strenght according to *Parasara* while according to the interpretation it is full. It is found that the 7th house aspect of Mars does not produce as much evil effect as it would if the aspect were a full one. Again, take Jupiter: his aspect on the 7th house is ½ according to Parasara but full according to us. It is practical experience that the 7th house aspect of Jupiter does not produce as much benefit as its 5th or 9th house aspect. These instances of Mars and Jupiter show that there is much truth in Parasara's creed.

Now let us try to arrive at a correct interpretation of Varahamihira's verse:

त्रिदश त्रिकोण चतुरस्र सप्तमान्यवलोकयन्ति
चरणाभिवृद्धित: ।
रविजामरेज्यरुधिरा: परेचर्ये क्रमशोभवन्ति
किल वीक्षजेधिका: ॥

It is clear that three statements are made here *viz.*, (1) that all the planets (divided into four groups) aspect all the points mentioned, these again being divided into four groups, (2) that they do so with aspects increasing in strength by quarters and (3) that the four groups of planets most powerfully aspect in order the four groups of points, *i.e.*, Saturn—3 and 10; Jupiter 5 and 9; Mars—4 and 8; the others—7. This, by implication, means that a planet aspects most powerfully only one point or a group of two points and consequently his aspect on the other points will be weaker.

It goes without saying that a correct interpretation of the verse shall go against none of the above three statements.

The objections to the accepted interpretation are these:—

1. According to it, Saturn, Jupiter and Mars aspect two groups of points with full strength *viz.*, Saturn, 3, 10 and 7; Jupiter, 5, 9 and 7; Mars, 4, 8 and 7. This clearly goes against the 3rd statement.

2. Saturn, Jupiter and Mars each aspecting two groups of points with full strength goes against the 2nd statement too. For, if the aspect is to increase in strength by quarters there must be three points or groups of points other than that which is aspected by the planet with full strength. If each of the above three planes were to aspect fully two groups of points out of the four then there will remain only two groups to be aspected so that, in the case of these planets, the expression "increasing by quarters" becomes meaningless.

3. By applying the rule of aspects increasing by quarters, the 4th group of planets (Sun and the others) is seen to get full strength of aspect on the 7th. Again, according to the last quarter of the verse, the same group is said to aspect most powerfully the 4th group of points *i.e.*, 7th. This is a reiteration of the same point. Reiteration by itself is not bad provided there is some purpose behind it. The accepted interpretation of the verse does not help us to find out what purpose is served by the reiteration.

Now for the correct interpretation of the verse: Four groups of positions are given in the verse in a certain order. Aspects increase by quarters. So if there is ¼ aspect on the 1st group, then the aspect on the 2nd is ½, on the 3rd ¾ and full on the 4th group. Hence it follows that only that planet or group of planets which throws full aspect on the 4th group can have a ¼ aspect on 3rd and 10th and consequently ½ aspect on 5th and 9th and ¾ aspect on 4th and the 8th. Which is that planet or group of planets? The fourth quarter of the verse says that it is the fourth group of planets (Sun, Moon, Venus and Mercury) which throws a full aspect on the 4th group of points *i.e.*, the 7th. So we see that the statement made in the 4th quarter of the verse regarding the full aspect of the 4th group of planets on the 7th is not a mere repetition of the statement made in the first half but has a definite purpose behind it.

The foregoing *i.e.*, the strength of aspect thrown by the 4th group of planets on the different points is entirely in accordance with *Parasara's* opinion as well as with the accepted interpretation.

We can easily determine the strength of aspects thrown by Saturn, Jupiter

or Mars on the different points if we know on which point each of them has his ¼ aspect and on which point his full one. The fourth quarter of the verse tells us on which point each of them has his full aspect. But how to fix the quarter aspect point? We get a clue from the case of the 4th group of planets. It is easy to see that its quarter aspect point is next to the point of its full aspect. (For after the 4th group of points or the 7th we have to come round again to the first group continuous counting). So in the case of Saturn, Jupiter and Mars too, the quarter aspect point must be next to the full aspect point. Let us apply this rule and see what is the strength of aspect thrown by each of them on the different points.

Saturn has full aspect on 3-10; so his ¼ aspect falls on the next group *i.e.*, on 5th and 9th; his ½ on 4-8 and his ¾ on the 7th.

Jupiter has full aspect on 5-9; so his ¼ aspect falls on the next group *i.e.*, 4-8; his ½ on the 7th and his ¾ on 3-10.

Mars has full aspect on 4-8; so his ¼ falls on the next group *i.e.*, 7th; his ½ on 3-10 and his ¾ on 5-9.

The interpretation that is presented now goes against none of the three statements made in the verse and gives rise to none of the objections raised. It can and must be noted that the strength of aspect of planets on the different points as arrived at above is exactly what Parasara advocates.

So, as followers of the Parasari system, it behoves us to revert to Parasara's creed with regard to the aspects of planets.

### Nature of Aspects

In Hindu Astrology, as in vogue at present, aspects by natural benefics are productive of good and those by natural malefics are evil. But sometimes it is found that the aspects of natural malefics produce good effects. Then we are told that the aspect of a natural malefic becomes benefic because that planet is a Yogakaraka for the horoscope in question. No doubt it is so. But the question arises, is the rule absolute? Suppose in the horoscope of a person with Simha Lagna Mars is in Kanya, and Sun and Venus are in Mesha. As the Sun is ruler of Lagna and Venus is ruler of the 10th house, the 8th house aspect of Mars (Yogakaraka for the horoscope) on them is most likely to produce a very good yoga, the more so, since Mesha is owned by Mars, is the exaltation sign of the Sun and occupies the 9th house. But will the aspect of Mars on the 8th house (Meena) detrimentally affect the longevity of the person or not? Will its aspect on the 5th house (Dhanus) deny offspring or not? Even if there were to be children, will the aspect cause the death of some of them or not? In other words, does the aspect of Mars lose its malefic character by reason of his being a Yogakaraka for the horoscope so far as the 5th and the 8th houses are concerned? I think not. Again, suppose that Saturn (a Yogakaraka) aspects another planet concerned with good yoga by third house aspect in one case and by tenth house aspect in another case. Will the aspect of Saturn be equally benefic in both the cases? It is very doubtful.

And so I ask why, in order to avoid the above-mentioned difficulties, we should not adopt the system of aspects advocated by one of our ancient systems of astrology, namely, the Tajika system. According to this, aspects falling on certain distances are beneficial and those falling on certain other distances are adverse irrespective of the fact whether the aspecting planet is a natural benefic or a natural malefic. This principle is the basis for the system of aspects in Western Astrology too, the similarity of which with the Tajika system will be referred to as occasions arise.

Now let us see what is said about aspects in verses 9 and 10 of Chapter II of *Tajika Nilakanti*.

दृष्टिः स्थान्नवमपञ्चमे बलवती प्रत्यक्षतःस्नेहदा
पादोनाऽखिल कार्यसाधनकरी
मेलापकाख्येत्याचार्येते।
गुप्तस्नेहकरी तृतीयभवमे कार्यस्य संसिद्धिदा
प्रत्यग्रेणा कथिता तृतीयभवने षड् भागदृष्टिर्भवे॥
दृष्टिः पादमिता चतुर्थदशमे गुप्तारि
भावास्मृताऽन्यो।
न्यं सप्तमभे तथैकभवने प्रत्यक्षवैराखिला।
दुर्दृक् त्रितयं क्षुताह्वयमिदं कार्यस्यविध्वंसदं।
संग्रामादि कलिप्रदं दृशमाः स्युर्द्वादशांशांतरे॥

The meaning of which is:

There is aspect on the 5th and the 9th (120°, 240°) very strong, openly friendly, less by a quarter (¼ of a unit or 45 points in strength), helpful to all undertakings, and called Melapaka. The aspect on the 3rd the 11th (60° 300°) is secretly friendly, giving complete success in any undertaking, that on the 3rd being less by ¼ (40 points in strength) and that on the 11th being ¼ (10 points in strength).

The aspect on the 4th and the 10th (90°, 270°) is considered to be secretly inimical, ½ (15 points in strength). The aspect on the 7th (180°) from each other as well as (their position) in the same house is openly inimical, full (60 points in strength). This triad of aspects (4th and 10th; 7th and in the same house) is evil, called kshuta (sneezing), the destroyer of undertakings, producing evil effects such as fights. These (three) aspects are (effective) within 12 degrees (on either side of the aspected point).

For Western Astrology the aspect on the 5th and the 9th (points at a distance of 120° on either side of the aspecting planet) is called trine and that on the 3rd and 11th (points at a distance of 60° on either side of the aspecting planet) is called sextile, both of which are considered to be beneficial, the former being stronger than the latter. This agrees with the Tajika system, even with regard to the comparative strength of aspects: see the points allotted to the different aspects in the Tajika system to indicate their strength.

Of course there are differences between the two systems regarding minor details: The Western system takes account of a 30° aspect by name semi-sextile which is considered to be feebly good; it does not allot points to indicate the strength of aspects. Again, according to the Tajika, the 3rd house aspect (sinister sextile) is stronger than the 11th house aspect (dexter sextile). But it must be mentioned that the idea of sinister aspect being stronger than the dexter one is not entirely alien to the Western system.

In the Western system, the 7th house aspect (aspect on a point at a distance of 180°) goes by the name of opposition and that on the 4th and 10th (points at a distance of 90° on either side of the aspecting planet) by the name of square. Both of these are adverse, the former being stronger than the latter. This also accords with the Tajika system. But the Westerners advocate another aspect at a distance of 45° on either side of the aspecting planet; this is semi-square and considered to be feebly adverse. But the most important difference is with regard to the conjunction (position of planets in the same rasi, say, at a distance of 12° from each other): according to the Western system it is variable in nature; but according to the verse quoted above it is always bad, though Neelakanta admits in the 4th quarter of verse 13 of Chapter II that some masters are of the opinion that the aspect in the same rasi (conjunction) produces good fortune.

Thus we see that there is entire agreement between the two systems on all major points: *viz.*, (1) The good or evil nature of the aspect does not depend on the benefic or malefic nature of the aspecting planet but on the distances from which the aspect falls. (2) The trine and the sextile are benefic while the square and the opposition are evil. (3) The trine is

(*Continued on page 90*)

# *On the Relationship of Jupiter and Venus*

BY CYRUS D. F. ABAYAKOON

IN old Sinhala treatises on Astrology we see the following aphorism: "Guru Sukro sadah vyrang" Jupiter and Venus are eternal enemies.[1] How can two natural benefics behave like a cobra and a viper or a mongoose and a snake? We recognise two forms of amity and enmity—*Tatkalika* and *Naisarga*-disposition for the time being and natural attitude irrespective of change. What are the circumstances that make them exceedingly friendly or exceedingly inimical?

Jupiter and Venus belong to the *Sattva-Guna* category in a five dimensional creation—Pruthivi, Apo, Theju, Vayu and Akasha. This quintuplet comprises everything that exists. The Theju element is represented by Jupiter and the Vayu by Venus. Though diametrically opposite in complexion they are one in the realm of qualities or *Guna*[2]. Creative force comes from the union of Purushic Jupiter (male) and Prakritic Venus (female). In the Elements one is Fire and the other, Water—opposites which relate to the Ethereal (Jupiter) and the Mundane (Venus) — the Macrocosm and the Microcosm.

In the World of Thought, Jupiter is *Brihaspati*, the divine instrument of speech, the Great Teacher and in the World of Action, *Si-kuru*, is the guardian of *Sukra*, the seed or semen virile. Hence the two are Naisargika friends in the great work of procreation and perpetuation.[3]

Further proof of their eternal amity is seen in their influence on Love and Marriage. Research has shown that in a male horoscope if either Jupiter or Venus becomes the *sthrikaraka* (creator of marriage) and during a mangala-yoga-period, if Jupiter and Venus continue together or aspect each other (trines or sextile), then affinities meet. He or she falls in Love. The strength of the attachment depends on the strength of Venus at birth. Marriage will occur in the major, minor of sukshama period of the *mangala-karaka* planet.[4]

According to texts, women with Jupiter-Venus combination possess a great deal of physical attraction. Depending on the Lagna and the area



of cosmic fusion such sex appeal will be an asset or a liability. Hence Kalidasa states: "Jupiter and Venus become fully favourable when in the house of a benefic and in conjunction with the lord of the same."[5]

Here let me cite the views of Dr. Samuel Penseyre of Lauzane, Switzerland (1726) who in his very rare work, "Astrology Brought to Light," quotes Hermes and Bonatus of the Alexandrian school:—

1. "The trine of Jupiter and Venus gives a comely person, just, faithful, and virtuous, and will make the Native or Querent very successful in marriage and enriched by means of women; Chiefly, if either Jupiter or Venus be Ruler of the 7th or 11th or Ascendant, which will raise him to preferment." (p.35)

2. "The opposition of Jupiter and Venus, declares the Native or Querent's Friends to be very mutable and stranger to him or her, and often rewarded with Ingratitude, otherwise they commonly enjoy a moderate fortune, after 30 years of Age especially if the Lord of the 7th, behold either Jupiter or Venus by sextile or trine." (p.40).

3. "The Horoscope in the Terms of Jupiter, signifies wise virtuous persons; and if Jupiter be posited there, magnanimous but full of cruelty. Venus thus placed signifies men apt to perform all good offices, but never having prosperous success in marriage; they loving, and daily reaping the fruits of felicity". (P.62).

4. "The Horoscope in the terms of Venus, signifies Lovers of Musick, benevolent persons, desirous to be profitable to all men; in a diurnal geniture, great dignity, profit and good fortune. Jupiter in this place signifies tender, delicate but libidinous persons; luxurious, but free from envy and cruelty, merciful in any office, their employment to be appertaining to the church". (Pp.64-65).[6].

5. "Jupiter in conjunction, square

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[1] Shri Kalidasa in his Uttarakalamrita-Khanda II-Sl. II asserts that Venus and Mercury are the enemies of Jupiter. Shri Padma's Bhavandi pika-Adhyaya II-Sl. XV-shows that Jupiter is an enemy of Venus.

[2] " Great Munis assert that when the Soul seizes qualities (Gunas) like the crystal catching the reflection of a red flower, he is said to be possessed of qualities; but freed from qualities, like the crystal freed from reflection, he is seen in his real nature, which is above all qualites. "—Mahabharata—Santi Parvan—XII—ccc—XVI—2.

[3] A potent binding force between them was recognised by the early Moor alchemists who spread their knowledge in the Medtterranean lands —" Al Kemiah " being a process of transmution and cohesion. Marsilio Ficino advised his pupils to compound pills when Jupiter and Venus were in auspicious conjunction. Herbalists held that Jupiter rules liver and Venus the kindneys.

[4] Case " A " met the lass who became his wife when Jupiter was in Cancer and Venus in Pisces in Jupiter's maha dasa and Venus' antardasa. As the parties were practically school children they had to wait and the waiting brought the male to Saturn maha dasa and Saturn's Venus finalised the story. At the time "A" met Miss "X" she was having Venus in the Janma Rasi, Moon being the Lord of the 7th and Jupiter was in her 7th House.

[5] If Venus is in a trine or in the 7th and receives the aspect of Jupiter such a position is not considered strong. Marriage outside race or community may be indicated.

[6] Jaimini Sutras state:—If Jupiter is adika (powerful) and atmakaraka the subject will be learned in all things. If Venus is adika and atmakaraka there is longevity and Kamasampat. If from atmakaraka Jupiter, Venus and Sun occupy or aspect the second house, the subject will be an employee in a palace. If from atmakaraka Jupiter Moon stand in the fourth and is aspected by Venus he will be a Captain in the Navy. If Moon and Venus associate with or aspect this atmakaraka Jupiter he will live in luxury in a big place. If from the pada of atmakaraka Jupiter, the 4th pada is aspected by Moon and Venus he will be the owner of many houses. For further details see B. V. Raman's "Studies in Jaimini Astrology".

or opposition to Venus, shews the aptness of the Question, and its good end." (p.167).

Thus Indian and Chaldean Astrolgy agree on the good offices of Jupiter and Venus and their radical friendship have been recognised from the day Astrology was revealed to man. Two points could be seen in most works, *viz.* :—(1) If at birth Jupiter and Venus are in trine and if Venus is in a subha place in relation to Jupiter lasting love and affection can be anticipated. (2) If they stand together in the Lagna, 5th or 11th and receive the malignant aspect of Mars there will either be obstruction, increase of sexual desire, abduction or adultery. Saturn throwing in its restrictive aspect the alliance will be opposed. Notoriety may not be absent. A few cases which came under my scrutiny revealed that the parties married when urged by lust and when once the first flush of the honeymoon had withered, they came down to hard earth and separation resulted.[7]

The *Tatkalika* or the temporary enmity of Jupiter and Venus relates to (*a*) Horary Astrology and (*b*) Transits or Gochara—two branches which require separate anyalysis. In passing I may mention that the following Jupiter-Venus influences are worth noting :—(1) Second from Lagna or chandra : Increase of wealth and personality. (2) Fifth from Lagna and Chandra: Birth of a son or daughter, happiness through relatives and pasperity. (3) Ninth from Lagna or Moon : Happiness through wife and children, wealth and sexual pleasures. (4) Eleventh from Lagna and Moon : New position, travel, Love affairs, wealth, power, popularity, ceremonies, enjoyments.

To understand the *Naisargika* amity or enmity between Jupiter and Venus we must employ the "Planetary Aspects" detailed in work, like "Thajeeka Nilakantha, "Keshavapaddhati" and "Shripathipaddhati" The four principal Laws are as follows :—(1) All planets aspect the 9th, 5th bhava and three padas (45°). Called *Melapukkah* it gives Paraspara power—much joy, good friends, helpful relatives, intellectual and financial success etc. (2) All planets aspect the 4th and 10th (square) and one pada (15°) Classed *Gupta Vyri*—both good and bad. (3) When a planet sees another 180° away it is *Paraspara Sapthama Drishti*. Result : Disadvantageous in the main (4) An aspect thrown to one ras (30°) is named *Prathyaksha Vyri*. This gives "anishtapala" *i. e.*, loss in endeavours, wars, fights, quarrels and litigation, illnesses and sorrows etc. [8]

Dr. Rabindranath : Tagore Example "A" Lag. 355-59.

| | | | |
|---|---|---|---|
| Lagna | Moon | Sun Mercury Venus | |
| | RASI | | Mars Kethu |
| Rahu | | | Jupiter |
| | | | Saturn |

Shri Meher Baba : Example "B" Lag. 288-32.

| | | | |
|---|---|---|---|
| Mars | | Sun Venus | Mercury Rahu |
| Uranus Lagna Moon Saturn | RASI | | Jupiter Neptune |
| Kethu | | | |

Shri Ram Gopal : Example "C" Lag. 221° 11'

| | | | |
|---|---|---|---|
| | Sun Mars Mercury Jupiter | Venus | Uranus |
| Kethu | RASI | | |
| | | | Moon Rahu |
| Neptune (R) | Lagna | Saturn (R) | |

Example "A" is the chart of Bharat's immortal poet Rabindranath Tagore. Born at Calcutta on 7th May 1861, at 4-2 a.m. in the 2nd pada of Revathi, he began with Mercury's Maha Dasa : 11years, 3 months and 12 days ahead Herein we see Venus aspecting Jupiter with a Gupta Vyri Dirshti, the square of Western Astrology.[9] Tagore's mother died when he

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[7] One Hindu authority says : When Jupiter owns the 3rd and 12th it is good. If it is the lord of the 8th and stands in the 8th it is good. If Venus stands in the 6th it is good. Ptolemy states : "When conciliated with Venus, and in a glorious position, Jupiter will render the mind pure, joyous, delighting in elegance, in the arts and sciences, and in poetry and music ; valuable in friendship, sincere, beneficent, compassionate, inoffensive, religious, fond of sports and exercises, prudent, amiable, and affectionate. gracious, noble, brilliant, candid, liberal, discreet, temperate, modest, pious, just, fond of glory, and in all respects honourable and worthy ; but, if posited ingloriously, when so connected, he makes men luxurious, soft, effeminate, fond of dancing, indulgent in expenses, incapable of managing women, yet amorous and lascivious ; mean, slanderous, adulterous, fond of dress, dissolute, dull, wasteful, without energy, enervated, fond of personal adornment, womanish in mind, yet observant of holy rites and ceremonies, faithful, harmless, pleasant, affable, cheerful, and liberal to misfortune." —"Tetrabiblos and Almagest,"—Book III—Chap. XVIII—P. 111. Dr. Simmonite writes :—"With regard to friendship and enmity it may be observed that great and lasting familiarities, or disagreements, are respectively called sympathies and antipathies, while the smaller, such as arise occasionally, and subsist for a short time only, are denominated casual intimacies and strifes ; the whole are to be contemplated according to the following rules : Jupiter and Venus create friendship by means of females, ecclesiastics, or attendant on charity and religious dealings...Public writers of every description should have Mercury unafflicted, and assisted by aspect of Jupiter and Venus, or they strive in vain to come to eminence, or gain the public esteem. 431. The greatest sympathies that can exist in two nativities, is by having Jupiter or Venus upon the place of the Sun, Moon, Part of Fortune, or Ascendant, in each other ; and the luminaries of the latter ; upon the fortunes of the former." — "Complete Arcana of Astrology," Chap. XXVII-Pp. 128-130.

[8] Aspects can be classified as : (1) Prathyaksha Sneha. (2) Gupta Sneha ; (3) Prathyaksha Vyri ; (4) Gupta Vyri ; (5) Athyanthara Vyri and (6) Paraspara Sapthama. The "Thajeeka Bhushana," says that results will be felt according to the subhadrishti tatwa of the planets. Thus there are three conditions, *viz* :—(*a*) When a malefic aspects a malefic ; (*b*) When a benefic aspects a benefic and (*c*) When a benefic aspects a malefic.

[9] Kalyanvarma states that planet's

was a child. His wife and children were taken away quite early in life. In June 1893 he ended Venus-Jupiter —a sub-period which developed his spiritual and mental powers though inimical for wife and children. In January 1901 he ended Venus major period and began Sun major period. In the same year he established the world famed Santiniketan. So the Venus-Jupiter combination made him a celebrity. The "Abode of Peace" compensated for the loss of a happy family life.

A similar combination of Venus and Jupiter is seen in the horoscope of Shri Meher Baba (Merwan Sheheriarji Irani). See Example "B". He was born at the David Sassoon Hospital, Poona, on Sunday 25, February 1894 at 4.53 in the 3rd pada of Swathi with Rahu's major period of 6 years, 1 month and 5 days ahead. Capricorn (18°32') was rising with Venus in the second (Aquarius) and Jupiter in the fifth (Taurus). In the Navamsaka (Mithuna), Venus in the fifth aspected Jupiter in the eighth A double square has deprived him of a wife and family but has led him to the exalted sphere of a Sadguru.[10]

Sinhala Astrology indicates that even though two planets are separated by two signs, yet if they are within 20° of each other and are related to the bhava—particularly when one of the planets happens to be a major one like Jupiter with 60 virupa—there is a mingling of rays or *Asavya* power.[11] Example "C" is the chart of Ram Gopal, the celebrated Indian dancer, who was born at Bangalore on 25th November 1912 at 6-30 a.m. He had Jupiter in the Lagna (Scorpio)—27°30'. Venus was in the second—9°30'. The difference was 17°52'. In the bhava-chakra Jupiter was between Venus and Mercury (0°55'). In the Navamsaka (Libra 1°11') Jupiter was in the sixth aspecting Venus in the ninth—the Gupta Vyri Drishti. This combination made him what he is today—an extremely clever and popular artiste. Being wedded to his art he has no desire for marriage. He is now in the Venus major period (entered in the 35th year) and as yet there is no feminine influence.

The full strength of Jupiter and Venus is realised when they occupy the middle decanate of a sign. In other decanates they give mixed benefits or the fusion is erratic. Hence it is imperative that we understand the relative proximity and strength of Jupiter and Venus before arriving at a decision. The perfect yoga renders the mind fertile and easy. Knowledge of a higher type is obtained. Money comes through a vocation connected with Vidya or Veda. Wealth will be wisely used. Popularity is assured.[12]

Jupiter and Venus have an important part to play in determining a person's longevity according to the Laws of Ayurdaya. The former rules the lungs, ribs, arteries, liver, pulse and the expulsive faculty while the latter controls the womb, veins, private parts, neck and breasts. Jupiter, ill-disposed with Venus, can produce lung afflictions due to sex indulgence, shortness of breath, heart troubles, womb diseases, cramps, apoplexy, pleurisy, stomach complaints and venereal diseases. Generally if Jupiter and Venus, aspected by Mercury, stay in angles and trines there will be long life. If they stay in 2, 3, or 11 then madhyama-ayu results, *i.e.*, 60 years and less than that if they occupy 6, 8 or 12. Longevity is further lessened if they are *papins* and afflict the 8th or 12th or are in angles or trines as reducers of life.[13]

If Jupiter and Venus combine in a rasi of a subha-planet and receive the aspect of its lord then they become absolutely good. Now the question arises which sign becomes *subha* for both at one and the same time? Possibly Cancer, Virgo, Capricorn and Aquarius. Why? For Moon, Jupiter and Venus are equals; for Mercury, Venus is a friend and Jupiter is an equal and for Saturn, Venus is a friend and Jupiter an equal. Hence if Jupiter and Venus occupy Gemini, Cancer, Virgo, Capricorn or Aquarius and are aspected by the lord of that sign fortunate influences can be foreseen. Otherwise one is at a loss to understand Shri Kalidasa's dictum

*Uttarakalamrita* also shows that the Jupiter-Venus combination is detrimental for an Arian. This is because Jupiter owns the 9th and the 12th and Venus owns the 2nd and 7th—three to one against. The Kendradhipathi of the 7th (Libra) is bad and its evil is enhanced by the lordship of the 2nd. Venus is moreover an enemy of Mars but Jupiter being the lord of the 9th is a friend of Mars. Thus the obstructive influences are clear. Parasara Rishi is definite that the Kendradhipathi dosha are greatly enhanced in respect of Jupiter and Venus more than the other planets.[14]

A Taurus Lagna puts Venus as an *asubha-karaka* owing to the lordship of the 1st and 6th. Yet being the owner of the ascendant, which is both a trine and an angle, it is not a full-fledged *maraka*. Jupiter owns the 8th and 11th, both inimical places while being an enemy of Venus. Hence the "sadaa vyrang" (eternal enmity) is apparently correct here. According to Yavanachariya, Parasara, Vashishta and Bhattotpala, Jupiter is a *maraka* for a Taurean—prolific breeder of vexations. Therefore the Jupiter-Venus Yoga cannot be of much value—"Jeeva sukrendravak papak."

For a Leo subject Jupiter is auspicious due to its ownership of the 5th and the 8th house *dushtadhipathi* is neutralised because of the moolathrikona bala in the 5th. In any event Jupiter never gets two good rasis in any lagna. Venus on the other hand rules the 3rd and 10th. So when the lords of the 5th and 10th and 3rd and 8th combine as a Guru-Sukra yoga there cannot be much good. Hence for a Leo subject Parasara says: "nasubhang guru sukrayoho" and Kalidasa asserts that the Jupiter-Venus combination does not create a Rajayoga.

For a Sagittarian, Venus is not a maraka but as Venus owns the 6th and 11th it falls into the "papin"

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true aspect is to the right (anti-clockwise) and not to the left. Sepharial in his "New Dictionary of Astrology" writes that a right-hand aspect is called Dexter—one that is formed from a preceding sign and a Sinister aspect is thrown from a succeedent sign. Thus Jupiter's sinister aspect may be styled Paraspara Gupta Vyri.

[10] C. B. Purdom in his "The Perfect Master", (p. 16) writes that Shri Meher Baba was born "according to Indian astrologers under auspices that indicated his destiny as a Master." (See also Horoscope of the Month published on page 227 of June 1945 issue of THE ASTROLOGICAL MAGAZINE for Editor's views).

[11] "The conjunction of the planets are of four sorts known technically as (1) Bheda, (2) Ullekha, (3) Amsamardana, and (4) Asavya, according as the planets are more and more distant from each other, as stated by Parasara and other Rishis."—Varahamihira — Brihat Samhita—Vol. I.—Ch. 17. Sl. 3.

[12] "Sarawali" tells us that the Jupiter-Venus yoga will give wealth through knowledge Wife and children will be lucky. The subject will be charitable.

[13] "Jatakalankara" states that if the ascendant lord goes to the 10th and Venus is aspected by Jupiter, Mercury and Moon or when Jupiter is in the 5th, longevity will be 60 years. But if the lagna is Cancer and Jupiter stands therein, Venus and Mercury occupy 1, 4, 7 or 10 and Moon is in either 3, 6 or 11, then 100 years will be given. "Jatakatatwa" asserts that if Venus stays in 6, 8 or 11 (Leo or Cancer) and is aspected by Jupiter as a *papin* then it is adverse for longevity. If a Piscean has Jupiter in Capricorn and Venus in Cancer health will be indifferent.

[14] "Kendradhipathi doshashthu balawan guru sukrayoho."

category—Venus being an enemy of Jupiter. Here too the Jupiter-Venus yoga is of a malefic character. We can see that from the 9th house, the 10th lord is Venus and the 9th lord from the 10th is Venus Jupiter owns the lagna and the 4th. By nature both are good planets. In *Brihat-Parasara* we read that when benefic planets, like Jupiter and Venus, become kendra lords they become "asubha-karakas". And with such ownerships if they occupy the 2nd or 7th they will assuredly become marakas.[15]

Jupiter gets the lordship of the 3rd and 12th when Capricorn is the lagna. The first is malefic and the other is neutral. Hence Jupiter is a "papin" and Venus 5th and 10th ownerships are counterbalanced when we note the 5th and 10th (Taurus and Libra) are not strong signs for Jupiter to be in. If Jupiter-Venus yoga occurs in the 7th married life will not be free of trouble.

What about an Aquarian? Kalidasa holds that for this lagna, Jupiter is not a "maraka" but could be obstructive. Parasara's view is contrary to this, *i.e.*, as Venus is a benefic and Jupiter is the *Dhanakaraka*, even though the owner of the 11th, their combination must be considered as advantageous—at least less troublesome. Again, in this lagna, if Jupiter and Venus (lord of the 4th) are angular to each other—Jupiter in the 10th and Venus in the 7th and Saturn occupies the 9th, the *Kahala-Yoga* is formed. This gives wisdom, power, influence, good friends and associates and popularity. The subject becomes a chief of a town.[16]

A Pisces subject gives Jupiter ownership of two angles and a trine (1st and 10th). This is of middling benefit. Venus on the other hand rules the 3rd and 8th while being an enemy of Jupiter. Therefore the *Guru-Sukro* cannot be advantageous but Kalidasa says that Venus is good here, perhaps owing to its exaltation conferring the *Malaviya yoga*. But if the *Guru-Sukro* occurs in 1, 4, 7 or 10, it cannot give more than fifty percent good. Out of the eight Great Yogas for wealth one is the combination of Jupiter and Venus in Pisces ("Sukra-jeevauw Meenasthauw") and even if they do act detrimentally in other ways—excess of wealth sometimes being a disadvantage—we have to say

*(Continued on page 94)*

[15] "Sthane maraka sandhithe yadhi gathauw syathamuthauw marakauw."—Brihat-Parasara.

[16] When there are no planets in the 12th and 2nd from Moon or when from the Janma Rasi, the 1st, 4th, 7th and 10th are vacant, the evil Kemadruma yoga is formed. This is broken if Jupiter and Venus combine with Mercury (with or without a waxing Moon) and occupy the 1st, 4th, 7th or 10th from Lagna.

## PLANETARY ASPECTS

*(Continued from page 86)*

stronger than the sextile and the opposition is stronger than the square. (4) The conjunction and the opposition are equal in strength.

Another point of agreement between the two system, is that the aspect of a planet which is more elevated (higher up in the circle of houses) is stronger than that of a less elevated planet. The 3rd quarter of verse 13 of Chapter II of Tajika Nilakanti runs thus:

चक्ते वामगुरुगते बलवति पश्चात्तथावेश्मनि.

It means, 'in the circle (of houses) the left aspect is said to be very strong even as (that) from the 10th on the 4th'. Here 'left aspect' must be taken to mean the aspect from the left; 10th to mean Dasamasphuta (highest point in the circle) and 4th to mean Chaturtha Bhava sphuta (lowest point in the circle). The half of the circle of houses which is above the horizon, *i. e.*, the visible semi-circle, is said to be 'left' and the other half which is below the horizon, *i e.*, invisible semi-circle, is said to be 'right'. Of course a planet in the visible semi-circle is more elevated than a planet in the invisible semi-circle and hence the aspect of the former on the latter will be very strong and by implication this means that the aspect of the latter on the former will not be so strong; indeed, it is very weak.

The Westerners accept the principle of elevation but their application of the principle is wider: they do not confine its application only to the aspects of planets from the visible semi-circle on planets in the invisible semi-circle or vice-versa but extend its application to aspects cast by planets on each other in the same semi-circle also. Suppose that there is a square aspect between a planet in the 12th house and a planet in the 9th house. The aspect of the latter on the former will be stronger than that of the former on the latter, since the planet in the 9th house is more elevated than the other. For, in the visible semi-circle, the nearer to the Dasamasphuta a planet is, the *more* elevated it is. So also, in the invisible semi-circle, the nearer to the Chaturtha sphuta a planet is, the *less* elevated it will be. This fact of elevation must not be left out of consideration, when judging a horoscope. Suppose Venus is in the 5th house afflicted by the square aspect of Saturn from the 2nd house. Since, here, Saturn is more elevated than Venus, all things of which Venus is the significator in the horoscope in question will suffer greatly. But if Venus were to be in the 2nd house and Saturn in the 5th, the things signified by Venus will be adversely affected to a small extent only.

The principle that the oppositions and squares are evil and that the trines and sextiles are good is worthy of acceptance not only because, by doing so, we can avoid the difficulties pointed out by me at the beginning of the (second) part of this article but also because it is based on truth. In Western Astrology there are no Dasa Bhuktis for the timing of events but there are what are called 'Directions'. It has to be admitted that all the directions are not effective and that many of them fail to act. Yet, when they act, they clearly prove the evil nature of the oppositions and squares and the benefic nature of the trines and the sextiles: Squares or oppositions in the birth horoscope, when excited by the aspects of progressing planets, especially the Sun, at a certain period of life are found to cause bad and unpleasant events to happen, while the trines and sextiles, when so excited, are found to produce good and pleasant events.

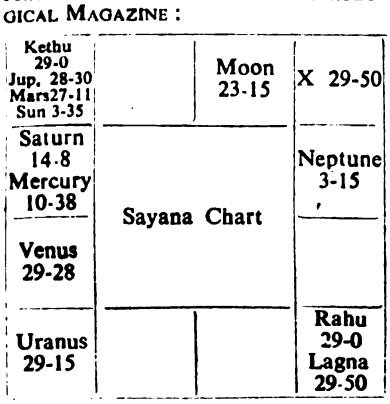
Many Indian Astrologers are not disposed to accept what is said by the Tajika or the Western system with regard to the nature of aspects. They exclaim that it is non-sensical to say that the squares and oppositions are always bad. For their benefit I may say that even Western Astrologers do not claim that the squares and oppositions are *always* bad or that the trines and sextiles, are, *always* good.

I think that I have said enough in support of the views propounded by the Tajika with regard to the nature of aspects. And I hope that the readers would have been convinced by now that those views can be accepted without hesitation or that they must, at least, be given a fair trial before they are rejected The views of Western Astrologers on the matter are almost identical with those of the Tajika. Hence my frequent reference to the Western system in this article. For my own part, I am for adopting the Western system of aspects in *toto*. For the Tajika system has fallen into disuse in India long ago and the Science of Aspects, so to say, has become stagnant. But the Westerners are keeping it alive and carrying further researches regarding the nature and effects of aspects; the descriptions given by them about the effects of aspects contain a great deal of truth in them. We shall be benefited much by these if we were to accept the Western system of aspects.

# Death by Drowning—An Example

By Rai Saheb K. GOPALAKRISHNAMACHARYA

MANY of the readers are probably aware of the recent heart-rending news of the terrible tragedy which occurred at the Krishna anicut at Vijayavada at about 6-0 p.m. on 9-9-1952 in which some eminent Engineers of the P.W. Department of the Madras State found a sudden watery grave as a result of their punts having capsized in the furious waves of the high flood. Here is the horoscope of an Engineer who was one of the sad victims of the tragedy. As the chart illustrates the value of some of the interesting principles of astrology involving the 'sahams' and the diurnal horoscope, I am presenting it to the readers of the scientific THE ASTROLOGICAL MAGAZINE :




Late D. Krishnamacharlu, was born at 7-51 p.m. (L.M.T.) on 23rd February 1904 (Latitude 15°-29' N. and Longitude 78°-42' E). His ascendant is in the Vargothamamsa of the practical and industrious Virgo with powerful Rahu rising in the same degree. It is aspected by almost all the planets of the chart. This is a Rajayoga indicating a thoroughly balanced mind with capacity for leadership in its own sphere. The ruler of IV, Jupiter, who is angular (in VII) and strong in the Vargothamamsa of his own sign, points out the status of the native's parental home. He was the son of late D. Seshacharlu, who was in Government service as the Director of Survey, Madras and who was the brother of late Dharmavaram Krishnamacharlu of the "Andhra-Nataka-Pithamaha" fame, Bellary The exalted Moon in IX (Dharmasthana) in sextile aspect with strong Jupiter gave him ever cheerful disposition, pleasing manners, honesty in public service and sympathy to subordinates. His fondness for friends and society is attributable to the trine aspect of the Moon on Venus. The ruler of VII (Jupiter) in VII, in good sextile aspect with Venus in V and the Moon ruling XI, made him a faithful husband, a sincere friend and an affectionate father. The ruler of III (Mars) in a Vargothamamsa, in intimate contact with strong Jupiter, aspecting the ascendant very closely, was responsible for his sturdy constitution, optimistic outlook, and courage and capacity for strenuous work. His devotion to duty was shown by Mercury (ruler) and strong Saturn (ruler of VI) in close conjunction in VI. He was one of the talented mechanical engineers in the State and was for three years in charge of the huge workshop and the mechanical department at the dam-site of the Tungabhadra project, near Hospet, where he was loved by his subordinates and respected by his superiors. Unluckily, he was transferred to Vijayavada a few months ago.

The native was married very early in life (February of 1921) when the Ascendant progressed to the trine aspect of progressed Saturn (ruler of V), simultaneously with the progressed Venus (Ruling II) casting a sextile aspect on his 'part of fortune' (vide table below). In his married life he was very fortunate in all its aspects. On 3-1-1925 he lost his father under Neptune (in X) square progressed Jupiter, coupled with progressed M.C. in 135° aspect with the radical Sun. When the progressed Sun conjoined radical Mars in 1927, he entered Govt. service in the P.W.D. and secured a gazetted rank in 1941 when the progressed Sun helped the ruler of X (Mercury) by a sextile aspect. He rose to the position of an Executive Engineer in December 1948 when Mercury and Mars conjoined in progression and the progressed Sun got the sextile aspect of Saturn. The river Krishna swallowed him most unexpectedly while he was on official duty and cut short his promising life, on 9-9-1952, under the semi-square aspect of drastic Uranus in IV (Pathala) and the adverse 135° aspect of Kethu in Pisces (in gandasandhi) over the progressed ascendant, following closely the square aspect of Saturn.

The above is a brief outline of the indications of secondary progression of the chart. In the Vimsothari system, the balance of Ravi Mahadasa at birth was 4 years, 2 months and 23 days. (Ayanamsa of 22° 39' has been used according to 'Kethaki Jyothir-Ganitha'). The tragedy occurred in Saturn's Antharanthara of Sukra Bhukthi in Guru Mahadasa.

An important question arises here. Does the horoscope show a tragic watery grave for the native? For an answer, one may reasonably look to the ruler (Mars) of the 22nd. Decanate which suggests "Drowning". This planet is situated in the Pisces (water). Navamsa of the watery sign Pisces along with the ruler of that sign (Jupiter) and Kethu in close conjunction, afflicting the ascendant by direct opposition aspect. Also, one may add that the location of Uranus on the cusp of IV (pathala) and also in VIII from the Chandra lagna, squaring the Mars—Jupiter—Kethu group in Pisces tends to strengthen the malefic nature of Mars in this respect. True, but, this configuration will be found in the nativities of all the persons born under Virgo during 9 days from 18th to 27th of February 1904, *i.e.*, one twelfth of the total number of persons born during that period, on an average. A little reflection will, therefore, convince us that the configuration in question, malefic though it certainly is, cannot satisfactorily solve the problem before us, unless we are prepared to assume that all such persons (probably numbering about half a million, so far as India alone is concerned), had to experience a similar fate. We have, therefore, to search for some other specific indication which individualizes the planetary influences and induces them to culminate in such a tragedy as this. The progressed positions of the ascendant and other Bhavas are, no doubt, useful in a general sort of way. But each of these Bhavas stands for various factors or aspects of life, sometimes apparently quite unconnected with one another. For instance, VII signifies not only marriage but also warfare, buying and selling, journeys to and fro, theft, etc., etc. The significance (Karkathva) of the planets is not also of much help to us owing to its multifarious nature. The effect of a given planetary stress affecting a Bhava cannot, therefore, be easily narrowed down to indicate any particular aspect of that Bhava in a conclusive manner. This applies, of course, to the ordinary student of the science and not to the experts who have developed a high degree of intuitive insight into the mysteries of the future. To mitigate this inconvenience, the old writers of the Tajaka School have introduced an elaborate system of sensitive points called "Sahams". Evolved as they are on the basis, horoscopically, of the interaction among the signifying, the signified and the affect-

ed agents in respect of any particular aspect of life, these saham points are held to be of considerable service in judging the effects of any Bhava, good or bad, on any specific matter within the purview of its portfolio. This is an important branch of the science, which is much ignored or neglected in ordinary practice, obviously because the system invariably requires the use of a Spasta Lagna. The learned Editor has dealt with some of these sahams in his very useful manual 'Varsha Phal' and presumably has reserved much for a future publication.

I give below a few sahams which have a bearing on the question at issue. Their progressed positions for 1952 are also shown for ready reference.

| *Sahams.* | *(S. P.)* | *Radical* | *Progressed* |
|---|---|---|---|
| 1. Punya. | | 19°-30' | 4½° |
| (Fortune) | | Sagittarius | Aquarius |
| 2. Jalayana. | | 0°-32' | 29° |
| (Journey in water) | | Pisces | Aries |
| 3. Pramada | | 25°-30' | 10½° |
| (Catastrophe) | | Cancer | Virgo |
| 4. Jalaganda. | | 0°-12' | 13½° |
| (Risk in water) | | Cancer | Leo |
| 5. Jalapatha. | | 20°-23' | 4° |
| (Falling in water) | | Gemini | Leo |
| 6. Mrithyu. | | 6°-25' | 22° |
| (Death) | | Virgo | Libra |

It will be interesting to see at the outset that S. P. Jalayana, S. P. Pramada and S. P. Jalaganda which directly concern the subject matter under reference, are all conspicuously situated in watery signs, indicating the type of danger to which the native is liable.

In 1952, Jupiter entered Cancer (water) Navamsa of Aries by progression. At the same time, S. P. Jalaganda moved to the Cancer (water) Navamsa of Leo by progression and there received the affliction by the 135° aspect of radical Jupiter situated in the Pisces (water) Navamsa of Pisces (water), proclaiming the arrival of the time when all travel in water was dangerous to the native. In its turn, S. P. Jalapatha became very active now on account of its progressed position having been severely afflicted by the vicious square aspect of progressed Mars (4° Taurus) ruling VIII (Death). As misfortune would have it, the progressed S. P. Punya occupied the Scorpio (water) Navamsa (4½°) of Aquarius now and so was simultaneously afflicted by the square aspect of progressed Mars. It is hard to find directions more significant than these. Besides, the watery planet, Moon, who happens to be the ruler of S. P. Pramada and S P. Jalaganda, occupied 10° Pisces by progression at the time of the tragedy, exciting into action S. P. Pramada by dangerous 135° aspect. The latter S. P. Pramada, in its turn, reciprocated the lunar action by progressing to the opposition aspect of the progressed Moon, as if in pursuance of a deep conspiracy. The ruler of I and X (Mercury), who also, unfortunately, is the ruler S.P. Jalapatha, was then in the Pisces (water) Navamsa of Taurus (8°) by progression, indicating that official duty (X) would involve the native (I) in a risky adventure in water. To crown all these, the progressed Ascendant was then in Scorpio (water) Navamsa (15½°) of Scorpio (water again), where it received severe afflictions as already noticed. The progressed M C. was also adversely affected by progressed Uranus. All these synchronised with the progressed S. P. Mrithyu being balanced exactly at the centre of S. P. Jalaganda and radical Saturn, in addition to its having been afflicted by the opposition aspect of the progressed Sun. It would be interesting to note that S. P. Jalaganda stands on a degree which is said to indicate 'self-sacrifice', while the degree occupied by S.P. Jalapatha, 'Adventure' or 'Gambling'. The native gambled with the mighty river in spate and sacrificed his life in the discharge of his public duty.

In transit, Uranus was travelling at the centre (17½° Cancer) of S. P Pramada and progressed S. P Jalapatha about that period, exciting their conjoint action in a most unexpected manner. Neptune, who tenanted the Cancer Navamsa of Cancer (all water) in the Rajyabhava (X) at birth, was now in 20°-12 Libra, in transit, afflicting the radical as well as the progressed positions of the Sun simultaneously to the exact minute of arc. The diurnal horoscope shows that this illusory and deceptive planet was exactly setting (in VII) on that fateful day. Wonderfully enough, the radical place of this planet was exactly setting in the Dina-jataka of the Tajaka School for that day !! The influence of Neptune made the native blissfully oblivious to the danger of the adventure, may be, in his zeal for official duty.

How these sensitive points have supplemented the general indications and with what precision, is a matter for the learned readers to judge. Their influence is markedly seen in the 'Varsha-Jataka' also, which is not shown here on considerations of space. That the introduction of so many additional factors into the scheme of the horoscope would complicate matters is a possible criticism that may be advanced against this system. But, neither is the scheme of life as simple as the Euclid's Straight Line! At any rate, here is a vast field for the attention of the research minded student.

One point deserves mention. Our ancient Maharishis have laid down that journeys undertaken at certain times and under certain planetary configurations prove highly injurious. The star on the day in question (Tuesday) was the nebulous 'Krittika'. It was then in a most disturbed state on account of the transit of ponderous Jupiter, who became retrograde on that very evening. This was a very bad celestial omen. The engineering party which intended to get into the high floods of the river in spate ought not to have chosen 9-9-1952 for the purpose. In particular, Krittika being the native's birth star, it was most inauspicious for him to start on the adventure. 'Rahukalam' on that day, was in operation from 3-0 to 4-30 p.m. The 'Vishanadi' area in Krittika ranges from 26°-30 to 27°-24. Taurus and the Moon was traversing that area from 3-12 p.m. to 4-50 p.m. I. S. T. on that day. Judging from the circumstances of the tragedy, which is said to have occurred at dusk (6-0 p.m.), it is not improbable that the punts started either in the 'Rahukalam' or in the 'Vishanadi' area or both. It may be that the exigencies of public service demanded immediate action. But, undertaking hazardous journeys at inauspicious times, will not only endanger the lives of the persons concerned, but also defeats the very purpose of the journey. The loss was very heavy, not only to the bereaved families of the victims, but also the public.

May the Almighty grant Peace to the Departed souls.

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# Some Popular Banter Concerning Astrology

By H. G. NARAHARI RAO, M.A., M.Litt.

IF our philosophy has brought us immense applause the world over, our religion has unfortunately brought, not infrequently, numerous libels. Not the least important of these is the charge that we are a nation of pessimists and fatalists who would rather leave this world than continue to live in it and meet with manifold hardships. "There is in all Hindu thought", a Western writer[1] would have, "no expression of hope for the race, no theory of betterment all along the line, but each individual must attend to his own uplifting that is to free him from a world whose worthlessness is condemned in measureless terms". To him, Hinduism is a sort of "dualistic pessimism". It is pessimism which is reached through both the avenues of good and evil. While, in his opinion, the Westerner would not mind a few scratches from thorns in his zeal to pluck the rose from the garden of life, the Hindu, afraid of the thorns, would mercilessly curb the dictates of his yearning heart to obtain the lovely flower.

It is after all literature, the "Mirror Unto Life", that can truly reflect the spirit of a people and their actual attitude towards life. In so far as we in India are concerned, our earliest known ancestors are the Vedic people who are known for the keen joy they evinced in life. From the very frequent requests for long life made by them to their propitious gods, it would seem that they wanted to live on earth as long as they could manage to do so. And even after death they envisaged a world where all the comforts they could get on earth could be had on an unlimited scale. It is true that some of our epic heroes and heroines do attribute their misfortune to Karma and Fate which they call by such names as *Daiva* and *Kala*, *Vidhi* and *Krtanta*, *Niyati* and *Bhavitavyata*. Rama traces his own banishment, not to the illwill of Kaikeyi, but to the influence exerted by cruel Fate (*Krtanta*)[2]. And the bereaved Tara attributes the death of Vali and her own consequent widowhood, not to Rama himself, but to Fate which took his form (*Ramdrupena kala Karsati*)[3]. It is interesting to see that the murdered man himself subscribes to this view[4]. Even in our classics we do come across numerous such utterances. That Sakuntala was repudiated by Dusyanta, was only the fruition of her own bad conduct in the past, and Dusyanta, in his turn, consoles himself saying that it must be the exhaustion of his past merit that should have been responsible for the brief company he could have of Sakuntala[5]. And Tarapida consoles his wife, distressed by lack of a son, saying that it is their past Karma that is responsible for their present misfortune[6]. But even in our Epic and Classical Literature there are countless other passages which prove beyond doubt that the ancient Hindus did possess a good deal of fortitude and were as able to face the evil in life squarely as they were able to enjoy what was good. In this article prepared for THE ASTROLOGICAL MAGAZINE it is not at all my attempt to make an elaborate list of such passages. I confine myself only to a few passages which are relevant to the present context.

Now, as Varahamihira[7] himself would like us to understand, astrology, particularly its *hora* portion, is essentially intended to reveal to man the matured state of his good and bad actions in his former lives:

होरेत्यहोरात्रविकल्पमेके वाञ्छन्ति पूर्वापर
वर्णलोपात्।
कर्मार्जितं पूर्वभवे सदादि यत्तस्य पक्तिं
समभिव्यनक्ति॥

To put it in the poetic language of the *Saravali* of Kalyanavarman, astrology is the light by means of whose radiance we may see the full store of our past Karma:

यदुपचितन्यजन्मनि शुभाशुभं तस्य
कर्मणः पक्तिम्।
व्यञ्जयति शास्त्रमेतत्तमसि द्रव्याणि दीप इव॥[8]

And it is extremely interesting to note that the very Hindus who, as seen above, are known to believe in the inviolability of Karma, are sometimes seen to indulge in a playful raillery of the science of astrology which is there essentially to indicate our past Karma which is ripe for action in our present existence.

The Astrologer has not escaped the wary eye of the hyper-critic Krsanu whose caustic comments on a variety of subjects amuse all who read the 17th century South Indian Campu, the *Visvagunadarsa* of Venkatadhvarin. Answering his friend Visvavasu who wonders who could it be moving hither and thither briskly, carrying books in their hands, Krsanu goes on[9]:

ज्योतिःशास्त्रमहोदधौ बहुतरोत्सर्गापवादात्मभिः
कल्लोलैर्निबिडे कणान् कतिपयान् लब्ध्वा
कृतार्था इव।
दीर्घायुः-पुत्र-यशःसमृद्धिकथनैर्दैवज्ञवाशा इमे
गेहं गेहमनुप्रविश्य धनिनां मोहं मुहुः कुर्वते॥
विलिखति सदसद्वा जन्मपत्रं जनानाम्
फलति यदि तदानीं दर्शयत्यात्मदाक्ष्यम्।
न फलति यदि लग्नं द्रष्टुरेवाह मोहं
हरति धनमिहैव हन्त! दैवज्ञपाशः॥
प्रमोदे खेदे वाऽप्युचितमति पुंसो
विधिवशा—
न्मर्यैवं प्राज्ञेत्यभिहितमिति मिथ्या कथयति।
जनानिष्टानिष्टाकलन परिहारैक निरता-
नमौ मेषादीनां परिगणनैव भ्रमयति॥

The import of these verses is that astrology is an ocean rolling in countless waves of rules and exceptions, that these waves are beyond the control of the average Astrologer who, satisfied with bathing in the few sprays of the splashing waves, considers himself learned enough to predict the destinies of men. Wealthy house-holders who consult them and take them at their word are only fools for what the Astrologer wants is money. For purposes of predicting the Astrologer will cast a horoscope, and if his predictions fail his reason will be that it is because he misread the lagna And whenever anything befalls the client of an Astrologer, be it good or bad, the Astrologer is quite sure that is exactly how he had predicted long ago. The Astrologer is really a robber out to burgle the rich.

An introductory verse in the *Kathasaptati*[10] of Ramasastri puts the idea in a more beautiful way:

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[1] Bloomfield, *Religion of the Veda*, pp. 261 ff.
[2] *Ramayana*, II. 22. 16.
[3] *Ibid.*, IV. 25. 42.
[4] *Ibid.*, IV. 17. 51.
[5] *Abhijnanasakuntala*, Acts VI and VII.
[6] *Kadambari* of Bana, p. 105.
[7] *Horasastra* of Varahamihira (Trivandrum, 1926), I. 3.
[8] Cited by Rudra in his gloss on Varahamihira's *Horasastra*.
[9] *Visvagunadarsa* of Venkatadhvarin, Bombay, 1910, pp. 280 81.
[10] Printed in Mysore, 1925, p. 9.

[illegible] पौराणिकान्

[illegible] कवीन्प्रशस्य भिषजास्संमन्य

का स्थकान् ।

[illegible] प्रशस्य रजकान् स्तुत्वा

वणिक्सान्तति'

प्रथा याथ सुवर्णकारसदने सानन्दमास्तेऽ

नृतम् ॥

As interesting is the following popular Malyalam verse[11] where the Astrologer is called the third son of King Falsehood (*Bhoskakunna Mahipati*) whose sons are the *Five Great Deceivers* in the world (*Jagadvancakah*), the poet (*Kavi*) being the first, the magician (*Mantravadi*) the second, the Astrologer (*Jyotisi*) the third, the necromancer (*Veliccappatu*) the fourth, and the expert magical ointments (*anjanadikusalan*) the fifth :

भोष्काकुन्न महीपतिक्कु सुतरायुण्टायिपण्टञ्चुपेर

ओन्नामन् कवि मन्त्रवादियपरन्मून्नां मकन्

ज्योतिषि ।

घाष्ट्यं कोण्टुलकं मयक्किन वेलिच्प्पाटु

नालां मकन्

अञ्चां नन्दननञ्जनादिकुशलन्नेते जगद्वञ्चका: ॥

Granting that the prediction is accurate, *Krsanu* next points out that it is no way helpful to man. What is to happen, be it good or bad, will happen. What is it that man can do, asks Krsanu,[12] knowing in advance what is to befall him ? :

असुखथ सुखं वा कर्मणां पक्तिवेला-

स्वहह ! नियतमेतं भुञ्जते देहभाजः ।

तदिह पुरत एव प्राह मौहूर्तिकश्चेत् ।

कथय फलममीषमन्ततः किं तत स्यात् ॥

Chiding Krsanu for his cynical comments Visvavasu tells him[13] that no one can afford to be uncharitable to an Astrologer who is necessary to us, day in and day out, to choose the exact star (*tara*) or day (*tithi*) for our spiritual activities, auspicious and inauspicious. As for the argument that there is no use in knowing in advance what is inevitable, there is much to say by way of disagreement. If we know the advent of an eclipse, solar or lunar,—and this Astrology (or Astronomy) does predict very much in advance—we can easily plan journeys to sacred waters for the occasion to perform religious rites which would avert the calamity foreboded to the nation by the eclipse. Even in the case of the individual, to know of imminent good may mean considerable fortitude in present distress ; and to know of impending evil may mean readiness to perform at the critical moment those Japas which can mitigate its painful effects :

भानोः शीतकरस्य वापि भुजगग्रासे पुरो

निश्चिते

तीर्थानामटनं जनस्य घटयेत्ताप्योचाटनम् ।

इष्टे प्रागवधारिते सति धृतेस्तुष्टेश्च लाभो भवे-

दृष्टे तु [illegible]सनेऽत्र तत्परिहृतिः कर्तुं जपाद्यैः क्षमा॥

A much more important charge against the Astrologer (*Ganaka*) is that his writings are full of ungrammatical usages. In this he is no better, a popular verse[14] would have, than such people as an actor or a voluptuary, a musician or a doctor :

वैयाकरणकिरातैरश्वद्मृगाः के यान्ति

सन्त्रस्ताः ।

नटविटभटगणकभिषक्छ्रोत्रियमुखकन्दराणि

यदि न स्युः ॥

A very important treatise on Horary Astrology, the *Vidyamadhaviya*, is cognisant of this libel and we have the guarantee of the author that he at least is a keen student of Grammar and that we will meet with only correct expressions in his treatise[15] :

स्वकीयशास्त्रे बहुशोऽवशब्दानमी वदन्तीति

जागत्प्रसिद्धम् ।

सुदुस्सहं तत्परिवादशल्यं मौहूर्तिकानाम

पहर्तुकामः ।

श्रुता खलव्याकरणोऽहमुनर्मे: पदैरदोषैः

कृतपद्यगुम्फनम् ।

विचित्रवृत्तं लघुमम्मतं सतामिदम् विधास्यामि

क्ष मुहूर्त दर्शनम् ॥

Vidyamadhava has done more than keeping up his word for we can find some very good verses even in his technical work. But the credit of first introducing poetry in Astronomy and Astrology will always go to Varahamihira to whom we owe many verses of great poetic beauty.

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## ON THE RELATIONSHIP OF JUPITER AND VENUS

(*Continued from page 90*)

that there will be the halo of millionaire.[17]

Having studied the various aspects of Jupiter and Venus we are confronted with two important statements by Kalidasa, *viz* :—

(1) Venus and Mercury are the enemies of Jupiter. (2) Jupiter and Venus are auspicious in all houses—"sheethaguruvak sarvabhaveshu shasthakh." Hence the old law—"Gurusukro sadaa vyrang"—cannot be accepted in its entirety. A perusal of several sinhala olas reveals that good planets, like Jupiter and Venus, standing in 4th, 5th, 7th, 10th or 11th create some good of some sort. Only if they combine in the 8th can *asubha-pala* be indicated.[18]

As man is ever tossed on the ocean of *Samsara*, Jupiter and Venus must be considered as teachers. Ex-King Leopold of Belgium had the two in the 10th (Sagittarius). He saw the end of a good wife and a prosperous kingdom. King Edward VIII had Jupiter and Venus in the 5th (Taurus). He abdicated for the love of a woman and became the Duke of Windsor And he has no heir. Shirley Temple had this yoga in the 6th (Aries). Domestic interests induced her to make her last bow to Filmdom. Readers of "The Astrological Magazine", spread throughout the world, can no doubt cite many another case, both good and bad, and assist us in our research.

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[11] I owe this verse to my friend, Dr. K. Kunjunni Raja of the Madras University.

[12] *Visvagunadarsa*, p. 281.

[13] *Ibid.*, pp. 282-83.

[14] Cited in the *Muhurtadipika* of Visnusarma on the *Vidyamadhaviya* (Ed. by Dr. R. Sharma Sastry, Mysore, 1923), p. 10.

[15] *Vidyamadhaviya*, I. 2, 4.

[17] Two other yogas for wealth are:—(1) Venus and Jupiter powerfully placed aspecting a waxing Moon in Taurus, Cancer, Leo, Gemini, Virgo in 9, 4, 10 or 7. (2) Venus and Jupiter together (sanyoga sandrishti) aspecting Mars and Saturn in their strong places, in 2 or 10. Then there is luck, wealth and a good reputation.

[18] (1) "If Jupiter and Venus stay in the lagna the subject will burn with a desire intense in the presence of pretty females. The heart will be on fire. This is called Gajaba yoga." (Matale Ola—recopied, 1908). (2) "If Venus occupies the 9th along with Jupiter the person will be greedy for wealth. There will be no comforts. Dharma, Seela, Guna will be absent. Such is the effect of Venus with Jupiter in the 9th. The ancient Rishis did not lie." (Grahavallala).

# Astrology and Evolution

*BY V. VENKATARAMANA RAO, B.A., B.L.

IT is proposed to deal in this essay the levels reached by astrology in the predictive field regarding the evolution of human life The philosophy of some thousands of years has not yet fathomed the depths of the cosmic ocean of life. The soul of man still remains a mystery. The most searching analysis in the last resort leaves 'a residuum it could not resolve'. Astrology is a science purporting to unravel the mystery of human life and trace its fortunes through its evolutionary course on this planet. In other words its purpose is to interpret some salient aspects of the individual's life in the past, present and future. It is to predict the *Adrista* of the soul in the evolutionary cycle of its births. But it generally confines itself to its 'present existence' only. Astrologers have, however, attempted to read the fortunes of the soul in its present, past and future incarnations with the help of the planetary laws—the heritage of the ancient seers resulting from their intensive study and observation of the effects of the zodiac, the stars and planets on human life.

The life on this earth is being constantly bathed in a flood of cosmic rays focussed on it by the planets and stars of 'the spacious firmament on high'. All life on this planet is generated by these descending rays. It is the descent of the spirit into the matrix of matter. It is the involutionary life of man, the other stages being the development of the foetus in the womb, its birth and growth in the external world. The customary horoscope is based on the geocentric system of computation. 'The present existence' is only a part in the cosmic stream of one's life. This map is, therefore, sometimes called the evolutionary horoscope. If the zodiacal houses represent the physical body 'as a matrix for the effects of previous causes brought about by the ego' it must also represent the ego's outgoing energies, the zodiac being the cosmic aura relatively to the earth as well as to the planets round it.

Georges Lakhovsky writes in his "Eternity, Life and Death" that in the process of fertilisation "the organism from the first cell, in its development, is.....materialisation of rays transmitted by its other ego on another planet, and continues during its development to evolve under the domination of the same specific complex of radiations coming from the being that originally gave it life. They transmit to it, by its own vibration



during its entire existence, all the characteristics of the other ego dwelling on another planet....These materialisations by the propogation of the radiations from planet to planet, can repeat themselves indefinitely in the infinity of time and space. The life of every being, including man, on all planets is nothing but the result of materialisation produced by successive and eternal resonances." Evolution is thus an eternal cycle of 'becoming'.

G. Lakhovsky has written two other important books entitled "Matter" and "The Secret of Life" among others. Therein he has postulated some daring theories about the origin and descent of life-rays from the ethereal regions of the universe. He asserts that "cosmic rays are transformed into electrons, atoms and molecules" of matter through the process of condensation or materialisation and by a reverse process of dematerialisation through radio-activity matter is again reconverted into different wave lengths of radiating energy. He further states that these rays passing from star to star or from planet to planet in sympathetic vibration ultimately reach our earth; and by a reverse process of dematerialisation they pass from our earth and are attracted to the planet or star with harmonious radiations. Thus the life-rays descend into and ascend from our earth to the cosmic regions of their origin in an eternal cycle. Probably the '*Kshara and Akshara Purushas*' of the Gita represent the earthly material ego and the heavenly primal cosmic self respectively, as suggested by this twofold existence of the self of these speculators.

Gavil Tikhov, the scientist-astronomer of U.S.S.R. observatories states that life can and should exist not only on the planets of the solar system, but on the planets which are moving near the innumerable stars inhabiting the universe. The spectrographic investigation by Dr. Meinel of U.S.A. shows that hydrogen atoms enter the earth's atmosphere during auroral activity, establishing the fact that "it is the source and basis of the solar-terrestrial relationships".

These cosmic radiations materialise into 'a complex of human rays'. There is room, therefore, for the transgression of the laws of heredity making it possible for the birth of a genius to ordinary parents. According to Earnest Wood, however, "in a given incarnation the higher self has no intention to exhibit itself and all that it has acquired of development in previous lives. ...It is a creature of the present not of eternity" (*Vide* The Seven Rays). The karmic effects of previous births shape the present body, through heredity and other agencies even before it is born. Next the environment affects it in many ways and tends to build up a varied personality. The eternal self is yet to be evolved in the course of evolution by the incoming of new principles beyond our visible cosmos, ushering in a new Kalpa as it were.

The zodiacal disposition of the planets at birth operates as '*Aura*' for the child. This aura varies with "the wave lengths, intensity and frequency of the cosmic radiations". The resultant radiations vary for different souls depending on the dispositions of the planets from the cusp of birth or the ascendant. The cusp of birth is the vital point in a horoscope. It is determined by diverse factors of influences. What we call Karma is

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more than individual factors of the 'Kshara Purusha' and is something fundamentally cosmic.

The nadi writers have divided each degree of space into five divisions or *Amsams*. These divisions are again subdivided into ten sub-divisions, thus reducing its time duration to 24 seconds. There are 150 amsams and each amsam is divided into its purva and uttara bhaga. The lists of these amsams are found in Devakeralam, Chandranadi and Satyasamhitha. The first three slokas of Chapter I of Satyasamhitha contain the method of reckoning these amsams in the movable, fixed and dual signs of the zodiac. The characteristics of persons born in 19 of these amsams only are described in the copy of Devakeralam available with me Of these vasubha and sankari amsams only endow yogic qualities to the persons born in those amsams.

Bhujandar states that it takes 9 crores of births for a microbe to evolve into a man-form and 3 crores of more births for the man to become a yogi with 32 lakshanas. He seems to have forestalled Darwin in his theory of 'The Origin of Species'. The nadi states that the monkey evolved from the worm at first and that man came after. The Darwinian claims "that man and the ape had a common pithecoid ancestor". Kakayar traces the evolution of man to the epoch of Ramayana. (*Vide* Verses 1, 2 and 3 of the Appendix).

Ancient astrology has predicted the Jivanmukta, the Divya Purusha and the Brahmatulya states from the planetary positions in the horoscopes. Again Satyacharya in his Dhruvanadi gives a glowing description of the Divyangam and the Superman. It is a yoga-created body, subtle, golden and self-luminous. It has the quality to levitate and course through the ethereal regions of the universe hitherto untraversed by man It is the seat of Brahmandam. Both the nadis attempt to give the previous amsams or roles played by the Jivas. Two horoscopes are given as illustrations with the dates of birth. The first relates to the amsam of Jesus Christ and the second to that of Siddhartha – Lord Buddha. The amsams of Sankara, Madhava, Ramanuja and Ramakrishna Paramahamsa are also given by Kakayar. But the horoscopes of their present incarnations are not available. (*Vide* Items 4 and 5 of the Appendix).

Satyacharya in his Dhruvanadi gives a general disposition of planets propitious for the birth of a Brahmatulya. The horoscope given by him is for gadhamsam in Libra as the Ascendant. The Sayana positions only of planets are given therein. (*Vide* Item 6 of the Appendix).

Varahamihira and Vaidyanatha Panditha also refer to certain conjunctions of planets by which Pravrajya yoga can be predicted.

Bhujandar also envisages a kind of eternal, physical embodied existence. The salvation or mukti according to him is the attainment of eternal life in this material world. Hence immortality is a conquest of decay and death here but not what is attained by firstly dying here. It is not merely an elimination of re-births or an after-death attainment. Another book entitled "The Perunool Kavyam of 1,000 verses" attributed also to Bhujandar refers to the advent of the Superman in verses 342 and 347. It also fixes a time limit for these marvellous evolutionary changes. (*Vide* Items 7 and 8 of the Appendix).

The New Testament refers to the terrestrial and celestial bodies and the resurrection of the dead. It is the mortal cage that must become immortal eliminating death from the world. (*Vide* Corinthians I, verses 40, 44, 52 and 53).

Sri Aravindo understands immortality in two senses: (1) in a fundamental sense and (2) in a secondary sense. In the first sense it is "the spirit's timeless existence". In the other sense it is "a perpetual continuity of our temporal existence and experience from life to life, from world to world after the dissolution of the body". The one is the realisation of "timeless immortality" and the other the realisation of "time immortality". (*Vide* The Life Divine: Pp. 543-4, II Ed. 1944).

He also asserts that the natural man has to evolve himself into the divine man. He believes in a new principle which is itself "the original principle of existence". It is "a deeper occult reality which has yet to disclose itself in Nature." "An embodied supramental being becomes the leader of the terrestrial existence". But no time limit has been fixed by him for this transcendance of man in his evolutionary progress.

## APPENDIX

1. It takes nine crores of births to evolve from a microbe into a man-form and three crores of births more for the man to become a yogi with 32 lakshanas or qualities and to realize the *one*.

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கலக்கமே போக்கவும் புளுவைக் கொண்டு
கருதியவர் தூலமே பத்துதற்கு
துலக்கமே கவகேகடி ஜன்ம மாகும்
தூதறிய லிதன்மேலே மூன்று கோடி

2. I will tell you a principle of evolution in life. To reach the pure the worm transforms itself and in the evolutionary stages the monkey came first before man and joined him. This is the story of Ramayana.

3. So Rama represents the stage when man was in a state of 'be coming' (morphological and physiological states of transition) resulting in the formation of the first man. Hence he is the 'Adi' (beginning) of man and 'Antam' (end) of animal.

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விளக்கினுல் யோகியெனப் பெய ருடையா
விளக்கிடும் அதுவொட்டி ஜஹ ஸ்த்திரம்பாற்க
இலக்கணம் அமையவே காலெட் டுக்கு
இணையுமேல் இஹத்தினில் ஒன்றுபாரய் 1
அந்தமே யாணுறைக்க உலகோ ருக்கு
அருமையோர் சாக்ஷியே எடுத்துச் சொல்வேன்
தொந்தமே கிருமிமுதல் ஜீவன் மாறி
துல்லியத்தைப் பத்தவே முதலி லய்யா
வந்ததோர் பிராணியே எடுத்துக் கூர
வாகரம் முதலாகும் அதனைச் சோதி
சொந்தமாய் நரனுமே கலந்து கொள்ள
சூடவே இராமாயணம் காட்டு வாயே 2
காட்டுவாய் இராமனே நரருக் கய்யா
கலந்ததோர் அங்கமே பூர்த்தி யென்றும்
மாட்டவே வாகரம் மதுடராகி
மருவியதும் ஆதியந்தம் ஒன்றே யென்று
சூட்டுவதும் அறிந்துபார் கலி யுகத்தில்
சோதிக்க கலிபாலை கலந்த காலம்
நாட்டுவாய் முன்னுறைத்த சூசி கைக்கு
கவமாமே கரனென்ற பொரு ளுமுண்டு 3

It is the beginning and end—the Adi antam principle. It is the 'I' (one) the ninth letter in English alphabet. It is the ego-consciousness.

4. It will be a material body, adamantine and golden in colour.

It will be self-luminous and so capable of coursing through Brahma lokam.

The subtle body enables one to travel to the Sun and visit the Moon.

All the worlds can be visited by the cometary path.

*Horoscope of Jesus amsam.*

5. Ascendant is Scorpio with Sun, Mercury and Venus therein; Kethu in Aquarius; Jupiter in Libra; Rahu in Leo; Moon in Aries; Saturn in Gemini and Mars in Sagittarius. Navamsam in Aquarius. Born in Bharata Khandam (India). (These positions correspond to 8th December 1886). The native will be born in Saliyur (Nellore), the land of Mars (Southern India). He is of Christian persuation. After a minute examination of the planets, I predicted that he was Jesus.

*Horoscope of Siddharta's amsam (Buddha).*

Ascendant is Gemini; Saturn and Rahu in Cancer; Mars in Libra; Moon and Jupiter in Scorpio; Venus in Sagittarius; Sun and Kethu in Capricorn; Mercury in Aquarius. Born on 7-2-1888.

One Prabhakaran doing a great penance would be Buddha.

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स्थूलदेहं वज्रदेहं सुवर्णसादृशी भवेत्
स्वप्रकाशादि मूलेन ब्रह्मलोकादि संचरन्
सूर्यमण्डलादि संचारं सूक्ष्मदेहादि संचरन्
सूक्ष्मदेहादिमूलेन चन्द्रमण्डलादि दर्शनम्
धूमकेतुश्चमार्गेण लोकालोकेषु दर्शनम् ॥ 4 ॥

ஆதியுமே சிந்தையொடு பார்க்க வந்தான்
ஆவியும் கொடுக்குமே ஞானி சாடி
வேதியனே கட்டளையிட குண்ட லியும்
வேள்வியாம் மதியுமே சென்னி தன்னில்
மோதியதே தருமனும் பண்ணு மத்தை
மூட்டுவோம் குமரனே சிலையும்ப் பத்த
சாதியதே யம்மைமாம் கலசத் தாலே
சாற்றவும் செனனமே பரத கண்டம் 5

The time for predicting the fruition by the help of planets, will be known to the outer world through his preaching the doctrine of kindness to life (living beings). It is the cult of Buddha. Verily the native (of the horoscope) is Buddha himself.

6. In Kali Yuga 4969, Vibhava year, Cancer month, Tuesday, in the 4th quarter of Satabhisha star, a great soul will be born in the first part of Libra. He will be a self-developed yogi by the grace of Parapurusha.

(This corresponds to 4th August 1868).—Later on in the nadi the birth is stated to be in gadhamsam of Libra which falls between 17 degrees 12 minutes and 17 degrees 18 minutes.—He will be born in Brahmamsam endowed with all praiseworthy qualities. He will be Brahmatulya with longevity.

*Horoscope.*—With Venus and Mercury in 10th house and in friendly amsams; Jupiter in 7th; Saturn in 2nd; Sun and Rahu in 11th; Mars in 9th and Moon in 5th, a Brahmatulya is born.

*Gadhamsam of Libra—Ascendant*

7. Jivanmukta state is positive existence on this earth only.

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नसघव कलिवर्षे वैभवे कर्किमासे,
धरणितनुजवारे वरुणाक्ष्यिपादे
प्रभवतिः पुरोयं तौलिन्ने महात्मा
परपुरुषकटाक्षात् स्वेन सिद्धात्मयोगी ॥
साक्षात् ब्रह्मांशजात स्सकलगुणगणैः
ब्रह्मतुल्य श्चिरायुः ॥ 6 ॥

கண்டமே யாமறிய மறைக ளாயங்து
கழருவோம் சேயுக்குச் சொந் தமான
பண்டமே சாலியூரடுத்து வந் தோன்
பார்க்கவோர் சாதி யாமதனைக் கேளு
தண்டவே யீசபுத்திர சாதி யென்று
தாக்குவோம் முன்னூலே மரை யாமத்தை
விண்டதே சூட்சமம் கோளி னூலே
விவரித்தேன் சீசேசாம் பத்தி தானே
கண்டுகொள்ளப் பிரபாகரனு மய்யா

8. The superman is a new man having knowledge of the past, present and future and has a celestial body. 347.

To the first period of 5,000 Kali Yuga add 18 years. From Kali 5,018 accumulating energy the Moon will grow into a perfect sphere within a further period of 41 years. The waxing and waning Moon will become a full-orbed planet nine years after 5,050 Kali, *i.e.*, by 5,059 when it will act completely as a full moon unchanging in her phases. 342.

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கனத்தவம் செய்யவோர் புத்த னுகும்
ஆகி ஆகிசெய்யுமோர் கால மய்யா
அன்பனிவன் கோளினுலரைப் பதற்கு
காகி காகி என்ன வென்று கேட்பாயாகில்
கருத்தோடு ஜீவனேர்காருண் யத்தை
சாகி சாகி யாகவே யவனு ரைத்து
சங்கல்பம் புத்தனுர் மதமுமாக மீகி மீகி பெருவதற்கும் காட்டி வந்தேன்
மேதினியில் அவன் இவனே முன்னுரைத்தேன்
அவனியில் இருப்பதே ஜீவன் முக்தியென்று 7
திரிகாலம் புதுமனிதன் தேவ ரூபே 347
கலியுகமோ முன்பாகம் அய்யா யிரத்தே
கலியோடு பதினெட்டும் அதனிற் சேரும்
வலியதிலே அய்யாயிரப் பதி னெட்டின்மேல்
வழர் பிரையுந் தேரு மடா ரூற் பத்தொன்றில்
மெலி வெய்தும் சந்திரரும் தேருவாரே
மேலய்யாயிரத் தெட்டு அன்பத் தொன்று
பொலிவெய்தும் அய்யாயிரத் தன்பதின்மேல்
பூரணமே ஒன்பதுடன் பூரண மாமே 342 8

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By CYRIL FAGAN

### "Incidents" and "Accidents"

THE astrological chart of the nativity, usually referred to as the *geniture*, can be likened to a germinating seed. In the course of time a seed will break through the soil and produce its foliage, flowers and fruit. Such internal growth is but an extension of the seed itself and '*incidental*' to it; for the promise of the future plant was already hidden in the seed. But the growth and well-being of the plant can be affected from outside sources. It can be trampled underfoot by animal or man, uprooted before it has time to put forth its flower, withered for want of rain, blighted by disease and otherwise at the mercy of the elements. These effects not being inherent in its growth or foreordained in the seed are termed '*accidents*'. The 'incidents', being subjective, are astrologically indicated by primary and secondary directions, by lunar progressions or among the nakshatras by the Dasa and Antardasa planetary periods; while the 'accidents', being objective, are denoted by the celestial changes occurring in the ambient, that is, by transits and transit-charts, such as *Solunars (i.e.* solar and lunar revolutions or returns). If we would understand astrology aright these 'incidents' and 'accidents' must be clearly differentiated. For example, if in his 24th year an individual becomes insane as the result of a hereditary taint this would be an 'incident' in his life and hence would be revealed in the directions in force at the time. But if an otherwise healthy individual is knocked down by a runaway motor car and so injured as to impair his sanity, this would be an 'accident' and would be indicated in the current solunar returns, or in other transit-charts, but it would not be shown in directions or progressions—primary or secondary, direct or converse. Of course there are times when incidents may occasion accidents as when, for example, an elderly lady, enfeebled by age, loses her nerve in traffic and gets killed. In this case we should expect to find an interaction between transits and progressions. The common notion that all that can befall one is decreed in the geniture and its progressions is contradicted by the facts of experience and by common sense. Epidemics, earthquakes, wars, and so forth are usually predictable from various mundane charts, which are nothing else but *transit-charts*. If some 10,000 people should be killed as the result of an earthquake, predicted from a solar eclipse (a transit) then it would be absurd to look to these peoples' directions or progressions to account for their untimely end, when the obvious cause of their death was that very eclipse which must have fallen on some vunerable spot in their natal themes.

### Solunars

In the prophetic art of antiquity pride of place was given to the *Solunars* and all forecasts that have been so sensationally fulfilled as to cause the fame of the Chaldeans to spread far and wide in the old world and to induce even the Emperors of Imperial Rome to study astrology were based on such figures, and not on progressions. Hermes in his "De Revolutionibus Nativitatum" as cited by Bouche-Leclerc (L'Astrologie Grecque", Paris, 1899) says:—

"The Babylonians, Persians, Indians and Egyptians, both kings and private persons, undertook nothing in any year without examining their revolutions, and if they found the year good they set to work, otherwise they refrained. The kings examined the nativities of their generals and observed their revolutions and if they found that for one of them the return indicated power and victory they sent him against the enemy, otherwise they left him aside. And they observed the genitures not only of their generals but of ambassadors to see if their anniversary (solar return) indicated a successful result. If it signified prosperity they sent for them, but if not they appointed instead others whose anniversary did presage success. In the same manner kings and citizens chose food, drink, medicine; bought, sold and did everything according to their returns; and they used these things and left aside those likely to be hurtful that year. They deduced from their own nativities and those of others and acted accordingly. Men wishing to beget a son observed their wife's revolution as well as their own and if both signified procreation they cohabited with them, otherwise they looked for other women whose nativities did signify the birth of a son. So the study of revolutions is very useful and expedient.....".

From this it will be seen that the delineation of revolutions not only took pride of place in the predictive art of antiquity but was given attention that has no parallel in the astrology of today.

### Tropical versus Sidereal Solunars

Why then have solunars fallen into disuse today? True, their method of computation is included in most of the standard text-books on astrology; but for all that they are only accorded a subsidiary place in the prophetic art with merely perfunctory attention. Scan through the leading astrological magazines and rarely will one find an allusion made to them; and in general they never figure in annual or monthly forecasts? Why then are they so neglected in modern times? Obviously because they have not been found reliable.

The failure of solunars to fulfil expectations is due to the following causes:—

(*a*) In ancient times all revolutions were computed in terms of sidereal (nirayana) zodiac, which is not affected by precession; whereas in modern times these returns are computed with reference to the tropical (sayana) or pseudo-zodiac invented, in error, by Hipparchus about 139 B.C.

(*b*) Solunars, being adjuncts to the geniture, should be judged by the unalloyed rules of Genethliacs and not by medieval or modern text-book astrology, which is but an incoherent jumble of genethliacal and horary aphorisms, with the latter predominating.

With regard to (*a*) all astrologers are aware that the solar revolution (or return) is a figure of the heavens struck for the moment the Sun *returns* to the place in the heavens it occupied at birth and which occurs annually about the time of the birthday anniversary. Now if the Sun was in precise conjunction with a fixed star at birth it should always be in precise conjunction with the same fixed star at every successive solar return (within the lifespan of a human being the proper motion of a fixed star would be so minute that it can be ignored). Suppose, for example, an individual was born on August 22, 1900 at 0 h 28 m a.m. G.M.T., the tropical longitude of the Sun would then be 148° 26′ and hence in exact conjunction with Regulus (alpha Leonis) whose tropical longitude for that year was also 148° 26′. According to the method of calculating solar returns in common use, the 50th solar revolution would occur on August 22, 1950 at 2 h 31 m a.m. G.M.T. when the Sun's tropical longitude would again be 148° 26′. But in 1950 Regulus' tropical longitude was 149° 06′ and hence the Sun would not be in exact conjunction with that star but would be 0° 40′ to the west of it; it would not attain the

conjunction with Regulus until August 22, 8 h 08 m p.m. G.M.T. or 17¼ hours later. The fallacy of the common method of computing solar returns is therefore completely exposed by this example.

The time difference between the tropical and sidereal method of calculating these returns is roughly in proportion to the age of the native. This is best illustrated by reference to the tropical and sidereal solunars preceding the assassination of Mahatma Gandhi, the details of whose nativity will be found in the October 1950 issue of THE ASTROLOGICAL MAGAZINE (p. 649).

| | *Tropical* (Sayana) | | *Hypsomatic* (Nirayana) | | | |
|---|---|---|---|---|---|---|
| Sun's longitude ... | 188° 55′ 30″ | | 165° 54′ 37″ | | | |
| Moon's longitude ... | 139 56 | | 116 55 | | | |
| | | | D | H | M | S |
| Tropical solar return ... | 1947 October | | 2 | 23 | 44 | 57 |
| Sidereal solar return ... | 1947 October | | 4 | 2 | 16 | 05 |
| Difference in time = 26h. 31m. ... | | | 1 | 2 | 31 | 08 |
| | | | D | H | M | |
| Tropical lunar return ... | 1948 January | | 26 | 15 | 31 | |
| Sidereal lunar return ... | 1948 January | | 27 | 7 | 52 | |
| Difference in time = 16h. 21m. ... | | | | 16 | 21 | |

We thus see that Gandhi's tropical solar and lunar returns occurred 26h 31m and 16h 21m too early; little wonder therefore that solunars have now fallen into disrepute.

Some thoughtful astrologers, being mindful of this anomaly, have tried to effect a compromise by applying precession, equivalent to the native's age to the tropical longitude of the Sun at birth and computing the solar return for this new position. While this undoubtedly produces a makeshift solar revolution approximating in time (no allowance having been made for the effects of solar and lunar nutation) with that of the sidereal return, the procedure is *astronomically untenable*. The 'raison d'etre' of the tropical system lies in the fact that it is *inviolably precessional* because its fiducials are the vernal and autumnal points which are continuously shifting *backwards* among the zodiacal constellations at the rate of 1° in approximately 71°.6 years. In relation to the fixed stars, precession is therefore a *negative* term and to *add* precession to the Sun's natal longitude is to cancel out altogether the effects of the accrued precession, and thereby convert the Sun's position into a quasi-fixed longitude, which violates the integrity of the tropical system, while conceding that of the sidereal.

In regard to (b) the writers of most modern text-books on astrology, directly or indirectly, derive their aphorisms for delineating genitures from the Tetrabiblos (generally, but now believed in academic circles erroneously, attributed to Claudius Ptolemy) seemingly unaware that in this work the rules of genethliacal and horary astrology have been indiscriminately mixed together into a senseless hotchpotch. Most text-books, for example, repeat the pseudo-Ptolemaic doctrine that the Sun and Saturn are allotted to the person of the father and the Moon and Venus to the person of the mother; or that the 10th house denotes the father (or mother), the 7th the marriage partner, the 5th the children, and so on. As applied to *genethliacal* astrology these doctrines are quite false, however applicable they may be to horary astrology. So at the outset let us clear the issue by declaring that in natal astrology the whole chart of the nativity (wrongly called a "horoscope") with all the countless millions of spiral nebulae, galaxies, planets and comets, stars seen or unseen, discovered or undiscovered, in the aggregate represents the native himself and *no other person*. This idea is expressed by Gautama when he said:—

"……In this fathom-long mortal body the universe lies hid, I declare, and its cause, and its cessation and the way that leads to that cessation. On that cessation Nibbana IS……"

Each fixed star, each planet in the birth map, represents some facet in the native's physical, psychical or mental economy, according to its unique nature. For example, the natal (the word "natal" being held to include "progressed" as well) Mars denotes—not the native's brothers and male relations—but his virility and his capacity to fight and defend himself by sword, pen or tongue. Venus denotes—not his wife or mistress—but his capacity to love and to seek gratification in congress. Similarly the natal Jupiter does not denote in genethliacal astrology lawyers and churchmen, uncles or aunts, but the native's social aspirations, his titles, distinctions and honours, his wealth and wordly goods. On the other hand Saturn does not mean in natal astrology old people, sextons, monks and grave-diggers but the native's sense of incapacity, of failure, of wretchedness, of poverty, of ignorance and deformity. Similarly with the other planets. Genethliacally therefore Jupiter is the *sole* significator of wealth, money and the like, and not the ruler of the 2nd or any other mundane house; Mars is the only significator of our fighting prowess and not the ruler of the 1st or 8th houses; Venus is the *unique* significator of our erotic impulses and not the ruler of the 5th or 7th houses.

**What do the Bhavas (Houses) mean?**

In genethliacal astrology the mundane houses do not represent *other* people, nor do they describe them, no matter how we may try to juggle with planetary rulerships. But they do denote the native's *relationships* to others. If the 10th house denotes the father, then in a large family that house in all the children's genitures, if not identical, should bear at least a common interpretation. But do they? A glance at the charts of even half-a-dozen members of the same family will soon put this illusion to flight. And I'm sure that if the 7th houses (or the 8th) of all the fair ladies of the same harem were examined they would hardly all describe the same Sultan.

Then what do the 10th and 7th houses represent? They signify the native's *reactions* to his father and wife respectively. For example, Jupiter in the 7th does not denote that the native (if a male) will marry a wealthy and socially distinguished wife; nor will Jupiter in that house describe her. The probability is that his wife will be socially inferior to himself. But it does denote that he will take pleasure in knowing that his wife regards him as being socially superior to herself, and she may be the means of adding much to his own dignity. Again Jupiter in the 3rd house does not denote prosperous or socially distinguished brethern. On the contrary these are likely to be but poorly placed but they will look to the native as being the head of the family (Hitler had this position). If instead of Jupiter, Saturn was in the 3rd house then one would feel the "poor relation" in the presence of his brothers and sisters. The Sun in the 7th does not denote a proud and imperious wife, but one who appreciates her husband's worth and knows how to gratify his vanity. Venus in the 3rd or 9th house does not necessarily mean that the native will marry a foreigner, but that he will seek sexual gratification in travel or abroad.

### Saturn in the 10th House

A young man of my acquaintance had the misfortune to be born with Saturn in Taurus on the midheaven. His parents, who lived righteously, looked to their only son with pride in their hearts. Under the transits of Neptune and Saturn to the natal Saturn he fell into evil company who persuaded him to help himself to his father's money, which to his shame, he did liberally. Now the memory of those early days is gnawing his heart away. To this day he hangs his head in the presence of his father and mother. In this case Saturn in the 10th did not describe his parents, but unhappily his relationship with them. Instances of wrong but common readings are:— Jupiter in the 11th, prosperous and influential friends; Venus in the 5th, beautiful children; Mars in the 4th, a bad-tempered mother. The true readings will now be obvious to the reader.

### The Three Grounds

But in the delineation of genitures and solunars prime importance must be given to the Three Grounds, namely the "Foreground", "Background" and "Middleground".

The *Foreground* comprises the 15° of house space, measured in the Prime Vertical, above and below the horizon, and on either side of the meridian circle, *i.e.* from the 1st to the middle of the 12th house; from the middle of the 10th to the middle of the 9th house; from the middle of the 7th to the middle of the 6th house; and to a lesser extent from the middle of the 4th to the middle of the 3rd house. So placed a benefic exercises its maximum power for good, and a malefic for evil. When a planet is exactly on, or transitting, a Kendra (angle) its influence is all powerful, and over-rides that of any other planet. In regard to the horizon the most puissant situations are the 5° immediately *above* the ascendant and descendant. When making its meridian passage on the zenith a planet exercises 100% of its power; but in northern latitudes, if its declination is South its altitude when on the Madhya Lagna may be small so that its power may not be so great as might appear at first sight. When making its meridian passage the altitude of a planet or star is equal to the sum of its declination and the co-latitude of the place of observation. If the declination or geographical latitude is *South* it must be treated as a *negative* term. The co-latitude = 90° – the geographical latitude of the place of observation. The latitude of New Delhi is stated to be N. 28° 38' therefore its co-latitude is 90° – 28° 38' = 61° 22'. On the date of the summer solstice (Midsummer's Day) the Sun attains its maximum declination N. 23° 27' hence its altitude at *southing* in New Delhi will be 61° 22' + 23° 27' = 84° 49' or its zenith distance will be 90° less its altitude (90° – 84° 49) = only 5° 11'. But on the date of the winter solstice (Midwinter's Day) the Sun reaches its minimum declination S. 23° 27' hence its altitude at southing will be 61° 22' – 23° 27' = 37° 55' or 52° 05' from the zenith. This explains why it is that the heat of the noon-day Sun on midwinter's day is not so great as that of the noon-day Sun on midwinter's day. The nearer a planet is to the zenith (the point in the sky immediately above the observer's head) the more potent will be its effects. A planet may be on the midheaven yet, owing to its excessive south declination (when in northern latitudes), it may be nearer to the horizon than to the zenith.

The *Background* comprises from the middle of the Panapara Bhavas (succeedent houses) to the middle of the Apoklima Bhavas (cadent houses) especially those situated below the horizon. So placed the influences of the Sun, Moon and planets are enfeebled. Situated in the background the benefics are too weak to render any assistance, while the malefics are too powerless to do serious hurt. Generally speaking when posited in the background the influences of the planets are vague, veiled, ill-defined, remote, distant and 'out-of-focus'.

The *Middleground* comprises from the middle of the Kendra Bhavas (angular houses) to the middle of the Panapara Bhavas (succeedent houses). When situated therein planets only exercise a *moderate* degree of influence, seldom sufficient to do a preponderant amount of benefit or damage, unless configurated with the luminaries or other bodies in the foreground.

### Lucky and Unlucky Solunars

A solunar will prove to be particularly fortunate for the native should the benefics be placed in the foreground, while the malefics are rendered impotent by being placed in the background; especially should the benefics also configurate the luminaries by such effective configurations as the opposition, conjunction or square. Zodiacal trine and sextile aspects are too weak to be of much assistance.

On the other hand should the malefics be strongly to the fore, and configurating the lights, will the benefics languish in the background the period covered by the return will prove to be most unfortunate, according to the nature of the dominant malefic.

### Won £446–15–0

Perhaps, at this point, I may illustrate the importance of the lunar return. A businessman, born in Manchester on July 12, 1883 at 7-25 a.m. G.M.T., requested me to compute his solunars for the year 1948. The sidereal longitude of the Moon was Virgo 26° 09' and the lunar return for October 3rd of that year occurred at 1-06 p.m. G.M.T. when Jupiter in Scorpio 28° 25' was directly in the foreground being exactly on the ascending degree, and transitting through his radical 5th house (that connoting gambling). In my letter to him I pointed out that this was an excellent time for him to speculate and advised him to take full advantage of it. In his reply he said: ".....On Oct. 7 I backed three horses which won with three cross doubles and a treble. This resulted in a win of £446-15-0 which has since been paid to me....."

### Aspects: A Warning!

If the reader wishes to interpret solunars correctly he must be prepared to put aside all that he has read about trine and sextile aspects producing only "good", while square and opposition aspects are productive of "evil". As far as solunars are concerned "goodness" and "badness" depend on the intrinsic nature of the planets in aspect and not on the character of the aspect. The so-called "goodness" of the trines and sextiles is due to the fact that they are configurations of moderation, coming languidly into effect, temperate in action and avoiding extremes; while the "badness" of squares and oppositions arises from the fact that these are configurations of excess, acting sharply and with considerable vigour. Should the Sun in the lunar return, for example, be in trine aspect to Saturn the month will prove to be on the whole uninteresting, rather dreary and uneventful being moderately dull, disappointing and uncreative. On the other hand should the Sun be in opposition to Jupiter the month, compared with others, will prove to be joyous, prosperous, and progressive in every way, especially should Jupiter be in the foreground. An opposition or square of Venus and Jupiter is always a happy augury; if partile and in the foreground it often denotes a wedding, while a trine aspect of Saturn to Mars, Uranus or Neptune is a configuration of ill-omen. At the time of the terrible triple railway smash that occurred at 7-19 a.m. G.M.T. on October 8th, 1952 at Harrow-Wealdstone Station (N. 51° 36'; W. 0° 16') the Moon was in the 8th house in close trine aspect to the Sun, Saturn and Neptune in conjunction in the

12th house in Virgo. (In collisions of this nature one generally finds Uranus, the significator of accidents, seriously afflicted by the malefics Mars and Saturn and frequently from the constellation Gemini, or from the houses associated with locomotion.) The indication of this shocking smash was the position of Uranus in the constellation ruling railroads and highways, *i.e.* Gemini in the 9th house and in square aspect to the Sun, Saturn and Neptune (fog?) in Virgo. The terrible bus accident that occurred at about 6 p.m. G.M.T. on December 4, 1951 at Chatham (N. 51° 16 ; E. 1° 02') shows Uranus on the Ascendant in Gemini in square to Mars, Saturn and Neptune in the 5th house (children). In this appalling calamity over 20 young cadets, marching in the dark, were killed. In the tropical zodiac Uranus was in Cancer which is not usually associated with locomotion.

### Mundane Aspects

Unless *zodiacal* aspects are partile (exact) they have very little significance in solunar returns, as they are common to many millions whose returns fall on the same dates. With the exception of the nonagesimal they can be ignored.

Of far greater importance are the *mundane* aspects, especially those that occur in the foreground. For example a planet that is on the meridian will be in mundane square aspect to one that is on the ascendant or descendant, although these bodies may hold no mutual aspect in the zodiac. Mundane aspects are powerful testimonies. A planet that is on the cusp of say, the 11th house (Campanus) will be in mundane square to one on the cusp of the 2nd house (Campanus); but in the Placidean and Regiomantanean method of house divisions they would not be in mundane configuration if so placed. The effects of planets that are in the foreground of solar and lunar returns are tantamount to a conjunction with the Sun and Moon respectively. Unless trines and sextiles, whether zodiacal or mundane, are partile, they can be ignored.

### The Nonagesimal

The highest point of the zodiac is that degree which is in zodiacal dexter square aspect to the degree of the ecliptic that is on the ascendant, and it is known as the nonagesimal. For example, Leo 27° would be the nonagesimal when Scorpio 27° is on the ascendant. The nonagesimal is a point of particular sensitivity, and transits to it have a marked effect in solunars. Sometimes the nonagesimal falls in the 9th house or even 8th houses and at other times it falls in the 10th or even 11th houses according to the right ascension of the midheaven and the latitude of birth.

### The Lagnas

In regard to the angles that comprise the "Foreground" the Arabians styled the degree of the ecliptic that crossed the Udaya Lagna (eastern horizon) the *Apheta* or "Giver of Life" because it betokened birth, life renewal, awakening and freshness. The Egyptians called it "The Place of Sunrise" and symbolised it by the ideogram of a *handsome naked boy* of royal mien. The Madhya Lagna (midheaven) represented attainment, fulfilment, maturity, domination and over-lordship. Called the "Lake of the Sky" the Egyptians symbolised it by Horus, the *falcon* soaring into the noon-day Sun. While the 7th house of solunars is frequently strongly tenated at the time of marriage by the planets. (The wedding lunar return of the Queen occurred at 4-59 p.m. G.M.T. November 5th, 1947 when the Moon returned to its radical place in Cancer 18° 17'. Taurus 4° was on the ascendant, Venus was in Scorpio 4° 45' *exactly* on the cusp of the House of Marriage and in conjunction with Jupiter in Scorpio 8° 34'. The Sun in Libra 18° 17' was in *exact* square to her Moon; little wonder that she was so deeply moved by the homage paid to her) yet strange as it may seem the 7th house, or Asta Lagna, is also the House of Death (the 8th house denoting the *property* of the dead). The Egyptians called it the "Place of Sunset" and the entrance to the duat ("Abode of the Shades") and they symbolised it by ideogram of the *mummified Atmu*. The Arabians termed the setting degree the *Anareta* or "Destroyer of Life". It is not uncommon to find the Sun on the cusp of the 7th house (Sunset) at the death of a parent and the presence of Venus here,—especially should it aspect the natal Saturn, not infrequently indicates grief, departures and death-bed farewells, as well as marriages. (Adolf Hitler got married and died with his bride on the following day!) The darkness of the 4th angle—Patala Lagna—signifies the Underworld, and all that was buried deep in Geb, the god of the earth, such as mines, hidden treasure, earthquakes and the like.

### The Lunar Return

When the Moon returns to the degree and minute of sidereal longitude it occupied at birth—which happens about every 27 days—the flow and ebb of the 'humours' begin a new menstrual cycle, but conditioned by the position of the Sun and planets at the moment of the lunar return. That is to say a chart of the heavens accurately computed for the instant of the Moon's return to its natal position, and for the *place of residence* will indicate the main peripheral events for the ensuing month and their reactions on the native's mental condition and behaviour. In this respect the distribution of the planets in the 'three grounds' will determine the nature of the events and the native's reactions to these "accidents". That is why the lunar return is the *most important and most reliable of all prophetic instruments.*

### Centrifugal and Centripetal Planets

Because the influences of the birth planets diverge outwards *from* the native they are designated centrifugal ("fleeing from the centre") whereas the emanations of transitting bodies are termed centripetal ("seeking the centre") because they converge *towards* the centre, *i.e.* the native. On the understanding of this relationship depends the right interpretation of solunars. For example, in genethliacal astrology Jupiter and Saturn signify "inter alia" wealth and poverty respectively. Now when the natal Jupiter comes into the foreground of a solunar, or is stimulated into activity by transits, it causes the native's own money, actual or potential, to increase or diminish according to the nature of the transitting body. On the other hand the transitting Jupiter in the foreground indicates in what manner the native is benefitted, or otherwise, by the wealth of another. When the natal Saturn comes into the foreground the native becomes unpleasantly aware of his impoverishment and is perhaps goaded to exert pressure on his creditors; or to demand, beg, cajole, extort or rob from another; while a transitting Saturn in the foreground will deny, withhold, withdraw or forcefully abstract money *from the native.* Hence it will be seen that the influences of the birth Jupiter and Saturn diverge on to others, while those of the transitting Jupiter and Saturn on to the native himself. All natal planets act, therefore, centrifugally, while transits act centripetally.

### Planetary Significance

As it is not feasible within the compass of an article of this nature to treat of the significances and influences of the planets in detail, my notes under this head must, of necessity, be limited to the following all too brief observations:—

**The Signature.**—The fixed stars that transit the eastern horizon at the moment of birth denote and describe the type of physical body bequeathed by the parents to the native. Members of the same family often bear a decided resemblance to one another, however much they may differ in character and genius, and it will generally be

found that they are either born under the same fixed stars, or have them on one of the other angles at their birth. The interchange of the angular fixed stars in the horoscopes of parents and children is well known. It is, of course, realised that the appearance will conform to the racial and hereditary pattern, and will be modified by planets in the foreground, as well as those that configurate the Sun.

**The Moon.**—The diastole and systole action of the heart, the dialation and contraction of the lungs, the circulation of the arterial and venous blood, the secretions of the glands, the menses, the tumescence and detumescence of the generative organ, the rhythmic action of the alimentary canal, these and all other bodily functions are controlled by the Moon according to its position among the fixed stars at birth and its configurations to the natal planets. In their turn the action and tempo of the organic functions dictate the moods and determine the nature and expression of the emotions, ranging from extreme joy and attraction to abject fear and repulsion, and which are mirrored in the changing expressions of the native's face and in his behaviour pattern from moment to moment. Conversely the reactions of the Moon to the stimuli of transits may agitate the emotions, palpitate the heart and, indeed, violently upset the normal functioning of the body, as for example in the case of fear. The reaction of alcohol and drugs on the mind are too well known to need comment. In short, then the hormone secretions of the endocrine glands, the hyperacidity or otherwise of the stomach, the tempo of the heart beats determine the native's personal idiosyncrasies, his manner, his mode of speech, his walk, his daily habits, the way he laughs, eats, dresses, sleeps and his conduct generally. Primarily therefore the Moon signifies the *psyche* and its reactions on the health, and *vice versa*, and it is this which renders the lunar return such an important prophetic chart. Generally speaking the transits of the benefics to the Moon are beneficial to the health, while those of the malefics are otherwise.

Should the malefics in transit configurate the natal Moon, matters may come to a head on the date when the *Sun* in transit also aspects the Moon, especially from the foreground; but if the benefics are in aspect this transit will indicate the date of restoration to health, should one have been ill. Generally the floodlight of publicity is thrown on the native's behaviour or condition.

The native becomes unusually busy and active when *Mercury* in transit configurates the Moon especially from the foreground. Changing, travelling or removing are often indicated, and everything is in a whirlwind of bustle, with little time for sleep or adequate rest, which may adversely affect the health. Overactivity especially in sports must be eschewed at this time should Mercury be configurated with the malefics.

Invitations to attend parties, weddings, to dance or to travel for pleasure are frequent under the genial transit of *Venus* to the Moon. The native is in a pleasant mood and feels at his ease. Often he is the object of affection and may succumb to its enticements. More attention than usual is paid to one's toilet dress, and appearance generally.

Should the transit of *Mars* to the natal Moon occur from the foreground, or even middleground, it warns of danger of serious disease or bodily hurt on land, sea or in the air. Should Venus be with Mars the native is in danger of being sexually molested; should Mars be with Saturn of grave illness or violence; should Mars be with Jupiter of judicial death, or of lightning or fire; should Mars be with Uranus of electric shock and accidents; or should it be with Neptune with enemies lying in ambush. Danger of hurt from the hands of rebels, revolutionaries or those in war is liable when Mars is configurated with Pluto. Generally speaking the native is apt to be impetuous, hot-headed, over-hasty and not a little rash under this transit.

When *Jupiter* configurates the natal Moon a marked amelioration in the native's health may be expected, and all-round improvements. He will be in jubilant form, and food and nourishment will be in plenty. His popularity will be at its peak, and he will be in demand wherever he goes. On the public platform or on the stage he carries the crowd with him.

Frustration, failure and defeat plunges the native into the deepest slough of despondency, and undermines his health, when *Saturn* afflicts the natal Moon from the foreground. It is an evil omen. Popularity is lost and even his position is at stake. The native needs to be particularly on his guard should Mars add his weight to that of Saturn. Danger from avalanches, collisions and earthquakes are likely should Uranus configurate Saturn at the same time.

The transit of *Uranus* to the Moon gives the urge for thrills of speed and the like, and for travel generally. Often the native goes in for cycling, motoring, or speeding in some form or other, or else becomes interested watching others in speed trials. But danger in all forms of speeding, if not travel, is indicated should the transitting Uranus be also configurated with the malefics.

The mind is beset with the dread of secret enemies, black-mailers, detectives and the like when *Neptune* in transit configurates the natal Moon, a state of mind that has serious repercussions on the health. The native may seek the security of a secluded life away from the glare of dangerous publicity.

When *Pluto* configurates the Moon the restless spirit of adventure and revolt fires the imagination and keeps the native in a constant state of tension. Under its strain he breaks away from kith and kin and finds himself a rebel or an outlaw. Always on the "run" he knows no resting place. Should Mars join Pluto there is danger of violence, and should Saturn join Pluto incarceration is threatened.

**Mercury**—The natal Mercury denotes the native's schooling, education, occupation and his work generally, and his capacity to inform and instruct others. When the benefics configurate Mercury from the foreground these flourish but it is otherwise should Mercury be aspected by the transitting malefics.

Venus transitting the natal Mercury puts the mind in a happy frame when even business becomes a pleasure, and knowledge is acquired or imparted with facility. The native is partial to entertainment, theatricals and the like in the company of congenial society.

The transit of *Mars* to the natal Mercury exposes the native's work and his theories or ideas to unpleasant criticism. Indignation inflames the mind and in his rising temper he is apt to say or do things that are best left unsaid or undone. Should Saturn join issue with Mars he may find the whole structure of his philosophy inexorably destroyed. If the native is wise he should eschew all quarrels, and disputes when this transit is in operation; and to be extra discreet with his pen and tongue.

The native finds to his delight that under the transit of *Jupiter* in the foreground to his radical Mercury he is able to master the higher mathematics and the more difficult texts. The native's literary productions are accepted, and he may receive good money for them, and in other ways business prospers with him.

Serious doubts torment the mind, and little progress is made in study when *Saturn* configurates the birth Mercury. Frequently the native wearies of his pursuits which keep him for long hours chained to his desk; or else he renounces his theories.

New mental horizons, and a different and intriguing slant on life opens out when *Uranus* configurates the natal Mercury. Thrilled with these new

ideas and fresh knowledge the native eagerly pursues them and thereby deviates from old conventional notions and concepts of existence. It was under such a transit that many first became interested in astrology or kindred subjects.

When *Neptune* transits in aspect to the radical Mercury the native finds that the dissemination of his particular views on life, religion, politics and so forth makes him increasingly unpopular with the more orthodox. Gradually he becomes aware that he is regarded as a pariah and unwelcomed in conventional society.

Under the tempestuous transit of *Pluto* to the natal Mercury the native may find himself in open revolt with the powers that be, so much so that he may find himself removed or silenced.

When *Mercury* is the transitting planet and is placed in the foreground it denotes a busy, active time for the native, attending to correspondence, travelling to and fro, and in sundry ways much occupied.

Venus.—The love that is cherished *for another* with the yearning for intercourse is symbolised by the natal Venus. Those born with an unafflicted Venus in the foreground are remarkable for their friendly affectionate natures, their mild dispositions, their soft speech, their gentle manners and their general inoffensiveness, for Venus is 'par excellence' the planet of "Peace and Goodwill among men". Love's function is to unite and not to divide, and love alone is the only integrating power in the world. Venus recognises no frontiers, no sovereign governments, no ideologies (which set men against men), no national flags, no castes, no sects nor colour-bars. Significant peace-moves usually occur when the Sun is passing through one of Venus' constellations, Taurus or Libra (Armistice Day commenced at 5 a.m. G.M.T. at Compiegne N. 49° 26'; E. 2° 53' on November 11, 1918 when Venus and the Sun rose in Libra 21° 08' and Libra 24° 19' respectively) while the true peace-makers of the world, those gentle folk who have the cause of goodwill at heart (Sun) will be found to have the Sun in these constellations at birth.

The amorous propensities are betrayed by smiles, coyness, gesture, inflection of voice, and the irresistible desire to fondle and caress when Venus is configurated by the Moon at birth. Should Mercury be configurated with Venus instead, the native will be popular with the young and noted for his felicity of speech, and taste for poetic literature and the arts generally. A marked streak of narcissus is often noticed when the Sun is in conjunction with Venus at birth. Love, beauty and poetry are to him life itself. Often they are his sole interests. Vehemently passionate and uncontrollable are the sexual urges when Mars inflames Venus by its configurations; but they are more noble, and aspiring when Venus is aspected by Jupiter, ladies of gentle birth attract the native and his wedding is likely to be an outstanding social event. When Venus is configurated by Saturn, the latter strong in the foreground, the native is generally women-shy, if not completely adverse to the opposite sex. In his timidity he looks for gratification to women of low caste, or to the very young whom he can more easily dominate. But as the latter begin to mature into womanhood he loses interest and neglects them for others. His antipathy for the opposite sex may be so pronounced that he reserves his affections for the young of his own sex, or finds an outlet in auto-eroticism. Women who have Venus configurated by Saturn prefer the society of their own sex to that of men. A pronounced streak of sadism will be in evidence should Venus configurate both Mars and Saturn. Deviation-homosexuality is often pronounced when Uranus aspects Venus; otherwise the native is likely to be a born philanderer who falls for every pretty face he sees, and swears that the last is his 'only true love'. But this colourful and romantic configuration does not conduce to happy marital relations. No attempt is made by the native to cloak or control his moral weaknesses, when Venus configurates Neptune at birth. On the contrary he appears to take a curious masochistic pleasure in hearing the details discussed in public. Incidentally this configuration appears to be common in the celestial themes of transvestists. In several cases of hyper-excitability and sexual neurosis, Venus has been configurated with Pluto.

Sexual maturity may be retarded should Venus at birth be placed in the background, configurated by Saturn and unconnected with the luminaries or with Jupiter: positions commonly found in the genitures of poederasts especially should Venus aspect Uranus, and Mars be placed in Taurus near the Pleiades (Taurus 5° 09').

The native's erotic urges may be stimulated by reading or by the conversation of others—probably visitors—under the transit of *Mercury* to the radical Venus.

Caresses are mutually exchanged when *Venus* from the foreground transits in aspect to its radical place. It heralds a month of delight.

In the lunar return of a middle-aged man who, to his surprise, was complimented on being the best dancer at a society ball (although he had not danced for 17 years!) *Venus* and the *Sun* by transit were exactly on the cusp of the 1st house and in conjunction with the natal Venus. Note the significance here of the Sun and Venus by transit, *i.e.* Sun = recognition and praise from a superior; Venus = *being* entertained at the society ball. Generally speaking the transit of the luminaries to the birth Venus denotes that the native will entertain or act as host to others.

One's caresses are rudely shattered and one's attempts at pleasure thwarted when *Mars* in the foreground configurates the natal Venus. The unseemly mars a night's diversion.

The erotic appetites often find their complete gratification under the transit of *Jupiter*, from the foreground of the solunar, to the radical Venus; a configuration that is much in evidence at marriages.

Sad, indeed, is the transit of *Saturn* over the birth Venus for the native's it generally betokens, if only temporary, the frustration of the native's love. The beloved-one may turn from him to another, leaving him lonely and deserted. Under the chilling breath of this dark-plummed messenger of sorrow, children have been taken from their distracted mothers, husbands have confined their wives in asylums, sweethearts have abandoned their lovers, and the friend of yesterday becomes the enemy of today, so that the native feels forlorn and lost.

A total stranger, *deviating* markedly from one's usual acquaintances, unexpectedly steps into the native's life and claims his love, and hospitality, when the transitting *Uranus* aspects the natal Venus from the foreground. The alliance will be out of the common and may entil travelling and new venues. A child may be born to the native who will play a strange role in his life in later years.

The native is in danger of being duped into forming a compromising alliance with one who is already married and with dependants or who is otherwise unable to marry, when the transitting *Neptune* configurates Venus.

Under the promptings of the rebellious *Pluto* in transit to the natal Venus, the native may be tempted to desert his marriage partner in favour of an illicit attachment. In the horoscopes of parents the same configuration often coincides with the marriage and hence separation of their children.

*Another* will seek to win the native's friendship, if not his heart, and give him a pleasant time when *Venus* by transit is in the foreground of the lunar return. How the native will react to these overtures of cupid will depend on the nature of the radical planet aspected by the transitting Venus.

**The Sun.**—The Sun is the source of life which expresses itself biologically as vitality and psychologically as those deep-seated cravings which in frustration create the self, the "*Me*". Hence the Sun is the significator of the Ego, of ambition for fame, titles, honours, distinctions and the adulation of the world. When the Sun is in the natal foreground the native will be self-centred, eager for recognition, of himself personally or of his creations, ostentatious and sensitive of his good name and reputation. But these traits will not be so conspicuous in the native's character should the natal Sun be situated in the background, unless the Sun configurates the Moon in an angle. The expression of the 'self' is largely conditioned by the constellation it was in at birth and by its natal configurations. Should, for example, the Sun at birth occupy one of Mars' constellations, Aries or Scorpio, then the 'self' will be constitutionally arrogant, imperious, dictatorial, aggressive, rough, harsh, fond of war and strife, given to command, and having an overweening lust for power. On the other hand, should the Sun in the geniture be in one of Venus' constellations, Taurus or Libra, the innate character of the 'self' will be gentle, soft-spoken, sweet-tempered, caressing, docile, yielding, patient, timid, peace-loving and adverse to violence or coarseness in any form. But the conditioning influences of the constellations may be considerably modified by the aspects the Sun makes with the other planets at birth.

When the natal Sun comes to the foreground of a lunar return, or is configurated by a transitting planet therein the 'self' meets with approval or condemnation according to the nature of the planet in transit.

When the natal Sun is transitted by *Mercury* in the foreground the native may receive news or engage in discussions which will enhance his self-importance should the benefics configurate Mercury but will not redound to his prestige should Mercury aspect the malefics.

When the natal Sun is transitted by an unafflicted *Venus* from the foreground, the native will be an honoured guest at some function, social event, tea party or other entertainment, which he will find gratifying to his vanity. At this time he might find the young ladies particularly charming to him.

One's "amour-propre" is liable to assault when *Mars* transits in configuration to the natal Sun from the foreground, making the native flushed and angry. The effects will be all the more serious and drastic should Mars be simultaneously configurated with Saturn, Neptune or Pluto. An ecclesiastical or judicial rebuke is possible should Mars and Jupiter together configurate that luminary. Incidentally it has been noticed that in several cases, where the natal Sun and Moon were mutually configurated, the native succumbed to the 'flu' under this transit; while in other cases the sexual appetites (mostly masochistic) were aroused.

One's prestige and self-importance expands exultantly when *Jupiter* in transit configurates the Sun from the foreground. Almost everything one undertakes prospers at the time; examinations are passed; degrees are conferred; certificates and prizes awarded; promotion granted and in every way the native 'makes good', assuming of course, that Jupiter is unattended by the malefics. Under this transit the pious receive 'divine grace', experience, visions, or are miraculously cured; while not a few adopt the contemplative life. Sometimes,—but rarely—this transit coincides with the native's death when the highest post-mortem honours are conferred on him.

In marked contrast to the foregoing is the effect of *Saturn's* transit to the radical Sun. In this case dismal frustration dogs the native's path; he fails in examinations, is passed over for promotion, and his name does not figure in the honour's list. In every way he does not 'make the grade', much to his dismay. In extreme cases the native may be dishonoured and removed from his position. Sometimes, against the promptings of his own conscience, he stoops to acts, which for ever afterwards he regrets. Should the affliction be severe enough it may terminate in suicide, or execution. The wound to one's self-respect engendered by this transit has caused others to renounce the world for the cloistered life

Overnight the transit of the erratic *Uranus* from the foreground to the Sun can lift the native to the highest pinnacle of greatness and fame or dash him to the ground in notorious ignominy. It all depends on Uranus' attendant configurations. But generally speaking the transit of Uranus coincides with one of the most thrilling periods in the native's life. It seldom fails to bring publicity of some sort or another and frequently in the press; and it often entails removals to a new position, different surrounding and a new entourage. But the influence of Uranus is seldom enduring and the widely acclaimed hero of today is forgotten with the worship of tomorrow's champion. Fame is a fickle mistress.

There can be few more mortifying transits than that of *Neptune* to the radical Sun, for under its influence the native is deemed incompetent (perhaps too old, feeble or foolish) and removed from office, disgraced, degraded, retired, expelled, exiled or dethroned. No longer taken seriously his presence is ignored and his orders disobeyed. With his dreams of success and promotion dashed to the ground he becomes the butt of ridicule and the local clown. Under this transit schoolboys and cadets are often subjected to every humiliation and mockery to the merriment of their cruel tormentors.

When the sullen *Pluto* the 'stormy petrel' among the planets configurates the Sun the allies, supporters and friends of the native revolt and desert him, and he finds himself lonely, friendless and turned adrift. The stress of circumstances force boys to forsake the parental roof in search of a job, and girls to abandon their mothers to find security in marriage. But frequently bereavement snatches a loved one away and in his tempestuous despair and loneliness the native turns to another for solace.

When the *Sun* itself, by transit is in the near foreground, and unafflicted, the native will meet, be visited, be honoured or be patronised by men of distinction; or who are in some way senior to the native. The author was made a F. A. F. A. and Life Member when the Sun and Jupiter were in conjunction by transit on the midheaven of his lunar return.

Mars. — Fundamentally the natal Mars signifies the native's skill and strength to fight and defend himself. Accordingly those born when Mars is in the foreground are aggressive, rough, loud, forceful, forthright, argumentative, harsh in speech, delighting in a fight and have an 'itch' to conquer and destroy. Should Mars configurate the Moon the native will be impetuous, rapid in thought and action, garrulous, too hasty to be accurate, in the forefront in everything, unacquainted with shyness and withal a prodigious worker. Should Mars be configurated by Jupiter the native will be feted as a fine sportsman, but he will be shunned as a brute should Mars aspect Saturn. The success or otherwise of a general in the field almost exclusively depends on the transits to his natal Mars and to his Sun (egotism). The most autocratic dictators, power-politicians, tyrants, soldiers and fighters will be found to have their Sun at birth in one of Mars' constellations Aries or Scorpio. It is not uncommon to find Mars configurated with Pluto in the genitures of sadists and flagellants, especially should Venus be also involved in the configuration; while a pronounced streak of masochism can be traced in those who have Mars and Neptune configurated. Sexual murderers and "vampires" have been found to have

Mars in the foreground configurating Algol (Taurus 1° 20') or Zoëma (Leo 16° 28') especially when it is also aspected by Venus or Pluto; or when Algol is in the foreground and in configuration with the Sun or Moon.

When *Mercury* by transit aspects the radical Mars from the foreground the native may argue strenuously, indulge in physical exercise or resort to force. Frequently it means that the native may be called upon to do heavy manual work, such as moving furniture, heavy packages or the like.

The native is apt to give cupid a rough reception when he knocks at his door during *Venus*' transit to the natal Mars. The native is likely to resent the intrusion. This transit has coincided in cases where the natives were caught in compromising situations much to their annoyance.

The *Sun's* transit of the natal Mars on the date of the lunar return is always important, as the native is likely to stir up trouble being more assertive or aggressive than usual. Whether he succeeds or not in his object depends on the attendant configurations of the planets.

One of the best transits that can occur for a general in the field or for a naval commander is that of *Jupiter* to his natal Mars on the date of the lunar return, and from the foreground. It is equally auspicious for the sportsman, and for those who enter contests.

To win a battle when *Saturn* transits the natal Mars from the foreground can only be achieved by incurring immense slaughter on either side; but generally this transit bespeaks defeat not only on the field of battle, but in the arena, in the ring and on the racetrack. Under this configuration enemies are made and hate is engendered. Cases have been known where the native resorted to dastardly means to encompass the ruin and destruction of another; or cowardly beat women or flogged children.

Soldiers have been put in command, or a series of unexpected developments finds the native girding himself for battle, or enlisting for foreign service, when *Uranus* by transit aspects the natal Mars. Provided Uranus is not afflicted this is an excellent transit for the speed-merchant, the sportsman and the engineer and indicates that by a stroke of unusual daring or uncommon skill he 'hits the headlines'. But should Uranus be afflicted danger of serious accidents is indicated.

Defeat and surrender faces the native when *Neptune* transits in configuration to the natal Mars, because for moral or other reasons he will not, or is powerless, to fight and perforce must concede the struggle to his adversary.

There can hardly be a more dynamic configuration than that of the transitting *Pluto* to the radical Mars, for under its impact the dormant fighting qualities are lashed into fury, and the native finds himself constantly on the move and doing battle all round. Not infrequently a bereavement is the spark that sets the tinder aflame.

Generally speaking transits to the natal Mars excite the native to exercise his dominion over others and to resort to force or discipline to implement his authority. By this means latent sadism is brought to the surface. It is an astonishing fact that in the horoscopes of married couples, irrespective of sex, mutual configurations between the Sun and Mars (by opposition, conjunction and square) are extraordinarily common—more so than aspects between the Sun and Venus, which are comparatively rare—which seems to suggest that the bond of matrimony was entered more for the sake of the authority it gave over the life of another, than for the consummation of love. (The best love interchanges are those in which Venus in the one chart configurates the Moon in the other, and *vice versa*).

When *Mars* itself is in the near foreground of a lunar return the native will be the target for a series of attacks, the character of which will depend on the planet transitted in the geniture and on the attendant configurations of the transitting bodies. Danger of scandal, quarrels, disputes, hurts, accidents or disease is always present and must be guarded against.

**Jupiter.**—The birth Jupiter symbolises what in the native's estimation is all that is joyous, great, good, noble and best in his life. For some this represents their characters, for others their titles, for others their distinctions, for others their treasures but for the majority their wealth. Those born with Jupiter in the foreground unafflicted, are revered as good and wise men, noble, godly, upright and in every way a credit to their home and country, and the greatest post mortem homage is paid to their memory. But should Jupiter be in the background at birth the native's reputation does not shine with the same lustre, and he is more exposed to censure and criticism.

When *Mercury* in transit configurates the natal Jupiter from the foreground the native is likely to be entertained and honoured and invited to meet people of consequence. Under this configuration good jobs have been offered and accepted; and provided Mercury is not afflicted the configuration is excellent in every way, however short lived it is. Should Mercury be stationary the effects will be stronger and more enduring.

Money, jewellery, ornaments, flowers and other tokens of affection are likely to be showered on the native when *Venus* transits (especially when she is stationary) the natal Jupiter, and free from the affliction of the malefics. Under this benign configuration lovers give fur-coats to their mistresses and Santa Claus fills the children's stockings. (Fortunate is the bride whose Jupiter is in opposition or conjunction with the groom's Venus). In all respects this avaricious world would deem this the most felicitious of transits.

Should the *Sun* transit the natal Jupiter on the date of the lunar return it denotes that the native's financial affairs will be the principal consideration for the ensuing month. If the Sun be fortified with the configurations of the benefics all will go well with the native, but otherwise he will stand to lose.

Serious inroads on the native's purse will occur should *Mars* from the foreground configurate the natal Jupiter in the lunar return. Money vanishes at an alarming speed in paying bills, honouring loans and so forth. Should both Mars and Saturn together configurate the radical Jupiter the native is in danger of becoming the victim of thieves, pickpockets, confidence-men, blackmailers and the like.

One of the best transits for relining one's purse, occurs when *Jupiter* in transit comes to the opposition or conjunction of its own birth place. (The effects will be all the more pronounced should Jupiter by transit be in opposition to the Sun by transit, in which case it will be retrograde in motion hence slower and thus more powerful). It brings fees for professional services, honorariums and the like. New work undertaken under this transit will prove lucrative.

A depleted income, mounting expenses, civil bills and even bankruptcy are liable when *Saturn* transits in opposition or conjunction to the radical Jupiter from the foreground of the lunar return. Unfortunately the transit drags over several years. It occasionally happens that the native under this transit stringently enforces economy, or else voluntarily surrenders his position and wealth to join some religious or mendicant order.

When *Uranus* powerfully aspects the natal Jupiter, from the foreground the native unexpectedly, and often by accident, gets money, provided, of course, Uranus is not afflicted. This is a characteristic transit for success in speculation gambling or in games of chance.

Under the transit of *Neptune* to the radical Jupiter the native may be induced to throw up a good job in favour of a position that promises great wealth, only to find that he has been deceived and that he is worse off than previously. Women have been beguil-

ed to marry in the belief that their husbands were well-to-do, only to discover that they were penniless 'and unemployed.

Provided it is unafflicted the transit of *Pluto* to the radical Jupiter in the foreground promises money through a bereavement, or through the removal of another. Most kings have succeeded to their parent's throne under this transit; while sons have inherited their parents' estates. Hence this transit promises benefits through succession, wills and bequests. It is a powerful testimony in favour of the native.

To have *Jupiter* itself in the foreground of the lunar return is one of the best testimonies for a cheerful and successful month. The native benefits according to the nature of the natal planet configurated by the transitting Jupiter. The nearer it is to the foreground the more powerful will be its advantages.

Saturn.—Just as the natal Jupiter symbolised all that is glorious in our lives, so the natal Saturn represents our anxiety complexes. He who has Saturn in the foreground of his nativity is always painfully conscious of his insufficiency and his inadequacy, and he is particularly liable to the 'slings of outrageous fortune' and seems fated to meet with no end of indignities. Transits to the birth Saturn, even of the benefics, tend to tame and harness the native to a round of labours, depriving him of his liberty, ejecting his pleasure, exacting his obedience, controlling his actions and making him conform to the dictates of society and of his masters in every way. Saturn is a stern and harsh taskmaster when to the fore in genitures or solunars, for sooner or later the native is tamed or subdued. To have Saturn in the background is to experience greater freedom and less anxiety.

When the transitting *Mercury* (especially when stationary or retrograde) configurates the natal Saturn from the foreground of the lunar return news of the most depressing and disappointing kind is liable to plunge the native into the throes of anxiety.

Anguishing are often the effects when *Venus* in transit (especially when stationary or retrograde) configurates the birth Saturn from the foreground for it betokens tears, grief and laments. Under this transit husbands have mourned the loss of their wives, parents of their children, and children of their parents.

It is a gloomy augury for the month should the *Sun* by transit configurate the natal Saturn on the date of the lunar return. Little seems to prosper, and for the time being the sunshine seems to go out of the native's heart making him feel miserable, cold, melancholy aged, deserted and beset with fears and anxieties.

For sheer acute suffering few transits can compare with *Mars'* transit to the radical Saturn in the foreground of the lunar return. Every vulnerable spot in the native's psychology seems to ache with pain. The native is openly assailed and he is spared few affronts to his honour or good name, and is otherwise reviled.

Even the transit of *Jupiter* to the natal Saturn from the foreground is far from being an unmixed blessing. Like all other transits to Saturn it inexorably exacts the native's humility and demands his obedience. Under its impact children are sent away to college where they can be moulded to the 'useful and the good'. Usually the native finds himself tied to a discipline with his liberties curtailed and his expenses controlled. Frequently the native discovers that if he is to survive at all, he must turn over a new leaf, confess his sins, suffer a reprimand and agree to abide by the law. Sometimes the native is forced to bury his pride and beg for assistance or charity.

It is hardly necessary to state that when *Saturn* transits his own place at birth from the foreground all the miseries inherent in the birth Saturn are intensified a hundredfold.

The machinery of political or such like events, in a most unexpected manner, often precipitate a load of troubles on the native when *Uranus* by transit aspects the radical Saturn from the foreground. Under its jolt humble folk have been evicted from their homes, civilians have been made prisoners-of-war, power has been snatched from dictators, and politicians have gone down in defeat.

But perhaps the transit of *Neptune* to the radical Saturn from the foreground is the most unsavoury of all. The native is apprehensive lest his enemies may plot to encompass his ruin by exposing his 'crimes', and he is often kept in a constant state of terror lest his private life be exposed. Ignominy, defeat, arrest and trial are common under this transit, but sometimes one's fears are more paniky than actual.

Like all other transits to the natal Saturn that of the turbulent *Pluto* also denotes losses, but they come in such a completely unexpected manner that the native is shaken to the core. Sometimes it denotes the shock of bereavement from which the native seldom recovers.

When *Saturn* itself is in the foreground of the lunar return by transit it presages a dismal, disappointing month in almost everything. If Saturn is in the *near* foreground the native should take extra care of his health, for, as already stated, when a planet is close to the cusps of the angles of a lunar return it is tantamount to a conjunction 'in mundo' with the Moon itself; but it more or less influences the operation of every other planet radical or transitting at the same time.

Uranus.—The radical *Uranus* symbolises the urge to *escape* that is the native's freedom to alter his position, to walk, to move about, to change, to transfer, remove, travel, voyage or fly; and the vehicles and machines that will permit me to accomplish such. If Uranus is in the natal foreground the native will be always "on the go", moving about all the times, but less so, should Uranus be in the background *below the horizon.* (Naturally a 9th house Uranus would dispose to considerable travelling). The journeys will be joyous and lucrative should Uranus be configurated by the benefics. Apart from the love for speed and *action* those who have the luminaries configurated with Uranus at birth talk rather rapidly and gesticulate frequently.

When *Mercury* in transit aspects the radical Uranus from the foreground and is otherwise free from affliction, journeys are apt to be discussed or undertaken, new acquaintances struck up, and machines purchased and so forth.

Cupid may board the night-express with the native should *Venus* aspect the natal Uranus from the foreground. Generally it denotes romance on a journey, or in uncommon situations, or in unexpected places. Those born with Venus configurated by Uranus usually do a considerable amount of travelling or motoring in search of love.

When the *Sun* by transit configurates the radical Uranus on the date of the lunar return, the month is likely to prove unusually interesting and different in most respects. Travelling, voyages, uncommon experiences, purchase of vehicles and the like are possible.

The possibility of explosions, accidents, fires, shipwreck and the like are threatened when *Mars* transits the natal Uranus from the foreground. It is a dangerous time to undertake a journey or operate machinery. The native should guard against fumes, fires, electricity and drowning.

Successful and joyous travelling, release from confinement, escape to prosperity and success with inventions and the like are promised when *Jupiter* in the foreground configurates the natal Uranus.

Journeys and removals or any new undertaking are liable to prove disappointing and unproductive should *Saturn* transit the natal Uranus from the foreground. Should Saturn be

simultaneously afflicted by Mars there is danger of earthquakes, collisions, railroad smashes and the like; and loss in connection with machinery.

There is always the possibility of the native being ambushed, trapped, molested or made to feel a fool when travelling under *Neptune's* transit to the radical Uranus from the foreground.

Strange and errie are the adventures that may befall the native in foreign countries, or when travelling should *Pluto* transit in aspect to the radical Uranus.

When *Uranus* itself is in the foreground on the date of the lunar return it indicates some interesting, if not thrilling, event during the ensuing month. Uranus always brings that which deviates from the usual; the free, the young, the new, the fresh, the strange, the unexpected and the unconventional. Should Uranus however be configurated with Mars or Saturn there is danger of serious accidents in travel; or escape through suicide.

Neptune.—Because Neptune, the greatest of the malefics, so frequently appears in the foreground of charts calculated for the moment of demise, it has been identified with Yama, the god of death. It is the significator of apprehension, collapse, panic, hysteria, frenzy and surrender, and denotes the tremblings that overtake one when strapped to the operating-table, the whipping-post or the electric chair. Those who have this planet prominent in their geniture are usually excitable easily agitated, blush guiltedly; and should Mars configurate Neptune, work themselves into a rage. Otherwise they live, for the most part, a retired and sheltered life, losing themselves in literature, art, science or just pleasure. Somewhat masochistic in temperament they are genial, inoffensive, unconventional in dress, without side and rarely ambitious; but they live so much in the realms of fantasy and make-believe that they seldom know what is happening around them.

Under directions to Neptune the native either "throws his mantle over his head" and succumbs to his tormentors, or else seeks refuge in fiction. He becomes an object of scorn, and is mocked, bullied and spared no abuse.

The transit of Neptune across the natal ascendant or the luminaries presages flight, panic, exile, dismissal, abdication, surrender, disgrace, degradation, retirement or mortification. Hedged about by plots and fearful of his own shadow, the native frequently develops a persecution complex; the emotions getting the better of commonsense.

When *Mercury* transits in configuration to the natal Neptune (especially should it be stationary or retrograde) from the foreground the native in conversation may be forced to apologise, made to feel a fool, or look utterly ridiculous. Children when questioned as to their guilt betray themselves by blushing and appearing disconcerted.

Girls have been decoyed and seduced, and men have been scandalised when *Venus* in transit configurated the birth Neptune from the foreground.

When the *Sun* in transit on the date of the lunar return configurates the radical Neptune the native should control his outbursts and be on his guard against plotters, traitors, informers, arrest, civil bills and the like, should Neptune be afflicted at the time.

There can be no more violently devastating transit than that of *Mars* from the foreground to the radical Neptune. It causes seething inward rages and excitement. Most criminals are usually trapped and arrested under this transit. It is also very frequent at the time of chastisements, floggings, tortures, executions and the like.

Should the native be impeached in the wrong he will be vindicated and reinstated when *Jupiter* by transit configurates the natal Neptune. Confessions are generally made under this transit.

Remorse and darkness seems to cloud the mind when *Saturn* aspects the radical Neptune. Against his better nature the native may indulge in war, assist at an execution or divorce his wife and for many a-day live to regret it. Generally under this transit the native is out of favour, and if the other testimonies are bad, may be apprehended.

Provided *Uranus* is, itself seriously afflicted in transit to the radical Neptune, like a bolt from the blue, the native finds himself in trouble, and may be taken into custody.

At the beginning of serious illnesses, especially those involving hospital treatment, *Neptune* itself is usually found in the foreground configurating the Sun or Moon. Generally such a position is a token of collapse and dread of consequences. The lunar returns of several girls known to be raped and murdered showed Neptune in the foreground configurated by Saturn.

Pluto.—Fundamentally Pluto, the most independent of all the planets, signifies detachment—detachment on every level of existence—with the capacity to burst all fetters that bind. It is this that makes of Pluto the *rebel*. Hence the Plutonian is eternally at war with everything that seeks to restrain him in any way whatsoever. Those who have Pluto in the foreground are seldom orthodox and rarely conform to conventional standards. Early in life they will be found to break away from their mother's apron-strings, from parental influence, from the creeds that have been imposed upon them by their elders, and in fact in all things to strike out independently. But it, unfortunately, all too frequently happens that in breaking free from one cage they only enter another and remain for the rest of their lives gilding its bars. The true Plutonian should be like the wild things of the air and jungle, free of all gyves. The average Plutonian is in a constant state of revolt. He is aloof, sullen, touchy, resentful, sarcastic, rebellious of control, taciturn, easily taking offense and demanding satisfaction. The most innocuous criticism is magnified into an outrageous insult, and almost everything he says or does is shrouded in mystery or coloured with scepticism. Unfortunately he is apt to make enemies of everybody, not excepting his nearest friends. Submitting to no discipline, and unable to settle down, he lives or wanders alone a law unto himself. More often than not his anti-social disposition makes him an outlaw. When the Moon at birth is configurated with Pluto it is virtually impossible for the native to sit still. Like a great caged animal he paces up and down his room, yearning for the open spaces. He is in a constant state of mental excitement, which may vent itself in a fit of explosive temper. The weird, the horrible, the grotesque, the unearthy and the demoniacal hold a strange fascination for him (especially should the Sun and Mars be in the constellation Scorpio) which he exploits to the best of his ability. In several cases of convulsive fits, epilepsy and schizophrenia the Moon was configurated with Pluto.

When *Mercury* transits in aspect to the natal Pluto the conversation or actions of another gives the native quite a shock, and decides him on a different course of action.

When *Venus* transits in configuration to the radical Pluto from the foreground the native wakes up with a shock to discover that somebody whom he would never suspect, wishes to become intimate with him. The transit is not, however, unpleasant unless Venus is otherwise afflicted.

When the transitting *Sun* configurates the radical Pluto on the date of the lunar return the ensuing month is likely to prove eventful and liberating for the native.

When the transitting *Mars* configurates the radical Pluto the native may become so enraged at the affronts he receives that he may resort to violence to have his tormentor removed. Under this transit separations have been enacted and divorces granted;

and in extreme cases the native has employed murder to effect detachment.

To the ill-concealed joy of the native the transit of *Jupiter* to his radical Pluto frees him from the marriage partner or other person who fettered his freedom or who stood in his path to promotion and self-expression. It usually denotes gain by a death, but not necessarily financial. Under its promptings hampering attachments are dissolved and jobs and memberships of organisations relinquished.

Diametrically opposite in effect is the transit of *Saturn* to the natal Pluto which usually coincides the curtailment of the native's freedom, and even, in extreme cases, with imprisonment internment or incarceration.

When *Pluto* itself is the transitting planet and it occupies the foreground of the lunar return it denotes an eventful month tense with excitement and action. When Pluto is a centripetal planet it symbolises the struggle for detachment of another and how it reaction on the native. Not infrequently the native is bereaved of those he loved, or is deserted by his friends, allies, supporters and finds himself lonely and turned adrift.

Owing to its excessive latitude when distant from its node, Pluto's ecliptic longitude may give no clue as to its real propinquity to the horizon, and it may therefore be necessary to compute its oblique ascension or descension or refer to the Tables of Pluto's Paranatellonta as given in the "Sidereal Ephemeris 1951, 1952, 1953."

### Possibilities

In assaying the effects of transits one must always be alive to the possibilities of the situation. Obviously, for example, transits to the natal Venus in a toddler's, an adolescent's and an aged man's nativity will register quite different effects. Moreover a man serving a life-sentence behind prison walls will be more immune to the impacts of transits than one living in the full current of public life. Apart from this, some react immediately to every change that occurs in their environment, while others are oblivious of the shadows dancing on their wall. Some will swear that one day is just the same to them as any other day and that they are affected in no way by the play of transits, but those who have to live with them and who notice the daily change in their humours think otherwise. Unfortunately few of us are fully awake to the fluctuations in our own mental and emotional processes.

### Planetary Interchanges

How two people will mutually react on one another when thrown together can be gleaned from a study of the foregoing resume on the effects of transits to the natal planets? Suppose at the birth of "A" Venus was in Leo 8° and at the birth of "B" Jupiter was in Aquarius 8°; then "B"'s Jupiter should be interpreted as transitting "A"'s Venus and conversely "A"'s Venus must be read as transitting "B"'s Jupiter. Treat all other planetary interchanges in a like manner. The Sun is in love with the Moon.

### In the Background

Unless configurated with planets in the Kendras, especially the luminaries, planets in the 'background' will register little or no effects, especially those below the horizon. For example, if the Sun is in the background the native will not distinguish himself conspicuously, nor will be received recognition from superiors should the transitting Sun be in the rear; moreover the vital powers will be in ebb. Business will be comparatively slack should Mercury be in the background. Socially a rather dull time is experienced when Venus is in the background. Mars stands at ease and relaxes his sinews when remote from the foreground. A background Jupiter does not make for optimism nor bespeak prosperity. On the other hand want will cause no pangs, nor will the month prove disappointing should Saturn be consigned to the outskirts. Judge the other planets when placed in the rear similarly.

### The Solar Return

As already intimated the solar return is a chart of the heavens calculated for the place of residence, for the time when the Sun returns to the place it occupied among the fixed stars at birth, and it occurs annually about the birthday anniversary. The solar return indicates the nature and strength of the main current of the native's desires, which, in frustration, create that whirling eddy known as the ego or self. For example in the solar return of King Edward VIII for the year of his abdication, we find the Sun (the desires of the heart) in Gemini and most appropriately in conjunction with Venus and Mars, so expressive of that passion which was to cost him his throne; while the Moon—significator of one's actions—is found in Leo in the midheaven in conjunction with Neptune, so eloquent of his abdication.

### The Demi-Solar and the Demi-Lunar Returns

These are computed in exactly the same manner as the regular solunars, but for the Sun and Moon's *opposition* to their natal sidereal longitudes respectively. Experience proves that they are every bit as important as the ordinary revolutions, especially the demi-lunar; and they should not be passed over. For example when the late King George VI returned to London to visit his doctors his regular lunar return, 1951 September 7, 8-37 a.m. G.M.T. showed Neptune *exactly* on the ascendant in Virgo 23° 51' but the following demi-lunar which occurred on September 20 at 9-20 a.m. G.M.T. when the Moon was in Taurus 1° 08' (birth Moon being in Scorpio 1° 08') showed the midheaven Cancer 21°, Pluto Cancer 26° 27' and Mars Cancer 26° 44' and three days later, on Sunday, September 23rd, because of Cancer, the surgeons found it necessary to remove one of his lungs. What is promised in the regular return finds its full expression in the demi-return. Incidentally the geniture itself is the native's first solar and lunar return.

### Calculations

As most readers probably possess a copy of the "*Sidereal Ephemeris* 1951, 1952, 1953" which details, with examples the method of computing solunars, it is hardly necessary to repeat the calculations here For further instructions the reader is referred to "*The Sidereal Zodiac*" by Rupert Gleadow, M.A. (Oxon.), and "*Solar and Lunar Returns*" by Donald A. Bradley. Gleadow, famous for his successful predictions in the Presidential elections in the U.S.A. is, with George Cecil Nixon (well-known for his interesting contributions to THE ASTROLOGICAL MAGAZINE) the leading exponent of the Nirayana zodiac in Great Britain; while Bradley, whose "*Profession and Birthdate*" was the first *scientific* work to establish, by modern rigorous statistical methods, the marked superiority of the sidereal over the tropical system, is the leading exponent of the Nirayana zodiac in the U.S.A. The calculation of solunars presents no problem to any one capable of erecting a horoscope from Lahiri's "*Indian Ephemeris*" or from "*Raphael's Ephemeris*." With a little practice the calculations of the lunar return can be done in less than 10 minutes.

### Gandhi's Geniture

It is fitting that this article should be illustrated by an examination of Mahatma Gandhi's fatal solunars. But first a word about his geniture, which was published in the October 1950 issue of THE ASTROLOGICAL MAGAZINE (p. 649) on the assumption that civil sunrise commenced when the Sun's *centre* was seen on the eastern horizon. Subsequent investigation, however, establishes that civil sunrise commences when the Sun's upper limb first becomes visible. Consequently this puts Gandhi's birth-

time 69 seconds earlier than originally calculated. The amended Rasi kundali calculated for 7h. 08m. 11s. a.m. L.M.T. is shown in (Chart 1).

| | | | |
|---|---|---|---|
| Neptune 355° 25 R | Pluto 24° 31' R Guru 27° 09' | | Uranus 88° 45' |
| | CHART 1 NIRAYANA (Hypsomate) | | M. C. 92° 53' Rahu 101° 10' Chandra 116° 55' |
| Kethu 281° 10' | Geniture RASI | | |
| | Sani 229° 20' | Lag. 182° 47' Bud. 190° 44' Suk. 203° 26 Kuja 205° 23' | Ravi 165° 54 37' |

Calculated for 7h. 08m. a.m. L.M.T. Oct. 2, 1869, Porebander Lat. N. 21° 38' 17" (geographical). Lat. N. 21° 30' 20" (geocentric). Long. E. 69° 35' 42". Sidereal Time = 7h. 51m. 35s.

### Geocentric Latitude

As far back as 1906, the Boston astrologer, Joseph G. Dalton, contended that all horoscopes should be computed for geocentric rather than geographical latitude Although the subject was much discussed in the astrological press at the time, nothing was done about it, and the astrological world continued to jog along the beaten track. But recent investigations prove conclusively that Dalton was right. Owing to the spheroid shape of the earth (flattened at the poles; bulging at the equator) terrestrial latitude as calculated on the earth's surface (geographical) will not necessarily be the same as when computed from the earth's centre (geocentric). Here it is important to remember that the longitudes of the Sun, Moon and planets as given in the "Nautical Almanac" and in our ephemerides are *geocentric*, being calculated as if viewed from the earth's *centre*. But the longitudes of the planets, especially that of the Moon, near the horizon when calculated from our position on the surface of the earth will differ from the geocentric longitude, and this difference is known as the parallax. The parallax will be zero when the Moon is on the midheaven but in the temperate zones, may amount to as much as +1° when on the ascendant or - 1° when on the descendant. Now if the heavenly bodies influenced us through their light-rays—just as they are *seen* from the earth's surface—then we must not only continue to use geographical terrestrial latitude (that given in our geography gazetteers) but to be consistent correct the longitude of the Moon as given in Raphael or Lahiri's ephemerides for parallax, which may mean increasing or decreasing the longitude by as much as 1°! Apart from completely falsifying the Dasa and Antardasa periods and, to a lesser extent, lunar progression, it would play havoc with the calculation of lunar returns introducing a varying correction which could amount to plus or minus two hours! But the experience of such sidereal experts as Rupert Gleadow of London and Donald Bradley of Los Angeles, not to mention my own, proves beyond question that the Moon's geocentric longitude is alone valid. The implications of this discovery are far-reaching. We must conclude, for instance, that the planets affect us gravitationally, that is through their masses (perturbations) and not through their rays. (If the ray-theory were true then no effects should be experienced from planets below the horizon!). And this is wholly in line with Newtonian astronomy which affirmsthe "Solidarity of the Universe"; and as man is compounded of the same chemical elements that are to be found in the planetary bodies he, too, must be influenced by planetary perturbations, which operate *via* the earth's centre, and not by emission of rays. So to be consistent all astrological charts should, in future, be computed for geocentric instead of geographical latitude. Geographical latitude can be determined from the following formula:—

Tan geocentric latitude = 0.993277 tan geographical latitude but the unmathematical might find the following table more convenient:—

| *Geographical latitude* | *Correction* |
|---|---|
| 0° | -00' |
| 1 | -01 |
| 4 | -02 |
| 7 | -03 |
| 9 | -04 |
| 12 | -05 |
| 15 | -06 |
| 18 | -07 |
| 21 | -08 |
| 23 | -09 |
| 27 | -10 |
| 32 | -11 |
| 40 | -12 |
| 51 | -11 |
| 59 | -10 |

In regard to *apparent* celestial phenomena, that is, as *seen* by us from our position on the earth's periphery, such as the moment of sunrise and sunset, eclipses, occultations of the Moon with the fixed stars and so forth, all our computations must be done in terms of *geographical* latitude, while the Moon's longitude must be corrected for parallax. Moreover the *time* of sunrise, sunset, and the rising and setting of the Moon and planets as actually *seen* must be corrected for refraction and dip.

On the other hand it is not sufficiently realised that the aspects between the Sun, Moon and planets in the zodiac are calculated at the earth's centre, that is, *geocentrically*.

### Gandhi's Moon

An examination of Gandhi's Rasi chakra shows the Moon in its own dignity riding high in the heavens amidst the stars of the "Sickle of Leo" (Egyptian = "Stars of the Waters") and near the radiant point of the Leonides, or famous shooting stars of Leo. We have learned that the Moon denotes the emotions, and being in its own domicile and in the natal foreground the Mahatma's emotional responses were powerfully active and very much to the force. The Moon was in configuration with both benefics and it is evident that his disposition was bound to make him a popular figure, especially as the Moon was in Cancer, which holds dominion over the masses of the people. As the Moon makes no configuration with the Sun and as the latter is in the background in the constellation of the meek and humble virgin, it is patent that the apostle of civil disobedience was devoid of vanity, egotism or self-interest in any form. It is perhaps this characteristic more than any other that has endeared him to millions of people both inside and outside of India. It is said that Bodisattvas are born with the midnight Sun, which is tantamount to saying they are devoid of any awareness of a separate self, a 'conditio sine qua non' to complete enlightenment.

The Moon is in quartile aspect to Venus and Mars in conjunction in the pleasure-loving Libra, and it is quite apparent that the Mahatma in early life was sorely tempted to a life of passionate self-indulgence. The erotic urges were strong, active and only too easily excited. That he did not wholly succumb to their promptings is largely due to the fact that the Sun—the 'self'—was wrapped in the caste and angelic constellation of the maid, the only one to be depicted with angel's wings. While his feelings hungered for a life of sensual enjoyment the innate modesty of his Virgo 'self' decreed otherwise.

### Jupiter and Pluto

If by the power of his Virgo 'self' Gandhi succeeded in restraining the action of the Moon's configuration to Venus and Mars—although it did not prevent him from marrying at the age of 13, and being adored by the women of his entourage—he allowed the Moon's configurations to Jupiter and Pluto in the political and dicta-

torial constellation Aries to have full reign. The Moon's quartile aspect to the restive Pluto rendered him the most famous rebel in Indian political life, and the father of civil disobedience. The immense success of his civil disobedience campaign was assured by Pluto's conjunction with Jupiter. This anti-social trait, albeit directed against certain sections of society, found force and strength from Pluto's opposition to Mars. In the geniture of B. Lokamanya Tilak, the Indian rebel who also had Pluto in opposition to Mars, both planets were in square to the Sun hence Tilak was a rebel at heart (Sun), it was part of his very being. But in Gandhi's case as it is the Moon that is in quartile to the mutually opposing Mars and Pluto his revolt against the abuses of his time was but a powerful emotional (Moon) response but devoid of innate violence.

### Sun-in-Virgo

As already stated Virgo is the most angelic of the constellations being inherently pure in heart and deed. Conscientiousness in all their dealings is a marked trait with Sun-in-Virgo people, as well as their adamant adherence to principles. The majority of those born when the Sun is passing through Virgo (*i.e.*, Sept. 17 to Oct. 17) are intelligent, richly gifted, apt in learning, fond of curiosities, versatile, abundant in knowledge of all descriptions, expert with the fingers, mechanically dexterous and capable of 'seeing through' machinery. While adroit in all big schemes, yet they excel in 'splitting hairs' and will take as much delight in making, mending or even playing with a child's mechanical toy as in planning a military campaign. Virgo is 'par excellence' the constellation of the civil and military engineer, the draughtsman, the cartographist, the mechanic, the inventor, the factory hand, the librarian, the clerk and the school-teacher. While perfectly at home in their studios or workshops, Virgos are ill at ease in society, or in the drawing-room ('the happy hount of Librans'). If compelled to appear in public they generally become absurdly respectable, obsequious in manner, and meticulous over their appearance. This is because bashfulness, even to blushing, is a marked characteristic of this mercurial sign. Among equals they are at their ease but before superiors of both sexes they suffer tortures; the more so should the Moon be in Virgo. Like the other mercurial sign, natives of Virgo are highly nervous. An unexpected noise or touch will make them 'hit the ceiling'. Even when sitting their hands and feet are often found to be quivering. Easily worried and agitated they lack all the easy-going placidy of their opposite number Pisces. Just as the latter like to gorge themselves with food and drink and are seldom serious (except were sports and gambling are concerned) so the former are so concerned about their spiritual and material well-being that they frequently attempt to thrive on the most frugal of fares and take life all too seriously. As a class Virgos are not noted for good looks or symmetry of form, but what they lack in appearance they more than make up for in talent and intelligence.

### Virgo and Oratory

But despite the handicap of shyness the constellation Virgo, being 'ruled by Mercury', has produced some of the greatest orators and rhetoricians in history. Dr. Annie Besant, who the late G.B.S. claimed was the greatest orator of her day, confesses that she suffered agonies of stage-fright and shyness every time she mounted the platform. Other famous orators who were natives of this sign were Savonarola, Charles Bradlaugh, Georges Clemenceau and Aimee Mc Pherson.

### Famous Stratesists

Because of their geographical minds, great mental equipment and mechanical dexterity many famous military commanders were born with the Sun in Virgo as, for example, Wallenstein, Eisenhower, Lord Nelson, Marshal Foch, Lord French, Marshal Hindenburg, General Gamelin, General Brauchistsch and Marshal von Mackensen.

### Astrologers and Virgo

Most of the ancient text-books stress Virgo's interest in astrology and therefore it is not surprising to find that many of the leading exponents of the science were born when the Sun or Moon were in this constellation at birth, or that the stars of Virgo rose at their geniture. Notable examples are Cornelis Agrippa, John Partidge, Jerome Cardan, H. S. Green, Henrich Death and Charles E. O. Carter.

### Shyness

As to Sun-in-Virgos who are noted for their shyness we need only mention Greta Garbo (Neptune rising in Cancer) the famous film star, and Lord Henry Cavendish who was so shy and detached that he was wont to lock himself away in his laboratory and used the backstairs to avoid meeting the domestics. Pluto was in conjunction with his Sun at his birth.

### Mercury and Uranus

Two other factors need to be noticed in connection with the Mahatma's nativity, namely, the rising position of Mercury and the proximity of Uranus to the midheaven. The closeness of the former to the ascending degree is largely responsible for Gandhi's sparse body and boy-like undeveloped frame (although Sun-in-Virgos normally verge on the slim side in marked contrast to their more luscious and opposite number Pisces—March 14 to April 14). Mercury in the foreground usually bestows a keen incisive intelligence, capable of clear, well-balanced and nimble decisions. Coupled with the elevated Moon this position of Mercury made the Mahatma restless, prone to travelling, always on the move, sleeping but lightly or little, and easily disturbed. The propinquity of Uranus to the midheaven added that touch of originality, eccentricity and uniquess that made him such a world-famous figure.

### Dr. B. V. Raman's Crowning Prediction

In the April 1947 issue of this magazine our esteem editor, Dr B. V. Raman, made one of the most remarkable predictions of modern times when he penned these words: "……Mars and Saturn will be in conjunction in the last degree of Cancer on 12-11-1947…… These combinations also point to the loss (by assassination as violent Mars is with Saturn in the 12th) of a *respected mass leader of this country* ……" (p. 247). There cannot be the slighest doubt but that the editor had Gandhi's Rasi chakra before him when he wrote those ominous words, for the conjunction of Mars and Saturn, to which he referred, occurred at 11h. 21m. 45s. U. T. on November 12th, 1947 when the hypsomatic longitude of the malefics was Cancer 28° 06' 28" and therefore close to Gandhi's Moon in Cancer 26° 55'. As the world knows to its grief and shame this Prince of Peace was assassinated at 5 h. 03 m. p.m. I S.T. on January 30th, 1948 at New Delhi (*vide* Chart IV) so that the editor's prophecy, which was published at least 10 months before the event, found an astonishing, if gruesome, fulfilment. The confirmation of this forecast puts Dr. Raman in the foremost rank of the world's successful astrologers, and renders the study of Jyotisha really worthwhile.

### Gandhi's 78th Solar Return

It behoves us now to see if the editorial vaticination was confirmed by Gandhi's final solunars. The 78th solar revolution occurred at 7h. 46m. 27s. a. m. I.S T. on October 4th, 1947 and the (Chart 2) is calculated for this time for New Delhi (N. 28° 38' —geocentric + 28° 28' –; E. 77° 13'). A mere glance at the chart shows the malefics Mars, Pluto and Saturn dominating the chart from the 10th house, *Mars being exactly on the mid-*

*heaven* in Cancer 7° 37' in square to Mercury in Libra 9° 07' in the 1st house, thus indicating extreme danger of violence with fatal injuries to the *stomach*. It will be noted too that Saturn in Cancer 25° 20' is in exact square to the natal Mars in Libra 25° 23' (deviation 0° 03') and in trine aspect to the "death planet" Neptune in Pisces 25° 25' (deviation 0° 05'), which radically is placed close to the 'anaretic' or "killing degree" Aries 2° 47'. The ancients averred that if the angles of the return were 'radix', that is, the same as in the birth map, the year would prove to be climatic in some way or other. In the present case not only are the Kendras almost identical with those in the geniture but Mercury occupies the same place, an index of restless travelling and speech-making. Had this idol of the Indian people kept clear of 77° East Longitude he would probably have survived this most inauspicious revolution. Neptune close to the Sun in the 12th house not only denoted his contemplated retirement for a religious life, but also of assassins in ambush; while the Moon in its exaltation in Taurus bestowed on him the veneration and gratitude of millions of Hindus and Muslims alike. But the Moon in Taurus 2° 52' was ominously close to Al Gol "The Skull" in Taurus 1° 20', the most sinister fixed star in the heavens.

| | | | |
|---|---|---|---|
| | | Rahu 31° 26' Chandra 32° 52' | Uranus 62° 05' |
| | CHART 2 78th Solar Return | | M.C. 97° 03' Kuja 97 37 Pluto 110 24 Sani 115 20 |
| | Kethu 211° 26' Guru 212° 52' | Lagna 185° 09' Budha 189° 07' | Ravi 165° 54' 37- Neptune 166 26 Sukra 174 04 |

Calculated for 2-16 a.m. G.M.T. 1947, October 4 for New Delhi. Lat. N. 28° 38' (geographical) Lat. N. 28° 28' (geocentric). E. 77° 13'. Ravi's Sidereal (Hypsomate). Longitude 165° 54' 37".

### Gandhi's Lunar Return

But it is in the chart for Gandhi's last lunar return that we find Dr. Raman's prophecy so fully implemented. This took place at 1h. 22m. p.m. I.S.T. on January 27th, 1948, three days before the fatal shots were fired. It is, if possible, more sanguinary than the solar revolution. Here the Moon is found on the cusp of the 4th house (the grave) besieged between the malefics Saturn and Mars and in direct opposition to Mercury on the midheaven, all bodies being in the foreground. Mercury on the midheaven fell in direct opposition to the conjunction of the malefics Saturn and Mars, on which the editor based his forecast; the conjunction falling close to the nadir symbolising the end of all things. (Chart 3).

| | | | |
|---|---|---|---|
| | Rahu 25° 18' | Lagna 40° 38' Uranus 58° 28' | |
| Sukra 317° 11' Ravi 282° 11' M.C. 294° 12' Budha 297 32 | CHART 3 Lunar Return | | Pluto 109° 50' Sani 116° 09' Chandra 116° 55' Kuja 131° 13' |
| | Guru 236° 23' | Kethu 205° 18' | Neptune 168° 51' |

Calculated for 7h. 52m. a.m. G.M.T. 1948, January 1927 for New Delhi.

### Terminus Vitae

A word as to the (Chart 4) for the time the fatal shots were fired (January 30th, 1948, 5h. 03m. p.m. I.S.T. New Delhi):—As already stated, at the approach of death Neptune, the planet of collapse, is usually in the foreground, or configurating the luminaries. In this case we find Pisces 26° 34' culminating, while the natal Neptune was in Pisces 25° 25'. Moreover both luminaries were configurated with the transitting Neptune, the latter, with the Moon, being close to the natal Sun, and with Gandhi's passing all India was prostrated. And 'mirabile dictu' the place of Mars at the solar return crossed the eastern horizon when the aged Mahatma lay dying in mortal agony.

| | | | |
|---|---|---|---|
| M.C. 356° 34' | Rahu 25° 13' | Uranus 58° 23' | |
| Budha 302 22 Sukra 321 01 Ravi 285° 23' | CHART 4 Terminus Vital | | Lagna 94 31 Pluto 109 45 Sani 115 54 Kuja 130° 22' |
| | Guru 236° 57' | Kethu 25° 13' | Chandra 163 39 Neptune 168 52 |

Calculated for 5h. 03m. p.m. I.S.T. 1948, January 30th at New Delhi.

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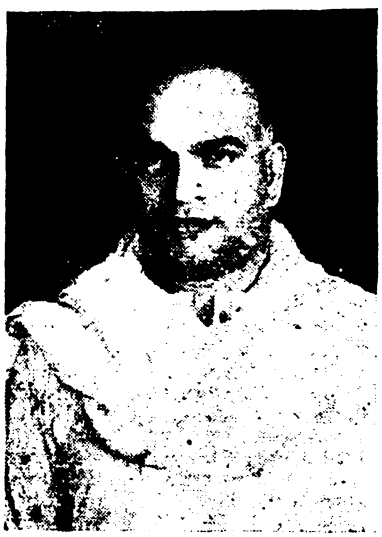
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# *Benefic and Malefic Nature of Planets*

*By P. DAMODARAN NAIR, M.A., B.L.

Amongst planets some are by nature benefics and others malefics. Benefics are those which tend to do good and malefics, evil The natural benefics are Jupiter, Venus, Full Moon and well-associated Mercury ; the malefics are Saturn, Mars, Sun, New Moon and badly associated Mercury. This is only a general classification and is rather erroneous when applied to individual horoscopes. A natural benefic like Venus may sometimes give most unfavourable results while a malefic like Saturn, quite favourable results. In horoscopes, whether Venus or Saturn, the nature of its results always depends on its natural and temporal dignities or afflictions. The lords of the ascendant and the trines are invariably benefics. With regard to the lords of the 4th, 7th and 10th houses, they are also benefics if they do not happen to be natural benefics. Lords of the 3rd, 6th and 11th houses are malefics in all horoscopes. Thus even a malefic planet such as Saturn, is capable of doing good by virtue of owning certain houses or by being aspected by or associated with certain benefic planets. Similarly a natural benefic is capable of doing evil when it becomes lord of certain houses or by being aspected by or associated with strong malefics. Hence astrologically a benefic is that planet, irrespective of the fact whether it is a natural benefic or not, which has sufficient strength attributed to it in different directions and has good association, and owns and occupies favourable houses according to its nature and the position of the ascendant. The contrary holds good for malefics.

The Sun is a natural malefic though it is divine in nature and indicates philosophical and philanthropic disposition, statesmanship, political career, etc. It represents the heart, ego or Atma, wisdom or higher intelligence and rules bile, brain and bone. A powerful Sun in the horoscope is a great benefic and indicates that the native has well-balanced health and looks at the bright side of things. Placed in a quadrant in its exalted or own house, it becomes the best benefic in the horoscope. On the other hand, when weak and ill-disposed, it is a malefic and denotes a poor physical constitution. Such a Sun may cause disappointments, conceit and pride, heart complaint, appendicitis, paralysis, etc. It may take the native to distant places without gains. Being a natural malefic, it gives good results when owning quadrants or occupying the 3rd, 6th or 11th house. When debilitated, and occupies the 6th or 8th house or when afflicted and is in conjunction with malefics, it is most malicious. The Moon is a natural benefic but only when it has digit-strength.

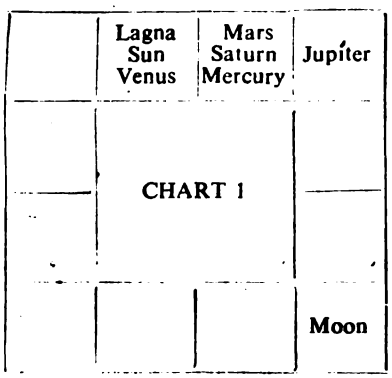


It represents the mind, blood and lymphatic and glandular systems in the body. When powerful and well-disposed, it is a first-rate benefic and will give the native mental peace, honor, health, agricultural prospects and worldly success in general. On the other hand, when weak and ill-disposed, it is a malefic and causes disappointments and difficulties in life, terrible suffering,, travelling, hatred among relatives, consumption, genito-urinary derangements, testicle troubles, bronchial catarrh, dropsy, etc. Weak Moon in conjunction with malefics and otherwise afflicted will make the native inclined to insanity, pessimism and moral degradation. Mars is a natural malefic but in some horoscopes it is a benefic and favours the native to a great extent. It represents the desire for action and the expression of war-like tendencies and rules bile, sinews and muscular tissues. When well-situated and strong, it is no doubt a benefic and makes the native a big landlord. It gives him an attractive personality, sanguine temperament, courage, executive ability, official capacity and favour, success in endeavours, good brothers and acquisition of landed properties. Placed in a quadrant in its exalted or own house, it becomes a stong benefic to the native. On the other hand, when ill-disposed, it causes hatred, embittering relationship with other people, loss of health and wealth, injuries and accidents, disputes pertaining to lands, inflammation of lungs, consumption, infectious and contagious diseases, abortion and surgical operation. When highly afflicted, the native may become revengeful and commit acts which may lead him to the scaffold. Being a natural malefic, it gives good results like the Sun when owning quadrants, especially the 10th or occupying the 3rd, 6th or 11th houses. Mercury is a natural benefic but only when it is free from association with natural malefics. It is the planet of intelligence and memory, trade, business and sports. When it is powerful and well-disposed, it is a first-rate benefic and gives the native fluency with pen and tongue, cleverness, mathematical talents, success in examinations, business, trade and discussions, literary merits, etc. Placed in a quadrant in its exalted or own house, it is most powerful and favourable. But when weak and ill-disposed, it denotes slowness, impediments of speech, difficulty in learning and losses in speculation, business and trade. As it rules abdomen, bowels, nerve centres and the three humours in the body, it will cause nervous disorder, asthma, bronchitis, delirium, fever, small-pox, intestinal troubles, whooping cough, etc., when ill-disposed. Jupiter, the God of righteousness and justice, is the first and foremost among the natural benefics ; but in some horoscopes it too acts as a malefic Generally it indicates wisdom, philosophical knowledge, wealth, sympathy and good nature, and rules the arterial system, veins, phlegm, thighs and kidneys. When powerful and well-disposed, it is a great benefic and such natives will have religious interest, progress in education, honor, happiness, judgment-sense, wisdom and good children. Placed in a quadrant in its exalted or own house, it shines as the best benefic for the native. On the contrary, when afflicted and ill-disposed, it causes a lot of travelling,

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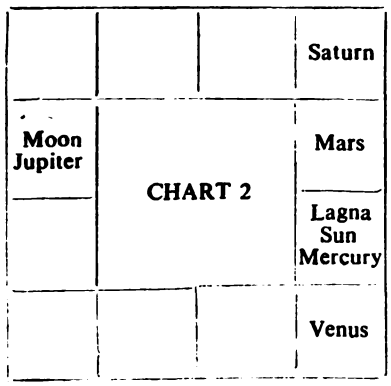
ambition, vanity, bad company, much expenditure, diseases like apoplexy, pleurisy, piles, tumours, diabetes, heart failure and also family misfortunes and loss of relations and reputation. It is very inauspicious when owning quadrants but when placed in the 4th or 10th house, it gives high legal education and helps worldly life. Venus is also a natural benefic like Jupiter but in certain horoscopes it is a malefic. It indicates finer and ideal sentiments, voluptuousness and gross sensual pleasures. It rules ovaries, eyes, generative organs, kidneys, aorta, semen, etc. When powerful and well-disposed, it is a great benefic and the native will have strong artistic tastes, a life of ease and indulgence, female happiness, softness and loving kindness, beauty, cheerful disposition and good income. Placed in a quadrant in its exalted or own house, it gives its benefits to the native in full. But when afflicted it causes a sense of frustration, disappointment in love, domestic unhappiness, loss of money, scandals, cutaneous eruptions, diabetes and venereal diseases. When highly afflicted, the native is apt to suffer from the consequence of his excesses. Being a natural benefic, it is very inauspicious when owning quadrants. Under the strong influence of natural malefics, it loses almost all its good qualities and turns to be an outright malefic. Saturn is a natural malefic, rather than the most inauspicious amongst planets; but it too becomes a benefic in some cases. Saturn is cruel, mean, undignified and sinful. It denotes sorrows, penury, misery and death. It rules the feet, wind, knees, ribs, bones, hair, nail and the secretive system in the body. Unlike other planets, the more powerful it is, the more favourable and if well-disposed too, it will give great happiness, position, pomp and glory, patience, rank, fidelity, decent bungalows and longevity. Placed in the quadrant in its exalted or own house, it is a strong benefic. When weak, it causes unpleasantness in life, deficiency of thought, loss of money, servitude, scandal, rheumatism, consumption, paralysis and melancholia.

Each sign has certain planets well-disposed or ill-disposed to it. If the planet is well disposed, powerful, unafflicted by malefics and associated with or aspected by benefics, the native is sure to reap almost all its beneficial results. For Aries, the benefics are the Sun, Moon, Mars and Jupiter and malefics are Venus, Mercury and Saturn. Here Jupiter is the best benefic and Mercury, greatest malefic. For Taurus, the benefics are the Sun, Mars, Mercury, Saturn and Venus while the Moon and Jupiter are malefics. Saturn is the best benefic and Jupiter, the greatest malefic. For Gemini, Mercury, Venus and Saturn are benefics; the Sun, Moon, Mars and Jupiter are malefics. Venus is the best benefic and Mars, greatest malefic. For Cancer, Moon, Mars and Jupiter are benefics but Mercury, Venus, Saturn and Sun are malefics. Mars is the best benefic and Saturn, greatest malefic. For Leo, the Sun, Jupiter and Mars are benefics; Saturn, Venus, Moon and Mercury are malefics. Here also Mars is the most auspicious planet and Mercury, the greatest malefic. For Virgo, Mercury and Venus are benefics; Mars, Sun, Moon, Saturn and Jupiter are malefics. Venus is the best benefic and Mars, the greatest malefic. For Libra, Venus, Saturn, Mercury and Mars are benefics; Jupiter, Sun and Moon are malefics. Saturn is the best benefic and Jupiter, the greatest malefic. For Scorpio, Jupiter, Sun, Moon and Mars are benefics; Mercury, Saturn and Venus are malefics. The Moon is the best benefic and Mercury, the greatest malefic. For Sagittarius, Mars, Sun, Jupiter and Moon are benefics; but Saturn, Venus and Mercury are malefics. Here Mars is the best benefic and Mercury, the greatest malefic. For Capricorn, Saturn, Mercury and Venus are benefics; but the Sun, Moon, Mars and Jupiter are malefics. Venus is the best benefic and Mars, the greatest malefic. For Aquarius, the Sun, Venus, Saturn, Mars and Mercury are benefics; but Jupiter and Moon are malefics. Here also Venus is the best benefic and Jupiter, the greatest malefic. For Pisces, Jupiter, Moon and Mars are benefics and the Sun, Venus, Saturn and Mercury malefics. Mars is the best benefic and Venus, the greatest malefic.

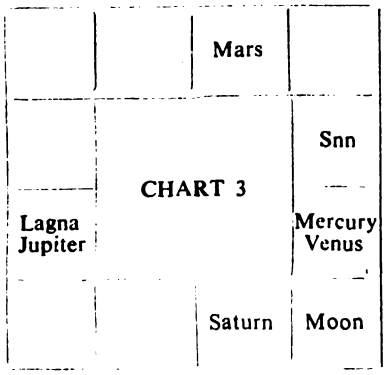



In Chart 1, the Sun, a natural malefic is in the ascendant; but it is a benefic for Aries persons. As it is associated with a natural benefic (Venus) and is exalted and posited in the ascendant, a favourable house, it became a strong benefic for the native. As a result the native had a kingly life, glorious political career, fine health and personality.

But Venus is a malefic in the 1st horoscope. As it is in combustion, and associated with a natural malefic in the house of another natural malefic, it had lost all its lustre and the native was naturally therefore averse to women and led a life of celibacy throughout. He was also a nightmare of fear and hate to many of his people. In Chart 2, Leo is the




ascendant and as such Venus is a malefic. Being debilitated and posited in the 2nd (Maraka) it had become so malicious that not only the native did not have a marital life and domestic happiness, but also had to lose his life in the Dasa period of Venus. In Chart 3, a natural malefic, Saturn is in the




10th. Naturally the native must have an uncertain nature and career and sudden elevations and depressions in life. But being the lord of the ascendant and exalted in position in the 10th quadrant, it had become most benefic giving the native "success in life, gratified ambition and honor and fame."

In Chart 4, the ascendant is Taurus and three planets are posited in it. Here the Sun and Mercury (associated with the Sun) are natural malefics and Jupiter, natural benefic but actually the Sun and Mercury proved to be

*(Continued on page 120)*

# Significance of the Fourth and Eleventh Lunar Days

By V. THIRUVENKATACHARYA, M.A., L.T.

### Vishti Karana

INTRODUCTION: All our festivals are based on astrological or astronomical principles and we have forgotten the significance of these. It is for the good of mankind that these festivals have been instituted. Due to passage of time and having forgotten their significance, we are sceptical about them, and we do not attach the necessary importance to them.

There is also a feeling that the existing systems of astrology are different and have nothing in common. The underlying principle is the same but the forms of expression do differ and the differences are only superficial which disappear on a critical study.

It is my object to prove my statements in the course of this article on Vishtikarana.

**Definition.**—A *karana* is half of a *thithi* and a *thithi* is the time taken by the Moon to travel approximately 12 degrees of space with reference to the Sun, *i.e.*, in astronomical language the time taken for an increase of 12 degrees in the elongation of the Moon from the Sun. As the motion of the Moon is highly irregular, the duration of a thithi is never constant.

Since a *karana* is half of a *thithi*, its duration is the time taken by the Moon for an increase of 6 degrees in the elongation of the Moon from the Sun.

**Number and Their Names.**—There are *eleven* karanas of which 7 are movable or chara (चर) karanas and the remaining 4 are fixed or sthira (स्थ) karanas. *Bava, Balava, Kaulava, Thaithula, Garaji, Vanija* and *Vishti* or *Bhadra* are the *Chara Karanas* whereas *Sakuni, Chathushpadam, Nagam* and *Kimsthugnam* are the *Sthira Karanas.*

Sakuni begins with the second half of the *fourteenth* day of the dark fortnight (Krishna Chathurdasi), then Chathushpadam, Nagam and Kimsthugnam come in order ending with the first half of the first day of the bright fortnight (Sukla Padyami). The movable karanas rotate among the other thithis or lunar days, beginning with the second half of Sukla Padyami. Garga states as follows :—

बवंच बालवंचैव कौलवं तैतिलं गरं ।
वणिजं विष्टिरित्याहुः करणानि चराणितु ॥
अंते कृष्णचतुर्दश्याः शकुनिर्दं शमागयोः ।
भवेच्च दुष्पदं नागं किंस्त्र प्रतिपद्दले ॥

Analysing the whole scheme, Vishti or Bhadra falls on the following days :—

| | |
|---|---|
| Sukla Paksha (Bright fortnight) | Chathurthi (fourth day) second half, Ashtami (eighth day) first half, Ekadasi (eleventh day) second half, Pournami (Full Moon) first half. |
| Krishna Paksha (Dark fortnight) | Thrithiya (third day) second half, Sapthami (seventh day) first half, Dasami (tenth day) second half, Chathurdasi (fourteenth day) first half. |

**Functions on Vishti Karana.**—Vasishta says :

वधबंध विषाग्न्यस्त्र च्छेदनोच्चाट नादियत् ।
तुरंगम हपोष्ट्रादि कमविष्ट्यां तु सिध्यति ॥
नकुर्यान्मंगलं विष्ट्यां जीवितार्थी कदाचन ।
कुर्वन्नज्ञस्तदा क्षिप्रं तत्सर्वं नाशयेत्पुमान् ॥

The functions to be celebrated on Vishtikarana according to Vasishta are as follows :—"Killing, binding, use of poisons, fire, arrows or instruments, cutting and use of black magic. Functions using horses, buffaloes and camels will be successful on a Vishtikarana day. One who wants to be prosperous in the world should not have an auspicious function on a Vishtikarana. But if such a function be celebrated by one out of ignorance, everything will end in destruction." I think that no attention is paid to the evil effects of Vishtikarana in fixing Muhurtas for marriages, etc. Even in natal astrology, reference is made to the evil effects of Vishtikarana. Jataka Parijatha says :—

निखिलजनविरोधी पापकर्मप्रवादी ।
परिजन परिपूज्यो विष्टिजातः स्वतन्त्रः ॥

"One born on Vishti, will be an enemy of all, will commit evil deeds, of bad fame, independent and honoured by followers."

**Exceptions.**—All Vishtikaranas are not considered as bad and there are exceptions to the general rule.

Lalla says :

दिवापरार्धजा विष्टिः पूर्वार्धोत्था यदानिशी ।
तदा विष्टिः शुभायेति कमलासन भाषितम् ॥

"Vishtikaranas coinciding with the second half of a thithi are benefic in daytime and those coinciding with the first half are good at night, says Kamalasana."

Brahma Siddhanta :—

दिवापरार्धजा विष्टिः विष्टिरेव दिवानिशोः ।
सात्याज्या त्वन्यथा विष्टिः सर्वकर्म शुभप्रदा ॥

This statement supports the earlier statement as regards the rule of exception.

**Mythological Origin.**—Vishtikarana has a mythological origin. Sripathi says as follows :—"When the Devas were defeated badly by the Daityas in a battle, Lord Siva got angry and created out of his body Vishti Devata with the face of a donkey, a long tail and three feet. She had seven hands, throat of a lion and a narrow stomach. She destroyed the Daityas and so the Devas elevated her permanently to the position of a karana."

A rational explanation of this is that when the Devas got defeated in a battle with the Daityas, Lord Siva must have fixed Vishtikarana as a suitable time astrologically to ensure success for the Devas. Vishti is good for waging wars successfully as indicated in an earlier paragraph.

**Vinayaka Chavithi.**—This is a great national festival for all of us and it has a great astrological significance. Let us first give a short account of the origin of the function as stated in our religious books. The following account is taken from Skanda Purana.

Prince Satrajit performed a penance to propitiate the Sun—God and the Sun—God pleased by the penance gave Syamanthaka Mani which was of very great brilliance. This precious stone yielded everyday 12 bharas of gold, (one bhara is equal to 20 maunds). Satrajit was brilliant like a second sun when he wore the precious stone and declined to part with it when Lord Krishna expressed a desire to have it. Prasenajit, the brother of Satrajit, went out hunting wearing the stone. He was killed by a lion which was killed by Jambuvan who took the stone to his cave. When Prasenajit failed to return from hunting, a rumour was started in the city that Lord Krishna must have killed Prasenajit to take possession of the stone. Lord Krishna was worried by this false rumour and to clear his conduct, he made a vigorous search for the missing person. In the forest, he found the dead body of Prasenajit. Following the trail, he found the dead lion and his search led him to the cave of Jambuvan with the Syamanthaka Mani. A duel was fought and at the end of twenty days, Krishna won. The defeated Jambuvan returned the stone to Lord Krishna and also his daughter

Jambavathi in marriage to Lord Krishna.

When Lord Krishna returned with the precious stone, the people of Dwaraka were satisfied with the innocence of Lord Krishna. Satrajit also tendered profuse apologies to him.

Lord Krishna was worried about the cause of calumny and consulted Narada who told him that the calumny was the result of his (Lord Krishna's) having seen the Moon on the fourth day of the dark fortnight, who (the Moon) was under a curse from Lord Ganesa. Once Lord Ganesa was wandering in the Devaloka and Moon, shining in full splendour, laughed at Lord Ganesa on seeing his bloated belly and peculiar form. Lord Ganesa got angry and cursed that those who looked at the Moon on the fourth day of the lunar month will be subject to calumny. The only way to get over the trouble would be to propitiate Lord Ganesa. Lord Krishna saw the Moon on the fourth day of the lunar month and so was subjected to all that trouble. That was how Sage Narada explained to Lord Krishna the reason for the false rumour which caused him a lot of mental anguish. *Bhadrapada Sukla Chathurthi* (Chavithi) is the most significant day for propitiating Lord Ganesa to get over all obstacles.

**Rational Explanation.**—Lord Ganesa represents the obstacles, troubles, etc. These are caused by the malefic directions of the planets and even Lord Krishna is not exempt from the malefic operations of the planets and the only way by which we can get over the difficulties will be by prayers and propitiation to the planets as ordained by our Sages. Ordinary mortals must be doubly careful when they are under the malefic directions of the planets. The fourth lunar day of the bright fortnight is the worst day astrologically in exercising the baneful influences as the Moon is weak and malefic. (अशुभ). Let us consider the position of the Moon relative to the Sun, that is, its elongation in the several Vishtikaranas, in the following table:—

| *Lunar days* | *Elongation of the Moon* |
|---|---|
| **Sukla Paksha (Bright fortnight)** | |
| Chathurthi (4th day) 2nd half | 42° – 48° |
| Ashtami (8th day) 1st half | 84° – 90° |
| Ekadasi (11th day) 2nd half | 126° – 132° |
| Pournami (Full Moon) 1st half | 168° – 174° |
| **Krishna Paksha (Dark fortnight)** | |
| Thrithiya (3rd day) 2nd half | 210° – 216° |
| Sapthami (7th day) 1st half | 252° – 258° |
| Dasami (10th day) 2nd half | 294° – 300° |
| Chathurdasi (14th day) 1st half | 336° – 342° |

On the first two Vishtikarana days, Moon's elongation is such that 45° and 90° aspects are included. They are the *semi-square* and *square aspects* of Western astrology which are considered to be highly malefic The first Vishtikarana falls on the fourth lunar day which is the most malefic day according to our convention as the Moon is very weak and therefore greater importance is attached to Chavithi. Lord Ganesa is propitiated on that day with great enthusiasm and religious fervour. The celebration of Vinayaka Chavithi is really the propitiation to mitigate the evil effects of Vishtikarana, *i.e.*, the semi-square aspect of Sun and Moon. Ashtami—the lunar day, when the Moon's elongation from the Sun is 90° (square aspect between Sun and Moon) is a day set apart for prayers, oblation to the Manes (Pitris), etc., but the practice appears to have fallen into disuse.

**Significance of Ekadasi.**—Ekadasi or the eleventh lunar day, otherwise known as Hari Vasara, is a day of fasting and prayers for all the Hindus. It is a day of Vishtikarana, a day of malefic influence. Our wise sages have set apart that day for prayers and fasting. Chavithi is dedicated to Lord Ganesa and Ekadasi to Lord Vishnu; verily our Rishis have been impartial.

There is a practice amongst Hindus to fast on Sukla Ekadasi and not on other Ekadasi of the Krishna Paksha or dark fortnight. The reason is now obvious.

Vishtikarana coincides with the second half of Dasami of Krishna Paksha; some orthodox persons begin fasting and prayers on the night of Dasami and break their fast on Dwadasi early morning.

Eventually Dasami and Ekadasi of both the Pakshas have come to be considered as significant on religious grounds.

**Other Days.**—Thrithiya (third day) of the dark fortnight is another day of Vishtikarana. It is a day when the elongation is 210° or is subject to Shashtashtaka aspect. Pournami is a highly significant day and many religious teachers like Lord Buddha were born on a Full Moon, a day of Vishtikarana. They have renounced worldly prosperity and attained great spiritual eminence. It is a day of Sun-opposition Moon when worldly prosperity is denied.

Varaha Mihira in his *Brihat Jataka* states that the Moon in an angular (Kendra) position to the Sun is never conducive to worldly prosperity.

**Conclusion.**—In the preceding paragraphs, the influence of Vishtikarana is explained. It is a day to be avoided in all functions associated with worldly prosperity; but it is eminently suitable for spiritual practices. It is better to avoid a Vishtikarana as it is a day of malefic influence both according to Western and Hindu methods. The approaches may be different, but the conclusions are always the same, whatever system of astrology we follow.

So let none scoff at the religious functions associated with Chathurthi and Ekadasi. One who fasts on Ekadasi is considered to attain *Moksha*. Such a person will be free from the malefic planetary influences and so will be happy. He will have peace of mind to think of God and attain Moksha.

Vishtikarana coincides with the second half of Ekadasi thithi and this astronomical fact gives the clue to the rule that Ekadasi thithi should not have Dasami Vedha for the celebration. If Dasami thithi ends less than 6 ghatis (2 hours 24 minutes) or less than 4 ghatis (1 hour 36 minutes) according to another school before sunrise on the day of Ekadasi thithi, the day is said to have Dasami Vedha or afflicted by Dasami and Ekadasi is to be celebrated on the next day. This rule is quite obvious as fasting is to be done when Vishtikarana is in duration; breaking of fast should not coincide with the period when Vishtikarana is in duration. If this rule is not laid down by our sages, and Ekadasi is observed on a day when it begins, say an hour before sunrise, it will end about an hour before sunrise on the next day—Dwadasi, when in the early morning, fasting is to end. This should not happen according to our sages.

Our sages have laid down rules and regulations for the prosperity and happiness of the human race, which we, the modern educated, scoff with scorn and attribute these rituals to ignorance and lack of scientific education. Verily, wisdom is not the sole monopoly of the modern educated man.

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This cycle of Saturn-Uranus not only seems cardinal, that is, of the most obvious influence in the material-economic world, but also seems to be the deliberate cause of sun-spots the same as the Moon is the cause of the earthly tides.

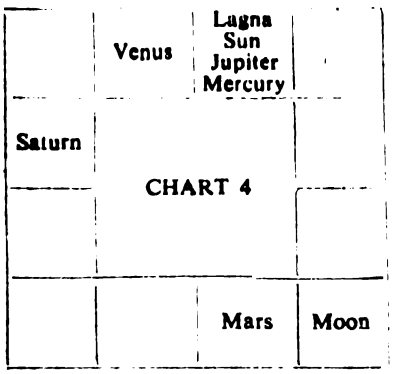
misleading and contrary to the experiences of other investigators. They are thereby doing great disservice to the cause of spiritualism. It is hoped that they will follow the advice of those who have greater experience in these matters.

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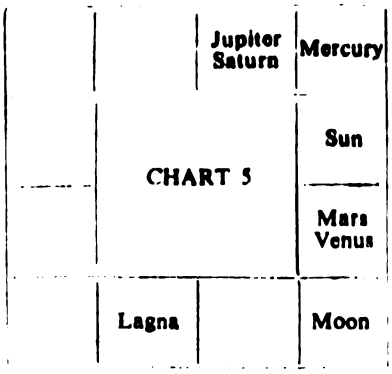
## BENEFIC AND MALEFIC NATURE OF PLANETS

*(Continued from page 114)*

benefics and Jupiter, malefic, *vide* para 3. Jupiter is the lord of the 8th




house which represents Sessions Court, criminal trials, etc., the native had to face criminal courts during the period of Jupiter in its own sub-period and undergo imprisonment. In Chart 5,




Venus the lord of the 7th (Kalatra) is a natural benefic but for Scorpio persons, it is a malefic. Here the malefic effect is aggravated as it has a natural malefic, Mars with it and has another, Saturn in its 10th. Consequently the matrimonial life of the native was most unhappy. He married twice but both wives died. Later on his belief in astrology became so strong that he remained unmarried precluding altogether the possibility of victimising more women for his sake.

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### Astrological Library

The Jyotirvidya Mandal (3/25, Contractor's Bldg., Charni Road, Bom. 4) proposes to found an Astrological Library, collecting particularly, ancient as well as modern rare books with a view to making it a centre for dissemination of the knowledge of the science of astrology and its allied branches. The Mandal has already purchased some books and will do so whenever funds permit. The Mandal appeals to all those persons who may have modern as well as ancient works on astrology and its allied sciences either to donate them generously or help the Mandal with cash help it fulfil its objective. The Secretary, Jyotirvidya Mandal, 3/25, Contractor's Bldg., Charni Road, Bombay 4.

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About half of all the earth's known uranium ore lies in the Shinkolobwe mine, 70 miles northwest of Elisabethville, Belgian Congo, notes the National Geographic Society. Discovered in 1915, this fabulous deposit has been so well known to scientists for so long that secrecy regarding its location is no longer attempted.

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The great Pyramid is an accurate mathematical and astronomical structure in which is recorded the history of the Adamic Race.


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*OPINION*

*The treatment is comprehensive in its nature; the novices' wants being kept in view as well as those of the initiated. This book which has no trace of the charlatanry observable in many a modern astrological production and which is based on scientific principles, is of value and instruction.* —*Indian Express*

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# The Rhythm of Sex

By F. C. DUTT

THE ancient Rishis of India unerringly demonstrated that conception and determination of the sex of the coming child depends on the Moon's influence in the horoscope of a woman. I have already explained a few reliable methods of this subject in my *Prenatal Astrology* and *Happiness of Marriage*. In this paper I am giving a new method which will also solve this problem satisfactorily in the majority of the cases. But to arrive at an absolutely reliable result further researches and investigation are recommended.

To determine the possibility of a conception and the birth of a boy or a girl the following points are to be considered :—

1. The place of the Moon at the time of birth of the mother.

2. The progressed place of the Moon for the year in which a pregnancy is to be desired.

3. The place of the Moon on the actual date of coitus and conception.

The progressed place of the Moon is calculated by taking each successive day after birth as one succeeding year. For example, for a person born on the 5th May, the position of the Moon on the 6th would indicate the position for his 2nd year, or its position on the 10th May would show the position of the Moon for his 6th year, and so on.

The sign and the decanate of the sign in which the progressed Moon is found should be carefully noted, as it has much to do with the sex of the child. In Astrology, the 12 signs of the Zodiac are alternately male and female from the sign Aries. Also the first and last decanate of a male sign is male and the second decanate is female. The first and last decanate of a female sign is female and the second decanate is male.

The conception of a boy or a girl depends on :—

1. The sign occupied or the decanate occupied by the progressed Moon in a female horoscope ;

2. The time in which the current Moon passes through those zodiacal signs or decanates which are of the same nature (male or female) as the sign or decanate occupied by the progressed Moon.

A conception can therefore take place in each zodiacal sign, but the progressed position of the Moon in a male or female sign or decanate gives the sex accordingly by the consideration of the current Moon in the sign or decanate of similar nature.

When the progressed Moon occupies a male sign for any required year, or a male decanate, the conception of a boy may be expected when the coitus follows one day after or at least two days before the current Moon enters a sign or decanate of a similar nature in that year. The same rules hold good for the conception of a girl.

There is much chance of a pregnancy



within 8 and 10 days after the menstruation, if coitus takes place during this time on the day or shortly before the current Moon enters the sign similar in nature to that occupied by the progressed Moon, as the spermatoza has one conditional time to express its vitality owing to the radiation of the electro-magnetic power of the current Moon in this part.

When the Moon is in the last 5 degrees of a sign, it generally takes the nature of the following sign. This is to be considered in the case of the progressed Moon, but in certain signs this orb is different. In the last 5 degrees of Pisces we get the nature of Aries, but between Aries and Taurus the orb is 1 degree and between Virgo and Libra 2 degrees. But from Taurus upto Virgo there is no marked distance in orb. Between Libra and Scorpio the orb is uncertain and between Sagittarius and Capricorn it is very abrupt, but between Capricorn and Aquarius it is 4 degrees.

As an example we take the case of a female born on the 1st October 1890. For the period 1927-28 the progressed Moon was at 15 Virgo, female sign but male decanate. The coitus took place on the night 2nd December 1927, when the Moon was in the sign Pisces 17 degrees, a female sign, male decanate. The conception took place on the 3rd December, when the Moon was at 28 deg. Pisces and according to the above rule in a male influence area of Aries. A male birth was the result.

By the help of the above rules any person can safely regulate the birth of a son or a daughter without any application of preventives in the most natural way by avoiding coitus on those days of the month on which the current Moon passes through the sensitive signs and decanates of similar nature as indicated by the progressed Moon.

---

If you have to steer the ship of State, it is a good thing to have a star to steer it by. And if you insist on hitching your wagon to a star, it may be still more important to study Astrology.

Yes, it really was the austere *Manchester Guardian* that printed this—and in a leading article!

Reason for their belated interest was a recent astrological conference at Bangalore, India.

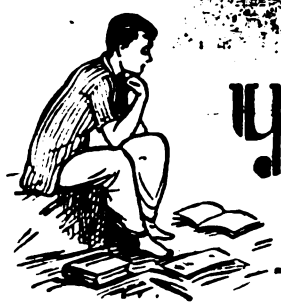
It excited the *Guardian* that this convention should decide to set up an All-India Astrology Academy where astrologers and astronomers could work together.

Leading personality in the scheme is Dr. B. V. Raman, the able editor of the INDIAN ASTROLOGICAL MAGAZINE.

I can tell the *Manchester Guardian* that steps have already been taken to put Indian Astrology on a mere scientific basis.

As the leading organ of liberalism, no doubt the Guardian will now advocate that similar steps be taken here.

It will find at least one keen supporter among leading liberal politicians. Mr. Fothergill, the Party's chairman, made the speech of the evening at the recent dinner of the Federation of British Astrologers.



# your scientific difficulties solved

BY MIHIRA

[In the letters THE ASTROLOGICAL MAGAZINE receives from the readers, many interesting questions are put pertaining to astrological and scientific problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you why not write us about them? *This service is free to all readers of* THE ASTROLOGICAL MAGAZINE. Address communications to—MIHIRA, c/o THE ASTROLOGICAL MAGAZINE.]

**Q. 1.** Child born at 12-45 p.m. at Madras, Local Time on 22-12-1951. (Lagna—Meena with Jupiter; Simha-Kethu; Kanya—Moon, Saturn and Mars; Thula—Venus; Vrischika—Mercury Retrograde; Dhanus—Sun; and Kumbha—Rahu). It has been stated by Mr. Lakshmanan in his article on *Some Extraordinary Raja Yogas* in 1947 Annual Number of THE ASTROLOGICAL MAGAZINE that Yogarnava takes place if the lords of 5th, 9th and lagna join together in a kendra. The association of Saturn and Mars in the seventh aspected by Jupiter lord of lagna is present in the above horoscope. Will the yoga take effect and if so, when?

*M. V. S., Madras.*

**Ans.** The author quotes Parasara as saying the combination should take place in 1, 4 or 10th houses. He quotes from *Bhavakuthoohala* which says the concerned planets may be together or aspect one another in 4 or 10. He also quotes from *Jataka Tatwa* which says the planets should be together in a *kendra other than 7*, and then the author concludes thus. It may therefore be taken that opinion is fairly uniform on the part of the learned authors about the combination of the lords of 1, 5 and 9 in a kendra and also that somehow they want the combination to be in a kendra other than seventh. In the horoscope given, this combination takes place in the 7th house. Hence this yoga is not present.

**Q. 2.** (*a*) How to predict through astrology when the marriage of a person will take place? (*b*) In *Brihat Jataka* it is stated that if the lord of 7th house is in the sixth house, there will be no marriage happiness. But if Saturn be lord of 7th and if he is exalted in navamsa, does the result hold good? (*c*) What are the indications for a native to acquire wealth from wife? (*d*) Is Venus to be considered a malefic if being lord of 2nd and 7th houses he is located in the 2nd (in his own sign)?

**Ans.** (*a*) There are several ways of determining this and not all can be given here. Marriage will take place generally in the periods and sub-periods of auspicious planets having connection with the 7th house either by being located there or by aspecting the 7th house or by being lord of the 7th house. Some specific combinations are noticed in the texts which will be given here. (*i*) Of the two planets that are the lords respectively of the Rasi and navamsa occupied by the lord of 7th bhava, find which is stronger. During the dasa period of that planet, the marriage of the person may take place, when Jupiter traverses the trine of the sign and navamsa occupied by the lord of 7th bhava. (*ii*) Or, find the stronger of the two planets Venus and Moon. During the dasa period of the stronger planet, the period favourable to marriage may be found out in the same manner as above. (*iii*) If the lord of the 7th bhava be associated with Venus, its dasa and bhukti may lead to marriage. (*iv*) Failing that, the dasa and bhukti of the lord of the sign occupied by the planet owning the second bhava will have marriage producing efficacy. (*v*) The dasa and bhukties of the lords of 9th and 10th houses come next in order. (*vi*) Note the planet associated with the lord of the 7th bhava or the one occupying it. During the dasa and bhukti of one of these, marriage may take place. If the planet powerful for producing marriage be benefic and in a benefic house, it will cause the event at the commencement of its dasa. If the planet being itself a benefic should occupy a malefic house, the marriage is likely in the middle of the dasa. If the planet and the house be both malefic, the event is likely towards the end of the dasa. But if the planet occupying a benefic house is also in conjunction with a benefic planet at the same time, the influence for bringing about the marriage will prevail during the whole of the dasa period. (*b*) Though not stated, evidently the lagna is Cancer, because if the lagna is Leo, Saturn though lord of 7th house should occupy the 6th namely Capricorn and then he cannot be exalted in navamsa. So Saturn lord of 7th occupies Sagittarius the 6th, the sign of Jupiter an auspicious planet. The evil will not be so great in such a case and marriage happiness is possible. But it has to be said that no conclusion based on such piecemeal information without disclosing the positions of the other planets cannot be relied upon and cannot be considered as a scientific difficulty having been elucidated. (*c*) Obviously there should be connection between the 7th house and the 11th house, the seventh lord should be powerful and occupy a benefic place. A specific combination mentioned in the texts is of the lord of the 2nd house possessed of strength be conjoined with or aspected by the lord of the 7th the native gets wealth thro. his wife. Also if the tenth place reckoned from lagna or Moon be occupied by Venus, there will be wealth from wife. The lord of 7th may be in eleventh or lord of eleventh may be in 7th or they may exchange places or aspect each other or be conjoined together. In all these cases, there are chances of acquiring wealth from wife if the concerned planets as well as lord of lagna are powerful. (*d*) Venus being a natural benefic becomes a malefic when he owns a kendra and 7th house is a kendra, and hence occupation of 2nd which is his sign will not make him a benefic though it will lessen his malefic nature.

**Q. 3.** *Vide* Serial 13 page 67 of Hindu Predictive Astrology by Dr. B. V. Raman. It is stated that if the lagna is a common sign and if the Moon occupies a common sign, death takes place before the 32nd year. Is it true

in your experience? To illustrate, I give below a horoscope, born 16-10-1925 at 10-30 p.m. *T. P. Sundargarh.*

Ans. The above cannot be taken as a general rule. It is only one of the various combinations for short life. It does not mean that everybody having the above positions will die before 32nd year. The whole horoscope should be studied before longevity can be determined finally. For instance, in the illustration given, Jupiter is strong in the seventh (a kendra) and life will have to be promoted to the middle group, that is life may extend upto 70 years.

Q. 4. (*a*) It is said that a planet in exaltation has greater power to do good than when in his own house. Does this apply equally to a benefic and a malefic? What are effects of a benefic and malefic in his own sign? (*b*) Will a debilitated planet do minimum good only or will he be harmful too? Also will a debilitated malefic do the maximum harm or will he be unable to do any harm or good at all? (*c*) Which is better, a benefic in an inimical house or sign or a debilitated benefic? Also which is more powerful —a malefic occupying inimical house or sign or a debilitated malefic?

*C. N., Doctor, Bombay.*

Ans. (*a*) The trend of the text is to estimate an exaltation higher than that of dignity. In mathematical computations, exaltation is given a greater number. If a planet gets 2 in his own sign, then he gets 3 in exaltation. But it is not a mere question of greater strength. There is a subtle distinction. In his own sign, a planet only emphasizes himself further whereas in exaltation two harmonious natures are blended and this is productive of better results. But the distinction of a malefic or benefic does not apply here. Each will do maximum good according to his own nature. (*b*) This point cannot be decided from the mere matter of debilitation. What the planet stands for in the horoscope should be ascertained first. If he is capable of doing good, this power will be reduced because of the debilitation. If he stands for evil, this evil will be exaggerated. If he stands for mixed effects, the good side will not be much in evidence whereas the evil side will be expressed more fully. A debilitated malefic who has no good element in him according to the horoscope by position, ownership or aspect, will certainly do the maximum harm. (*c*) The two items stated for comparison belong to two different conceptions. If the question had been simply which is stronger, the answer is easy *vide* verse 7 of Chapter IV of *Phaladeepika* where a planet is said to get one full rupa as positive strength when he is in his exaltation sign, three-fourths when posited in Moolatrikona, half in his own Rasi, in a friendly house 1/4, in an inimical house it is very little and nil when in debility or in combustion. But the question asked is which is *better*. The answer will vary according to the planet and the sign occupied by the planet. For example, Venus is an enemy of Jupiter but Venus will be in exaltation in Pisces a sign of Jupiter. If he is in debility he will be in the sign of Virgo, who is a friend of Venus. The difference between these two positions does not surely turn on the question of the planet occupying a friendly sign or depression sign. Therefore the matter should be judged according to the merits of each case. The same answer holds good for the rest of the question also.

Q. 5. (*a*) On page 74 of *Brihat Jataka* by Prof. B. Suryanarain Rao, it is said that the menses which occurs while Moon is transitting an Upachaya Rasi does not facilitate conception though Mars may aspect him. Here, does it mean radical Mars or transitting Mars? (*b*) Ref: A. M. March 1952 under Birth Control, Pp. 282 where an example is given where a lady went into her menses while Moon was transitting Upachaya from Lagna by Scorpio where radical Mars was posited and in the last paragraph it is stated that the Moon was transitting Upachaya aspected by radical Mars and hence the last configuration is capable of causing conception. It appears to me that the book description conflicts with what is said in the article above mentioned. Please explain. (*c*) A planet in the last degree of a sign but well placed in the bhava and another planet placed in the last degree of a bhava but well placed in sign. Please describe the effects in both cases. If the planet gives the effects (good or bad) of the sign or house, will it be that of sign or bhava which it is going to enter or going to quit? *No. 6295.*

Ans. (*a*) The reference here is only to transitting Mars obviously. This is clear even from the opening sentence of the article you refer to in March 1952 of A.M. which begins with the remarks 'The Great Varaha Mihira' has observed that the menses of a woman are due to the interaction of Mars and Moon and that it is caused *every month* by the transit of Mars through certain sensitive points of the horoscope. (*b*) No doubt the case given as illustration is a case of conception following on a menses which took place when Moon was in an Upachaya Rasi from Lagna (eleventh in this case). Varahamihira text says only that when menses occur when Moon is in an Upachaya Rasi from Lagna, conception can be depended upon when coitus takes place on the required dates as per rules. But you quote the concluding part of the article wrongly when you assume that the reference to Moon occupying an Anupachaya sign is for the time of menses whereas the article distinctly says that coitus took place on that date (January 3) which led to conception. (*c*) A planet in the last degree of sign is considered to be a source of weakness to the planet, but if he is well placed in the bhava that is in the middle of the bhava he will be capable of conferring to the native what all he is in a position to give fully. But a planet well placed in a sign, in the middle of a sign but at the fag-end of a bhava or in the very beginning of a bhava, he will not be in a position to confer on the native fully what he is otherwise capable of giving. A planet at the end of a bhava means he can manifest neither the effects of the

*(Continued on page 157)*

## HOW IS 1953 FOR YOU?

*(Continued from page 151)*

etc. The children's health too may be affected in August and September and the wife's too at about the same time.

*Finance and Speculation.*— Financially there are possibilities for a definite setback. Losses by fraud, frequent and unprofitable journeys draining your purse, even failure of usually reliable resources will tend to depress your financial standing further althrough the year with the exception of course of the first quarter. At the same time conditions will never be permitted to become too acute or critical because of the balancing action of Rahu in eleventh. Speculation at no time during the year will be attended with success.

*Real Property, Profession, Business, etc.*—Real property conditions will not suffer the same as other affairs this year. During the first quarter, however, yield and rentals will be good, even bumper. Failure of crops by pest or other causes may take place at the end of the year. Quarrels and tiffs with your tenants or agents are also probable. But all told, it is the landed class who will suffer least and will benefit to a greater extent than may appear probable at first sight. Service conditions will witness a definite worsening and all affairs are liable to go wrong. Your status may become shaky and the temporarily employed may lose the job owing to some cause or other and seek service elsewhere. The business is likely to face depressing conditions and the profession may even prove a failure except during the first quarter and certain select months of the year.

while Jupiter gradually increasing his speed-motion as early as February reaches the maximum during the months April to June, Saturn his opponent, is in a retrograde state. The configuration foreshadows hard times to princely persons, troubles in the political front, changes in cabinets. The effects are more likely to be visible in the eastern parts of the globe.

Thus it appears that the period till about August 1953 might not prove much helpful in our constructive and expansive programme in agriculture and industry. And yet, the seeds sown here will bear fruit in coming years; and consequently we shall not be much wide the mark in our belief of accepting the period like one of transition from bad to good.

So far as commercial markets are concerned, it can be said in general that the passage of Jupiter in Aries ruled by Mars creates bearishness in the prices of cotton, shares and bullions; in Taurus ruled by price-controller Venus, the markets move irregularly and in both ways but the ultimate trend remains higher; and in Gemini, prices rise first and then fall. Details will be worked out in our monthly articles.

In our last year's annual article, we had given a table of permanent important turning dates for all the months of a year based on the law of periodicity and planetary rhythmic cycles. The dates are applicable to shares market in principal and to cotton in general. This year we propose to give the important minor or major turning dates for the year 1953 only.

**Turning dates for 1953**

| | |
|---|---|
| January | ... 13, 20, 29* |
| February | ... 5†, 9-10, 21*, 25 |
| March | ... 5††, 18-20, 30 |
| April | ... 5*, 8, 10††, 19-20, 29 |
| May | ... 6, 17-18, 25†, 28*, 29§ |
| June | ... 3, 7, 13, 26* |
| July | ... 2††, 9*, 19§, 23 |
| August | ... 9, 11§, 11††, 16†, 19* |
| September | ... 3*, 7§, 15, 28 |
| October | ... 9-10†, 16-17, 21*, 27* |
| November | ... 1, 7§, 12, 23§ |
| December | ...*6, 9, 27§ |

*Cotton. †Bullions. †† Seeds. §Shares.

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By B. C. MEHTA, M.R.A.S.,
*Director, Jain Astrological Bureau, Beawar (Raj.).*

**1953 dawns with Uranus remaining in Cancer, Neptune in Libra with Saturn and Pluto staying in Leo. Saturn enters Sayana Scorpio on 22nd October 1953. Rahu remains in Aquarius till 23rd September and then gets** into Capricorn ruling India and the city of Mexico which is the chief centre of silver production. Jupiter which continues its stay in Taurus, enters Gemini on 9th May. It will be noted that Gemini rules New Orleans which is the chief centre of cotton productions.

The movements of major planets like Saturn, Jupiter and Rahu during this year indicate heavy fluctuations on all principal commodities and especially cotton, shares, bullion, seeds and oil.

I feel that the year 1953 will show a good rise of prices in some important markets. Jupiter controls all financial transactions. For the duration of its stay in Taurus till 9th May 1953, Jupiter forms three important aspects. A square aspect with Rahu will be formed about 4th February. This creates some declining tendency in all important markets and especially in cotton and bullion. We can find a similar situation in October 1952. Jupiter's transit in February will influence the coming budget. In my opinion, shares and bullion would record a good rise and the budget will be favourable for the business world. Jupiter squaring Pluto on 30th March brings in a declining tendency in bullion and cotton and this effect continues till the 9th of May. After Jupiter's ingress into Gemini, the trend will change. There will be an excellent bullish influence favouring the financial world. The following are the general results for the different months:—

**January.**—Jupiter becoming direct indicates some bullishness in bullion and share markets.

**Cotton and Jute.**—There are of course, some minor factors on the mandi side also. Hence you should follow in Teji and mandi reactions. 5th, 9th, 13th, 14th, 19th and 20th are the important Teji dates during this month.

**February.**—Due to budget rumours, markets will show good fluctuations. During the first week, Jupiter-Rahu square aspect will create a bearish sentiment in bullion and shares. After 11th, Jupiter-Hershel sextile aspect will give rise to bullishness. There will be good rise in all the important markets. Budget will be favourable for the business world and will bring some rise in shares and stock commodities.

**March.**—The first week indicates some declining tendency. A steady tone will be noticed from the 7th. Bullion and shares will be affected. Cotton and seeds will show bearishness. In the third and fourth weeks, there will be bullishness in shares, bullion and seeds.

**April.**—Jupiter square Pluto brings about a good decline in bullion and shares. You should follow mandi though it will come with reaction of Teji in intervals. Sentiment in shares, and bullion market will be bullish after the 20th.

**May.**—A long line of Teji in cotton and share markets is indicated due to Jupiter's entry into Gemini. The other markets will also show some appreciation. Cotton, cloth and hessian markets will also be affected.

**June.**—The combination of Jupiter, Sun and Mars in one sign indicates steady tone, though with reactions of mandi near about the second week but from 13th an important Teji factor again comes in the market which will create bullish sentiment in the market, and you should follow Teji in all sorts of seeds and shares markets.

**July.**—The first ten days denotes Teji in cotton and kapas and mandi in bullion markets but after 10th the result will be quite reverse, and bullion market will be bullish while cotton and kapas will show easy tone due to the conjunction of Saturn and Neptune.

**August.**—This is an important month and you should be very careful in your business. Shares merchants should be too cautious as it indicates good rise in all sorts of shares. Cotton and jute will also be affected and good appreciation will be seen. Chamak and seeds markets will also be steady in sympathy with these markets.

*(Continued on page 164)*

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## YOUR SCIENTIFIC DIFFICULTIES SOLVED

*(Continued from page 154)*

bhava he is in nominally nor the effects of a bhava he is going to enter. But as a planet has always some orbs his effects will be a weak mixture of both bhavas. But this does not apply in the case of a sign where the last degree of one sign is very different from the 1st degree of the next sign.

**Q. 6.** (*a*) Which planet governs cocoanut? (*b*) How to predict whether one will be present at the time of the death of his father or mother?

*Gopal, Madras.*

**Ans.** (*a*) Cocoanut is governed by the planet Jupiter. (*b*) If Sun or Rahu is in the tenth house along with Saturn and is aspected by Mars, the native will not be present at the time of the death of his father or if Venus and the Sun occupy a movable sign and be aspected or associated with Mars, then also the native will not be present at the time. Similarly if Moon or Rahu is in 4th house with Saturn and is aspected by Mars he will not be with mother at the time of her death or even if Venus and Moon occupy a movable sign and are aspected by or associated with Mars.

**Q. 7.** (*a*) One Telugu astrological journal of 1925 writes that the duration of the year for astrological purposes is only 360 days and not the solar year of 365¼ days. For in the tables of Rishis, it is stated that 30 days make a month and twelve months make one year. So it proposes a reversion of 5¼ days in our dasa calculations for every year of the age. What is your opinion? (*b*) All authorities lay down that the ownership of the trines by both malefics and benefics is good. But a local astrologer of Rajahmundry contradicts this view in his two Telugu books. Also when a malefic owns two houses, one a trine and the other a square, then if the trine lordship comes later, the malefic becomes a bad planet, *e.g.*, as in the case of Libra as lagna. Which are we to follow? (*c*) The same Telugu astrologer says that a malefic in exaltation will not give yoga in his dasa but on the other hand causes an Ava yoga. (*d*) Any planet in the last navamsa of a sign has been considered weak. But suppose lagna to be in the last navamsa of a sign. Then the planet in the last navamsa of any other Rasi will roughly fall in the bhava madhya and such a planet must give maximum results good or bad depending on the bhava. Therefore don't you see that the weakness or strength of a planet depends on the division of table of the houses. So I say that a planet cannot be weak simply because it is in the last part of a sign. What is your opinion? (*e*) Great importance is attributed to the position of planets and the lagna in the navamsa. I do not understand why it should be so, especially when yogas refer to positions in navamsa. Such divisions appear to be artificial and continue to show the approximate positions of the degrees which the planet and lagna occupy and not to have any actual basis. What is your opinion?

*K. Subba Rao.*

**Ans.** (*a*) This point is covered by a reliable authority *vide* verse 4, Chapter XIX of *Phaladeepika*.

रविस्पुटं तज्जनने यदासीत् तया विधश्चेत्प्रति
वर्षमर्कः ।
आवृतयः सन्ति दशाब्दकानां भागक्रमात्तद्दि
वासाः प्रकल्पयाः ॥

"Note the exact position of the Sun in the zodiac at the time of birth. When the Sun in his next round arrives at the same position, it is considered as one year which is also the year taken for the Ududasa system. By subdividing the same, days are also calculated". In the face of this, clear authoritative opinion we are not prepared to give any weight to the observation in the Telugu journal. (*b*) That a planet, whether benefic or malefic owning a trine is auspicious is an axiom in Indian astrology and are laid down in all the standard texts. We see no reason to depart from it inspite of the contrary opinion of some local astrologer. (*c*) That an exalted planet gets the maximum power for good is also well established. (*d*) *Vide* answer to Question 5 (c) *supra*. (*e*) Your surmise that a navamsa chart is erected solely for the purpose of indicating the position of a planet correct to 3 1/3 degrees in a particular sign is not correct. Viewed in this light, many of the references to the navamsa position of a planet such as Vargottama, etc., would be meaningless. The division of a sign into nine, twelve and other divisions and the significance of each division is meant to be interpreted symbolically and so merely astronomical notions cannot be imported with it. Even astronomically the navamsa chakra would have a certain significance. Planets found together in the same sign in navamsa would be within the orbs of a forty degree aspect. But that is not the principal thing meant. It is the opinion of some authorities according to *Phalaa epika* that the effect emanating from a navamsa is equal to that of a Rasi.

**Q. 8.** The aspect of a malefic is considered to be of evil import. Is it to be treated as always evil irrespective of what the lagna is, *e.g.*, Is the aspect of Saturn to be considered evil for persons born under Libra as lagna? I find they are treated as good or bad according to convenience to suit the prediction, in standard texts. Which is the correct view?

*B. B. C., Ahmednagar.*

**Ans.** This question is treated fully in Chapter VIII on *Aspects* in B. V. Raman's *Hindu Predictive Astrology*. With regard to Mars he says, the fourth house aspect is a square aspect and sometimes this is evil and sometimes beneficial. For instance, if Mars as lord of fourth and ninth houses in which circumstance he gets special qualifications as Yoga Karaka to produce good, aspects by the fourth, aspects a friendly planet, the significations of the aspected planet and house are greatly enhanced. The same principle applies in case of the 8th house aspect. Jupiter aspects 5th and 9th houses. The results vary according to the natural and temporal dignities of the aspecting and the aspected bodies. Jupiter's aspect over any planet as a natural benefic is of weighty importance, apart from the fact that he may be temporarily ill-disposed.

**Q. 9.** What is Viparecta Raja Yoga? How is this formed? Is this yoga present in the following horoscope and if so, is it good or bad? (Mesha—Ascendant and Kethu; Kumbha—Sani, Ravi, Budha; Meena—Chandra; Mithuna—Guru; Kataka—Rahu; Vrishchika—Kuja; Dhanus—Sukra).

*N. J. D., Dhrangadra.*

**Ans.** Vipareeta Raja Yoga is defined in verse 22 of Chapter IV of *Uttarakalamrita* thus:—"If in any of the following three yogas, *viz.*, (*a*) lord of 8th occupying the 12th or 6th house, (*b*) lord of the 6th house occupying the 8th or 12th house or (*c*) lord of the 12th being located in the 8th or 6th or the said three lords being connected in any way, by mutual interchange of places, mutual aspect or conjunction and are at the same time free from such relation with other planets, the person born will become a great king lording over other Kings and blessed with fame and wealth. If at all the yoga can arise in the horoscope given, according to the definition of the sloka, it can be only with regard to Jupiter who is lord of 12th in 6th house. Jupiter should have connection in some way by exchange, or mutual aspect or conjunction with the lords of the other houses, 6th or 8th. Lord of 6th house is Mercury and though Jupiter aspects Mercury, Mercury does not aspect Jupiter. So it is not a case of mutual aspect. No planet is in conjunction with Jupiter. He is aspected by two other planets, Venus and Mars. Venus is lord of 5th and 10th houses and Mars is lord of 4th and 11th houses and so do not come within the definition. So the yoga does not arise.

**Q. 10.** *Chart as follows*:—Vrishabha - Ascendant; Mithuna - Budha; Kataka - Ravi and Kuja; Simha - Guru; Kanya - Sani; Thula - Rahu; Kumbha - Chandra; Mesha - Kethu. Are there combinations for Raja Yoga, Neechabhanga Raja Yoga in the chart? When do these yogas bring results and to what extent? Are these yogas in any way affected by the Kemadruma Yoga which is present in the horoscope?

*A. P. Sinha, Gaya.*

**Ans.** The only combination of planets present is that of Sun and Mars in 3rd house. Both are lords of kendras. So there is no Raja Yoga. Jupiter and Moon aspect each other and they are lords of 8th, 11th and 3rd from lagna respectively. Here also no yoga arises. Jupiter and Moon occupying kendras from each other gives rise to Gajakesari Yoga. The other questions relating to their effects, their scope and extent as they relate to a specific horoscope cannot be answered in the columns for *scientific difficulties*. No doubt Kemadruma Yoga is present as there are no planets on either side of Moon. But this gets cancelled in two ways. The presence of planets in kendras from lagna as well as from Moon effectually cancels the adverse yoga.

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Founded 1895

By Prof. B. SURYANARAIN RAO

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# HOROSCOPE OF EISENHOWER

POPULAR sentiment inevitably swings in harmony with cyclic changes that are taking place throughout the universe and these major cycles are relatively beyond the power of any individual to direct or control. A nation chooses the sort of government it needs consistent with its national karma. And a democracy deserves the government it gets. It is the collective thinking and desires of the people that elect the representatives, Presidents or Prime Ministers. Summing up, it is the quality of thinking, feeling and discrimination of the voter, so clearly repeated in the ever changing juxtaposition of the planetary symbols that determines the kind of government.

No office in the world today carries with it greater responsibilities than the Presidency of the United States. The President in fact shapes and voices the foreign policy of the United States to a degree that no other competing power can rival. It is notable that the tendency to strong Presidents coincides with epochs of difficulty in the United States, thus corroborating the fundamental astrological dictum that great epochs in history have always coincided with certain special planetary combinations. It is notable also that strong Presidents have come with greater frequency in more recent times than in early American history. The reason is the obvious one that with the exhaustion of the frontier conditions, the problems of America have become increasingly the same in essence as those of a typical capitalist democracy in Western Europe. No doubt the economic opportunities are still larger, the social stratification much less intense, the ability to expedient far wider, than in Europe. But there has emerged a vast working class which needs the protection of the State if it is to have security and the minimum conditions of civilised living. There is a vast concentration of wealth in relatively few hands, and there is an increasing centralisation of economic power. Every problem in the world scene reproduces itself in the United States, and none of the problems is capable of solution without executive leadership of the political forces involved. As things are, leadership can come from the President alone. There is no other source of direction which can secure the attention of the whole nation. But the forces which operate against continuity of Presidential leadership are immense. These are the forces inherent in the American constitution, an absolute division of powers, a system of checks and balances as between executive and legislature which gives to each an interest in the diminution of authority instead of in its consolidation, a tendency to destroy something of the President's prestige as his first term draws to an end and to weaken most of it in the latter part of his second. The President can initiate policy. He cannot control it. The emergency of war apart, that has been the constant characteristic of his

position ever since 1789. That was the intent of the Founders and broadly, it has continued to win the approval of public opinion.

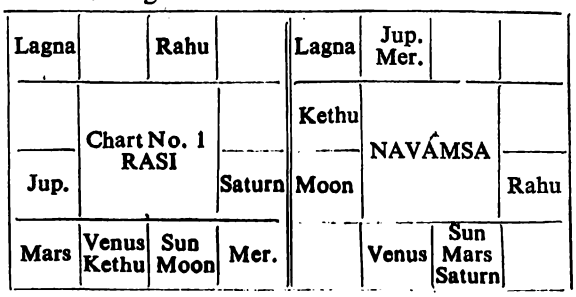
A President limited by the will of the Congress is always like a sailor on an unchartered sea. He cannot proceed with certainty upon his course. There is the problem of re-nomination and the price he may have to pay for it. And the Congress is not a body capable of constructive leadership. The most effective functions it performs are those of criticism and investigation rather than responsibility for the direction of affairs. The only person responsibly charged with thinking and planning in terms of the whole union is the President.

Against the above background of American constitution, let us study the horoscope of Dwight Eisenhower—the President—elect of the United States, who as a Republican candidate won a complete majority, in the 1952 November elections.

"Ike", as Eisenhower is known to millions of his admirers in America, has been chosen by the American people in the most keenly contested election in U.S. history to lead them for the next five years. Taking office on January 20, 1953, Eisenhower will be President until January 1957.

General Eisenhower is said to have been born at Denison, Texas, on 14th October 1890, "late in the afternoon after a thunder-storm". Obviously the correct time of birth is not known. European and American astrologers, some of them ever proud that they alone have discovered all the laws of birth rectification, have fixed the time—some as 6 p.m. and some as 3 a.m. Several American astrological journals carried predictions such as "either General Eisenhower will suffer a grievous disappointment before the election, or else he will lose the election" and "the balance seems to be against General Eisenhower.....for the Presidency at all". It is notorious that some of the American and English astrologers have not only ridiculed themselves but also the science by their thoughtless predictions and publications. These predictions are at par with those made by Mr. Leonorde Blake in 1939 that the war would end in 1940. It looks as though, most of the Western astrologers interpret horoscopes according to their pronounced political bias. And they have their pet and baseless astrological theories too, for most of their interpretations are based upon either transits or so-called progressed horoscopes.

By a careful consideration of life-events, we have tentatively fixed the lagna as Meena or Pisces in which case the horoscope is rendered strong by lagna, Venus and the Sun becoming Vargottama, Mars as lord of the 2nd and 9th occupying the 10th and Jupiter lord of lagna being neecha in the 11th and having obtained Neechabhanga.




Dwight Eisenhower has devoted most of his adult life to soldiering. He graduated from the U.S. Military Academy at West Point, New York in 1915, just at the fag end of Guru dasa. Mark the fact that Mars, the military planet, owning the 2nd and the 9th is in the 10th, Sagittarius, a war-like sign. Mars aspects lagna powerfully. He chose an army career although there had been no military tradition in his family. Sani dasa Sani bhukthi found Eisenhower serving as a Tank Instructor in World War I. From Chandra lagna, Saturn happens to be a yogakaraka and he occupies the 11th from Chandra and the 6th from lagna. Saturn is in the constellation of Venus, who in his turn is in the 9th from lagna and the 2nd from Chandra in the house of Mars. The war ended a short time before he was scheduled to go overseas. Promotions came slowly as peace-time assignments gave him more executive than military experience. By far the most prominent combination is Mars in Sagittarius in conjunction with midheaven or Dasama Bhava, precisely what is expected of a famous general.

He saw duty in the Panama Canal zone and in continental United States until 1935 (when Sani dasa ended) when he went to the Philippines with MacArthur. From 1935 to 1939 "Ike" was a member of the American Mission to the Philippines headed by MacArthur, where, among other accomplishments, he organised the Philippine Air Force. The most outstanding combination in the General's horoscope is the presence of 'Bhadra Yoga' by the exaltation of Mercury in the 7th from lagna. According to classical writers, one born in *Bhadra Yoga* will be "strong, will have a lion-like face, well-developed chest, well-proportioned limbs; he will be taciturn and will live upto a good old age". Since this is one of the Pancha Mahapurusha Yogas, it makes the man, during the dasa of Budha, honored, admired and lifted up to the pinnacle of fame and glory. Budha dasa for Eisenhower

started from 1935 and lasted till 1952. It was during Budha dasa that Eisenhower, an almost unknown hard-working colonel, as late as autumn of 1941, was honored as a strategist, diplomat and leader. Mark the position and strength of Budha. As lord of the 4th and 7th, he is exalted in the 7th, aspected powerfully by a neechabhanga Guru who is lord of lagna and the 10th. In navamsa Mercury is equally well placed. It is no wonder therefore that it was during Budha dasa (in 1941) that General Marshall recommended Eisenhower to President Roosevelt for an important assignment because Eisenhower had demonstrated unusual planning and leadership abilities—abilities largely due to exalted Mercury aspecting lagna. His remarkable success in planning, co-ordinating and executing the military and diplomatic phases of the liberation of Europe was due as much to his understanding of people as it was to his broad grasp of the military requirements, which in their turn are clearly the result of the dignified positions of Mercury and Mars respectively. The Sun, Moon and Mars bhukthies in Budha dasa saw him as U.S. Commander in Europe (1942) as Supreme Commander, Allied Expeditionary Force (1943) and win victory in Europe (1945). As Supreme Allied Commander, using foresight and great executive ability he kept more than a dozen nationalities serving under him in harmonious relations and led all to victory. After the Nazi surrender, he commanded the U.S. occupation forces in Germany and was recalled to Washington in November of that year to become Army Chief of Staff. He resigned the post in 1948 to become President of Columbia University and he resigned his latest assignment as Supreme Allied Commander in Europe, effective, June 1, 1952, to participate actively in the election campaign. This happened just at the fag end of Budha dasa.

Ancient astrological principles, when applied carefully, correctly and liberally but not literally, are capable of verification, in respect of any horoscope, modern or ancient. The first thing that meets the eye in Eisenhower's chart is the proper alignment of benefic and malefic influences. With three elements in Vargottama and Mars dominant in the 10th, we have indeed the General of the Army. Meena rising makes the native rich, free and prudent. Natives of Meena are capable of lifting themselves by their own merits to a position of celebrity and honor. The Moon in Thula aspected by Saturn makes the mind upright, benevolent, powerful, contemplative, studious but yet melancholic. Thula is the sign of balance. Hence the disposition of the Moon here confers ability to hold the balance of conflicting interests and duties. According to classical texts, Mars in the tenth makes one [1] a king, liberal and admired by important men: [2] Mercury in the 7th, makes one learned, he will dress himself well, will have greatness and a rich wife. When Jupiter is in the [3] 11th house, the person will be fearless, wealthy, and long-lived. Venus in the [4] 9th blesses the person with wife, children and friends and makes him prosperous through royal favours. When [5] Saturn occupies the 6th house, the person will be wealthy, subdue his enemies, will be courageous and possessed of self-respect. Mercury's exaltation gives him the knack of unusual discrimination. Saturn in the fiery sign of Leo, otherwise unafflicted by associations or aspects of Rahu or Mars, is here a planet of authority, exacting progress in a deliberate inexorable way. Mars in the 10th, unafflicted makes one fearless yet soundly cautious. The position of Mars in Sagittarius makes soldiering a delightful career. Venus the planet which imparts graciousness and charm to mortals is associated with Kethu in Scorpio in the 2nd from the Moon. This combination can impart the gift of wit and repartee and lend the dynamic ability for public speaking and conversation. Lagnadhipathi Jupiter Neechabhanga, in the 11th, otherwise unafflicted, enables the individual to perceive and cope with great issues. Despite the dominance of Mars on the meridian, Jupiter being Lagnadhipathi and otherwise strong makes the General a man of peace.

Digressing a bit, we shall make a few observations on the longevity of the President-elect. Kethu dasa started from the end of 1952 and it lasts till 1959. Kethu, it will be seen, is with Venus, in the house of Mars. Venus is lord of 3 and 8 from lagna and occupies the 2nd from the Moon. Mars happens to be lord of 2nd from lagna and 2nd and 7th from Moon. Kethu is posited in the 3rd maraka. In the navamsa also Kethu is invested with maraka power. Therefore his dasa must prove critical for the life of the President. Rahu occupies the 3rd from lagna and 8th from the Moon and is in the house of Venus and constellation of Mars. Consequently he is also capable of causing maraka. Rahu bhukthi in Kethu dasa lasts till about the middle of 1956. About this period, Saturn would be transitting the constellation of Anuradha—a Vipattara or star of destruction and hence this is likely to be a difficult period. It therefore looks as though Mr. Eisenhower would not be able to continue in

[1] नभसिनृपतिः क्रूरो दाता प्रधान जनस्तुतः।

[2] प्राज्ञोऽस्ते चारुवेषः ससकलमहिमा यातिभार्यासवित्तं।

[3] आयस्थे धनिकोऽभयोऽल्पतनयोजैवातृकोयानगे।

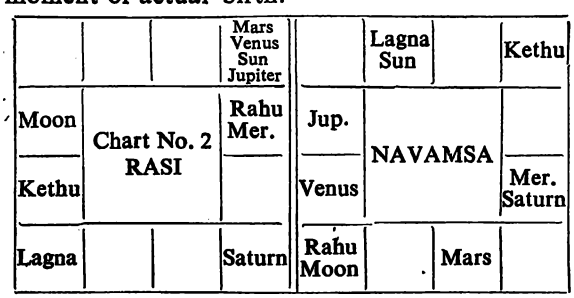
[4] सदार सुहृदात्मजं क्षितिपलब्धभाग्यं शुभे।

[5] बहाशीद्रविणन्वितोरिपुहतो धृष्टश्चमानीरिपौ।

the Presidential chair for the full term of the of the period.

Before discussing the results likely to happen in Kuja dasa, we shall make a few observations on the horoscope of the U.S.A.

The United States of America came into existence on 4th July 1776. There is some difference of opinion among the American astrologers as to the time at which independence was declared. All through the previous month of June negotiations for such a remarkable event as the "birth of a nation" were being concluded, the Continental Conference had met in Philadelphia, and the declaration of independence had been agreed on. Some American astrologers are inclined to accept the date of the Battle of Lexington (19-4-1775) as the birth date of the United States, while there are other enthusiasts favouring the date of the signing of the Constitution (17-9-1787) and the date of the ratification of the Constitution by Virginia (July 2, 1788) while there are some who would like to accept the date of Washington's Inauguration (2-7-1778). We shall leave this controversial matter to be settled by our American friends. We have examined most of these charts and find that the following fits in with almost all astrological requirements. According to * historical records, the time was about 5 p.m. The moment when national independence was proclaimed should be considered to be the moment of actual birth.




The lagna is Sagittarius or Dhanus a warlike sign and the lord of lagna is in the 7th house with the Sun lord of the 9th, and Mars lord of the 5th (and 12th), thereby constituting a formidable Raja Yoga. Venus, lord of the 6th and 11th has also joined the combination and the result of such a conjunction shall be explained in due course. Another outstanding feature is the situation of Ayushkaraka Saturn in the 8th from Chandra lagna assuring good longevity to the American nation. The lagna is exceptionally strong by being aspected by its own lord and Venus, two first-rate benefics of the solar system. Saturn, the planet of democracy, is situated in the 10th house which has reference to the ruling classes. Such a disposition is illustrative of the ideal of Government "by, for and of the people" and their (theoretical) equality before law. But since the 10th as well as Saturn are aspected by Mars, there could be little agreement about the philosophy of politics. The Americans' inherent restlessness, their love of novelty, their physical features and the fact that Uncle Sam is a mixture of different races and nations are all typically Sagittarian. That the Americans are the architects of a business civilization and "dollar diplomacy" is revealed by Kethu's situation in the 2nd house aspected by the planet of business Mercury. The lord of lagna is in the intellectual sign of Gemini, which also happens to be the natural ruling sign of America. This gives the American people a natural thirst for knowledge and makes them "the most eloquent orators, the most skillful philosophers, eminent mathematicians, and the most rare and curious of mankind". Mars, lord of the 3rd (communications) from Chandra is situated in Gemini aspecting from there, Saturn lord of the 3rd from lagna. Gemini governs things relating to air. The aerial might of the Americans is indeed formidable. Indeed it was owing to the work of two Americans—Orville and Wilbut Wright that flying machines were first brought into practical use in the Western World. The lords of lagna and the 9th are no doubt in the same sign, but they are in different bhavas. Moreover, the 9th lord Sun is actually associated with the semi-philosophical Rahu and the intellectual Mercury. An observant mind can understand in this disposition the demarcation between the Church and the State and the reduction of 'Churchianity' into a mere farce and formality.

Mars-Venus conjunction is significant as it could explain the appalling number of divorces and loose-sex relations. There is perhaps another curious coincidence in the disposition of Venus ruling arts and luxury, Jupiter ruling the creative mind and Mars ruling the fighter and the warrior, in Gemini, the natural ruling sign of America.

The most important position is, of course, the presence of Saturn in the 10th house. We have often hinted that mutual aspects between Mars and Saturn are harmful and that such a disposition should be avoided in all national charts. Here both Mars and Saturn are in the benefic signs of Mercury and Mars is associated with Jupiter, lord of lagna, thus tempering considerably the evil nature due to mutual aspects. Hence it

* "The debates having taken up the greater part of the 2nd, 3rd, and 4th days of July, were in the evening of the last, closed, the declaration was reported by the Committee, agreed to by the house and signed by every member present except Mr. Dickinson."—From *American History told by Contemporaries*, Vol. II, Page 539.

is clear that America is bound to impose on other nations some form of imperialism.

The radical Sun of Eisenhower is near radical Saturn of the American horoscope. This disposition is capable of more than one interpretation. We feel that this disposition denotes a quality of realistic awareness emphasising at the same time militant watchfulness on the part of the General. Lagna in both the horoscopes is that of Jupiter. This means the General will exercise his expansive and wise influence for the good of the country. The nearness of Sun (of Chart 1) to Saturn (in Chart 2) is not without its ugly significance. This may denote in due time, that is, when Saturn transits the Janma Nakshatra in Chart 1, open antagonism against the man and his ideas. But regardless of public opinion and popular trends, he will be able to put things across.

At the present moment, along with the rest of the world, the United States is going through a period of crisis. General Eisenhower is having Kethu dasa now. Kethu is in Scorpio the 9th or house of fortune from lagna. Kethu should give the results of Mars. It will be noted that Mars, as lord of the 2nd and 9th occupies the 10th and thus is most dominantly placed. Kethu, during his dasa, could give all the results due to Mars. In view of the Jupiterian influences which are equally dominant as a consequence of Pisces rising and the lord occupying the 11th, World War III is not likely to break out during the Presidency of Eisenhower. The world situation will be dangerous. And Mr. Eisenhower will attempt effectively to meet with this danger but his plan will be hampered by the Congress. Rahu-Saturn transits during the next two years, in respect of Chart No. 2 denotes the extent to which the people of the United States will be in bondage to party politics. The executive will make increased use of the powers and responsibilities put upon him in the constitution and the determination of the Congress to scrutinise and control the executive will increase.

The American horoscope is now having the dasa of Mercury, the sub-period of the Sun ruling till about the end of 1953. Mercury is lord of the 7th. He is the planet of trade and business. He occupies the 8th with Rahu, ruling the Moslems. It looks as though these astrological forces will steadily draw the United States deeper and deeper into the affairs of the Middle East. Web of intercourse, both diplomatic and military will be spun, but still American policies in this area will be marked with ambiguities and double meanings. Chandra bhukthi in Budha dasa will last till about the end of 1954 and Kuja bhukthi in the same dasa will have commenced by the time Eisenhower comes under increasingly evil influences for the third time in his life. This foreshadows a great increase of military strength. The President will face quite a lot of criticism. The next Mars-Saturn conjunction occurs in the middle of Thula on 2-1-1954. This will be exactly in the 9th from Janma Rasi in Chart No. 2. Therefore although the labour picture looks serene and peaceful, there are chances of a coal strike. The same planetary positions also indicate attempts to gain dictatorial powers by certain enemies and sensational news may come out about espionage activities and the like. As Venus (in Chart No. 2) is lord of the 6th and 11th and as he is associated with Mars, lawlessness will be on the increase. The American foreign policy will be more expansionist in its character. From Russia's ruling sign the major lord is in the 6th. These influences are no indications of the lessening of the idealogical gulf between Russia and U.S.A. Western Europe will suspect the United States of feeling strong enough to risk a war and their endeavour to "teach Europeans democracy" will be resented as also the American attempt to justify their foreign policy by reasons of morality rather than of self-interest.

President Eisenhower because of the favourable indications present in his horoscope, will manage to get on with Russia inspite of differences of opinion. American economy should have some sort of crash and the repercussions of this crash on the nations covered under American aid would be highly unfavourable. It looks as though the rosy expectations of economists and politicians that the United States will maintain very high levels of prosperity for at least another decade, would be belied by Saturn's movements. Saturn will render the American people psychologically insecure by the deep-down fear of another disruptive depression. The Government will be unable to cope decisively with the situation with the result there would be another crisis in the American History. On the whole, the American nation will face and accept the responsibilities incidental to world power and her supremacy in the Western hemisphere will endure for quite a long time in view of the inherent strength of her birth horoscope.

As we have hinted in the Annual Number, certain new methods of prediction are being finalised by us and with the aid of these new methods, it is hoped to forecast the events in individual and national horoscopes with considerable accuracy. Based on these new methods, we shall shortly give a more exhaustive interpretation of Eisenhower's horoscope, especially in regard to Indo-American and Sino-American relations.

# *Astrology and Fatalism*

BY A CORRESPONDENT

THE question has been put to me by several correspondents whether astrology teaches fatalism or not and if life itself, after all, is not pre-determined and death an inevitable necessity. It would seem, that since centuries bygone, philosophers have sought an answer to these puzzles and have failed to arrive at any definite conclusions, it still behoves us to study these questions in the light of a more modern conception of life and see what we find.

Most astrologers agree that their art does not teach fatalism, rather it endeavours to explain the action and effort of cosmic forces upon life on this earth and upon human life in particular. It is indeed difficult at times to distinguish between those forces which seem to cause some wholly unexpected action in our lives and those which merely induce or cause us to act and do certain things. As an example an adverse aspect by Mars might easily arouse an individual to anger and bring about a display of temper causing the native to engage in a fight with disastrous results to himself. Then again the same Martian ray might coincide with an accident which some other individual suffers through no fault of his own, such as that of a man walking along a street and being hit on the head by a falling brick from some building.

In the first instance, strife might easily have been avoided had the native learned to control his passions and not lost his temper. It is fate, if you wish, that Mars, like all the other planets of our solar system forms adverse aspects from which we cannot escape, and such aspects are predetermined by natural law. In so far as this is true, astrology does teach a certain form of fatalism, or the constant reoccurrence of celestial phenomena for untold millions of years to come. But whereas these aspects are pre-determined and cannot be dodged or avoided, it is also true that by the exercise of intelligence we can learn to use such forces to our advantage rather than to our disadvantage. Truly educated persons are seldom given to ungovernable fits of anger even when sorely provoked. The savage draws a knife and kills when aroused, the educated person under similar provocation though angry perhaps, nevertheless reasons coldly and logically. The former uses a celestial force to destroy, the latter to construct.

But what about the man hit by a falling brick? Surely that was fate in the truest sense of the word, many a student will say. It cannot be denied that it would seem to be fate and that the person in question could not possibly avoid being hit. It would be rather silly of course to assume that stellar forces are concerned with throwing bricks around or with any of the thousand and one things occurring every moment upon this earth, nor even with the individuals so affected. What we cannot escape is the fact that if the injured individual's chart is examined it will be found that Mars perhaps, as an example formed at the moment of the accident, an adverse aspect to some important natal position of the native's chart. It might just as well have formed a favourable aspect or none at all, but it formed an adverse one, and it may be said that in the case of practically all accidents, an adverse configuration will be found. Fate? —perhaps, but then again would the person have been injured had he been forewarned?

Theoretically the answer must be—no, for let us assume for a moment that the native had been warned that he was subject to being hurt about his head at a given time and on a certain day. He would, of course, take all kinds of precautions, and, one of them would be to guard himself against falling objects. It is doubtful of course, that in everyday life, anything would take the trouble to guard against such accidents unless they were obvious, such as passing too close by a building being torn down rather than giving it a wide berth. Thousands of persons are being injured daily and many are killed because of no fault of their own and just because the cause of their accidental death or injury could not be pre-determined with accuracy or in practical life, not at all, we assume that we are subject to the eventualities of whatever fate has in store for us.

*Not* so many years ago thousands died by the ravages of different fevers and diseases. Doctors could only do so much for their patients and no more. Those with strong constitutions sometimes survived, others less fortunate, died. It would seem that it was fate which carried the latter to their death. Today the percentage of those dying as a result of similar fevers and diseases is relatively small, for the science of medicine has made such notable progress in successfully combating these diseases, that even those with very weak constitutions are saved. Thus we see, as man acquires more and more knowledge he is able to prolong life and escape the vicissitudes of life. It is not impossible that man, some day may even be able to prolong life indefinitely or at least to extraordinary lengths. Insurance statistics seem to indicate that whereas the average length of life remains more or less stationary, more and more persons are living a longer

(*Continued on page 227*)

# Puzzle of the Red Planet

By J. G. PORTER

ONE of the first novels I ever read, as a youngster, was a Victorian scientific romance called, *"A Honeymoon in Space."* At that time, I did not think much of the honeymoon business, but I was greatly thrilled at the idea of travelling around in space between the planets. To be frank, I still am, and as modern science shows this to be more and more of a possibility, the planet Mars becomes the object of greatest interest.

I suppose we have all been thrilled at one time or another by the imaginative stories of H. G. Wells or of Edgar Rice Burroughs —stories of the supermen of Mars that excel even the theories of Percival Lowell, who was the centre of the Martian controversy half a century ago. At the present time, there is a lull in the debate, and this seems an appropriate moment to take stock and view the problem in an unbiased manner, if that be possible!

Mars is the next planet to the earth in order of distance from the Sun, and it makes its nearest approach to the earth at intervals of 26 months. At the nearest point it is opposite to the Sun in the sky and visible all night, but these oppositions, as they are called, are not all equally favorable for study of the planet.

Owing to the very eccentric orbit in which Mars travels, its opposition distance varies greatly, and it is only at intervals of 15 years that the planet can come within 35,000,000 miles of the earth.

Other oppositions are less favorable, and sometimes, as in 1948, Mars may be as much as 60,000,000 miles from us. These facts are important because they illustrate the difficulty of making a continuous study of Mars—in fact, if you realize that the planet can only be observed for a month or two at each opposition, weather permitting, you will agree that the progress that has been made is quite remarkable.

And remember, too, that Mars, even when nearest to us, is not a very large object. In a telescope, with the usual magnifications that are employed, the planet looks very little bigger than the Moon does to the naked eye. The last two oppositions in 1948 and 1950 were most unfavorable, but in 1956 Mars will be as close as it was at the famous opposition of 1877.

The old observers gave us a general picture of Mars, of its orange-colored areas which were regarded as continents, and its grey-green areas that are still called "seas". The presence of brilliant white polar caps which increase in the Martian winter and decrease rapidly in summer gave evidence of seasonal changes. These seasons are nearly twice as long as ours, and more extreme, but the Martian day is only 40 minutes longer than our own.

The air is thin, and although clouds or haze are sometimes seen to form and fade away again, the Martian sky is really remarkably clear.

It was at the very favorable opposition of 1877 that the Italian astronomer Schiaparelli, observing with a fine telescope in the calm air of Milan, announced that the orange areas of the planet were criss-crossed by lines or streaks which he named *canali*, or channels. It was many years before other observers confirmed his observations, for there is little doubt that such fine detail needs not only a good telescope and steady air, but a trained eye as well.

Unfortunately the mistranslation of the Italian word *canali* was carried in some quarters to extravagant lengths, and by none more than by Percival Lowell in America. Lowell was a free-lance astronomer, a wealthy and widely educated man; and Schiaparelli's work inspired him to build a fine observatory at Flag-staff in Arizona for the main purpose of studying Mars. Here, with a large telescope, and in superb climate, he labored for 20 years to solve the Martian problem.

To Lowell, the orange areas on Mars were deserts, and the seas were wooded or grass-covered plains. That they were not seas had been proved by Pickering in 1892, when the green areas had been seen full of detail, and a number of canals had been seen to cross them.

Lowell confirmed this at later oppositions, and showed that the canals intersect at large angles, often several of them crossing at one point. At such a point there was a round black spot, which he called an oasis.

Lowell regarded the canals as strips of vegetation—they must be several miles wide to be seen at all—and along them ran artificial waterways carrying water to irrigate the land. They must have been built, said Lowell, by intelligent beings anxious to conserve their last traces of a failing water supply.

There is no doubt that there is little water on Mars. No seas or other large body of water can be seen, although recently the Russian astronomer Fessenkoff has given reason for believing that a sheet of water no larger than 300 yards across could be detected by the reflection of the Sun on its surface.

Yet as the summer advances on Mars, a wave of darkening color sweeps over the green areas, downwards from the poles, right across the equator into the other hemisphere. Some parts of the

equatorial regions remain permanently green, while other colors are seen: reds, blues, browns, in a mass of detail.

All this, we are told, represents a seasonal change in the vegetation, although it has been pointed out that on the earth the growth of vegetation spreads upwards from the equator to the poles, while the colors do not seem to agree with our own experience.

There is another quite different school of thought which suggests that the changing colors are due to the effect of moisture on certain kinds of hydrated salts. You may remember those experiments at school with anhydrous copper sulphate, which turns from white to blue in the presence of water. That sort of thing would explain the color changes, if you cannot accept the theory of life on Mars.

Yet, having once adopted the idea of intelligent Martians, Lowell did not shrink from the consequences, and he published his views in three remarkable books. He pleaded with his readers to consider the system of canals as "an elaborate entity embracing the whole planet from one pole to the other, giving proof of the world-wide sagacity of its builders." Here we have a single purpose at work, wars are forgotten, "not only does one species possess the planet, but even its sub-divisions must labor harmoniously to a common aim. Nations must have sunk their local patriotisms in a wider breadth of view, and the planet be a unit to the general good."

Perhaps you think this was carrying things too far, and I for one would agree with you, but let us be fair. Lowell was a first-class observer, his fine telescope was situated in a favorable climate, and there are many observers who have seen these canals. The more permanent markings—call them canals if you like—have actually been photographed, and there is undoubtedly *something* there.

And yet the hard fine lines which Lowell and his followers always draw to represent the canals, are in direct contrast with the detail shown by the European school, led by the eminent French astronomer Antoniadi.

To these opponents of Lowell, the canals are never sharp lines, but always broad sketchly-defined objects. Antoniadi and others, on nights of really first-class seeing, have actually succeeded in resolving the canals into disconnected markings of such complexity that they are quite beyond the power of the observer to sketch them.

The image of the planet is like a newspaper illustration. Take a magnifying glass and you see that the apparently clear picture is really made of a great number of small dots; it is because you cannot see this fine detail that you get the impression of a picture. In the same way, according to these observers, it is the difficulty of seeking the underlying fine detail on Mars that gives the impression of canals.

Since Lowell's death in 1916, the arguments have been extended by using physical methods of examination of the planet. The red areas on Mars behave in polarized light in exactly the same way as fine dust or ashes, and this confirms the old view that these areas are deserts, Mars having lost by erosion whatever mountains it once had.

There is a mass of facts about the Martian atmosphere, in which the spectroscope has detected very little water vapor, no oxygen at all, and only a small quantity of carbon-dioxide.

Quite recently, Kuiper has examined the planet with particular reference to its behavior in infra-red light. He finds that the polar caps give the same absorption bands as terrestrial snow, and this supports the view that they are thin layers of frost, and perhaps nothing more.

The green areas reflect far less of the infra-red light than do the desert areas, thus confirming the evidence of the older photographs, in which the green areas showed dark on the infra-red images. As you know, ordinary grass and greenstuff of that kind on the earth reflect infra-red light very strongly, and always appear white in photographs taken with infra-red plates. Here, then, we strike again that difficulty about Martian plant life, and the whole cycle of argument starts again.

Mars is a puzzle, let us admit that. If there is vegetation on Mars, why is there no oxygen? It has all been used up in the past to oxidize the iron compounds in the soil—that is why the desert areas are red, red with iron oxide? No, that won't do, because Kuiper finds that the absorption bands given by the desert areas do not resemble those of iron oxide at all; and besides, if these are deserts, why hasn't the sand drifted all over the planet, burying the canals, or whatever they are, in a uniform layer of dust?

That is because the planets defy the drifting sand, and grow up through it? Then why don't those green plants show up white in the infra-red photographs?

And so it goes on, every fresh discovery stimulating both sides to more elaborate explanations. Perhaps the 200-inch telescope will help us at the opposition of 1956. This instrument is capable of taking snapshots of Mars, and in a succession of some hundreds of such pictures, good fortune may provide at least one which has caught that brief fleeting glimpse of Mars when the seeing is perfect. Then, perhaps, we may learn a little of the truth about the canals. But not, I think, the whole truth about Mars.—*Science Digest.*

# Sayana Versus Nirayana

BY DR. P. S. SASTRI, M.A., M.LITT., PH.D.

THAT the solar system we inhabit is one among a manifold is an accepted truth from the days of the Surya Siddhanta. The solid Earth where we live is an eccentric spot in the vast universe. This fact needs emphasis today primarily because of a deep hidden presumption in a good number of modern schools of philosophy and science. This presumption refers to the unexpressed fact that reality is merely that which gravitates. To take this Earth of ours as the only reality is to live in a fool's paradise. But such is the dogmatic coma that has overtaken many subtle intellects of the modern scientific age. The real world is very wide and comprehensive, wherein our Earth is a tiny speck. A clear awareness of this truth implies that the human being who struts over this Earth is not the centre of focus, nor the object of interest, in the great cosmic process. At the same time, man is not an isolated entity that has somehow crept into the screen. The universe, as we know it, is inter-related; and the gravitational law expresses one important aspect of this interrelationship. Just as the planets of our solar system are mutually related to one another with reference to the Sun, our system stands in a similar reciprocal relationship with the various other stars. And whenever entities are inter-related, each influences or affects the other and each in its own turn breathes the spirit of the whole. Thus it is, that every individual becomes a microscopic embodiment of the macrocosm. Such a view has been badly abused in certain schools of idealism where this inter-related whole is spoken of as the absolute, who (or which) is said to be the only reality. Such a reality or absolute is no other than myself and my environment put together. This sort of a geometrical concept of reality does violate all that is fundamental to our existence. Consequently a few Absolutists began declaring that reality is of the nature of mind or spirit. If this were true, we can also express it by saying that mind or spirit is of the nature of reality, where reality can only stand for physical or material things. From this there follows the irresistible conclusion that the spirit is through and through material.

These unhappy conclusions are unavoidable as long as we do not hold a clear demarcation between the realm of the spirit and the realm of matter. We receive sense impressions from the world of objects. But feelings, purposes, and values are the distinct constituents of our consciousness. The former takes us to utilities, rational and otherwise, while the latter leads to the great values of social morality, art, philosophy, and religion. The latter then seems to have its temporal existence within the framework of the former. It is this that makes every individual a member of two worlds, the temporal and the eternal. But since the temporal is at the sway of the eternal, the eternal alone is ultimately real and true. This is at the basis of the system of astrology. Our solar system is the first affirmation of the temporal order of existence, as far as we are concerned. Even here the unit of time varies from planet to planet, and from star to star, till at last we do not know what time ultimately is. There is left nothing but change or movement. Even the Sun is moving with the velocity of 19.5 kilometers per second towards a point near Vega or Abhijit. We belong to this vast, complicated, and expanding universe which is striving to widen its interstices and intervals. In this apparently mad, but perfectly determined race after a mystical point in Vega, the apparent entry of the Sun into the first point of Aries varies from year to year from the standpoint of the time obtaining on the Earth. And the universe being inter-related, it is not surprising to find the influences of the planets on the Earth, along with various stellar influences on the solar system itself. Considered in this light, the problem of the moving zodiac versus the fixed one seems to be a serious one for purposes of prediction and of regulating our religious and seasonal epochs.

There is a good deal of confusion in our tradition over the question of the fixed or "nirayana" and moving or "sayana" zodiac. According to a well-known tradition the seasons and the "ayanas" are computed from the "sayana" longitudes, while the lunar months are arrived at through "nirayana" calculations. In the 'Siddhanta' texts of Vasishta and others we read that only the 'sayana' entrances of the Sun into the various houses of the zodiac are held to be auspicious. Some others have held that both the 'sayana' and the 'nirayana' entrances are equally auspicious. In this context consider the following two verses from the 'Bhugoladhyaya' of the "Surya Siddhanta":—

*"Meshadav uditas suryas trin masan udaguttaram*
*Sancaran prag ahar madhyam purayen meru vasinam*
*Karky adin sancarams tad vad ahnah pascardham eva sah*
*tuladims trin mrigadims ca tad vad eva sura dvisham."*

The Sun is visible to those who live in the vicinity of Mount Meru for six months as he transits from Aries to Virgo. Therein the transit through Aries, Taurus and Gemini constitutes the forenoon, while the transit through the other three constitutes the afternoon. Similarly for those who live in the direction diametrically opposed to Meru, the Sun is visible as he transits from Libra to Pisces. Therein his movement in Libra, Scorpio and Sagittarius constitutes the forenoon, while his transit through the other three brings about the afternoon.

If we take Meru to stand for the North Polar region, the day commences from the Sun's apparent entrance into 'sayana' Aries. It might be well argued that this may be so in the present day when the equinoxes have receded farther into the fixed Pisces. And the moving zodiac and the fixed zodiac might have been identical in the past when these ideas were verified. If so, this gives added weight to the argument that we have to take the moving zodiac only. Likewise observe the following verses from the same:—

*"Meshadau tu sada vriddhir udag uttarato 'dhika'*
*devamse ca kshapa hanir viparitam tata 'sure*
*tuladau dyu nisor vamam kshaya vriddhi tayor ubhe."*

In the land of the gods, that is in the land north of the 'Vishuvadvritta', as the Sun transits through the six signs beginning with Aries, the more we proceed to the north the more does the duration of the day increase and the more does the duration of the night decrease. A similar state of affairs prevails in the south of the 'Vishuvadvritta' when the Sun transits from Libra to Pisces. Now it is a well-known fact that this principle is determined by the Sun's transit through the 'sayana' signs only.

Then again consider the following two verses from the 'Manadhyaya' of the same text:

*"Bhacakra nabhau vishuvad dvitayam sama sutra gam*
*Ayana dvitayam caiva catasrah prathitastu tah*
*Tad antareshu sankranti dvitayam dvitayam punah*
*nairantaryat tu sankranter jneyam vishnu padi dvayam."*

In the navel of the 'bhacakra' there lie on the same line both the vernal (= Mesha = Vasanta) and the autumnal (= Thula = Sarat) equinoxes. Likewise there lie on the same line the points of the Sun's northerly course and southern course. In between each 'vishuvat' (= equinox) and 'ayana' (= northerly or southern courses) there take place two entrances of the Sun into the houses of the zodiac. The Sun's entrance that follows a 'vishuvat' or an 'ayana' is called after 'Vishnupada'. As is well known, the 'vishuvad' and the 'ayana' are computed on the 'sayana' basis; and consequently the 'sankrantis' too are 'sayana sankrantis'. Hence in the same chapter we are told the following verse with reference to the solar movements:—

*"Saurena dyu nisor manam shad asiti mukhani ca*
*ayanam vishuvac caiva sankranteh punya kalata".*

The durations of the day and the night, 'shad asiti mukhah', 'ayanas', 'sankrantis', and the 'vishuvats' are to be calculated and determined from the 'sayana' positions of the Sun. In all these places, the word 'sayana' is not expressed; but tradition and scientific observation have interpreted all these verses with reference to the 'sayana' positions. From this it is evident that the auspicious events like the 'ayanas' and the 'mahalaya paksha' are to be reduced from the 'sayana' framework alone.

In the same chapter we read that the 'Uttarayana' commences with the Sun's apparent entry into Capricorn, while the 'Dakshinayana' begins with his entry into Cancer. This statement is followed by the statement that the Sun's stay in Capricorn and Aquarius constitutes the 'sisira ritu'. In this way the Sun's stay in two signs gives rise to one season. We know today that the seasons as given in our 'nirayana' almanacs are notoriously untrue; and the fact recorded in the "Surya Siddhanta" appears to be nearer the truth. This fact agrees with the 'sayana' positions only. And the ancient names of the months beginning with 'Madhu' are also applicable only to the 'sayana' calculations.

These considerations have important bearings on our religious life. Some of the auspicious days, and events enumerated in our "Dharma Sastras" do appear to fall into the 'sayana' scheme only. Thus, besides the 'mahalaya paksha', we have to explain the event of 'Bhishma Ekadasi'. And a host of other days will follow. This will imply the refashioning and the remoulding of our seasons, of the beginnings of the months, and such other features.

These considerations are forced on us primarily because, the study and knowledge of astronomy is indispensible for an Indian who believes not only in the physical world where he takes shelter for a short time, but also in the spiritual world to which he belongs in reality. The latter enjoins certain observances and rites either with reference to the Pitars or with reference to the unseen spiritual powers or forces. The knowledge of the physical world supplied by astronomy is the medium through which he wants to pass to the beyond.

And at the same time this problem of the 'sayana' versus the 'nirayana' zodiac gives rise to a great many problems in astrology proper. The trouble it

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# Saturn and the Fourth House

By I. AGHORAPATHI, B.A., B.Ed.

THE great wheel of life has been divided into four elements, fire, earth, air and water. The zodiac having twelve signs, under the four elements forms the four trigons, fiery, earthy, airy and watery. Each trigon thus has three signs. The fiery trigon corresponding to the first, fifth and ninth house represents the trinity of life, the body, soul, spirit or mind. The earthy trigon corresponding to second, sixth and tenth house is called the trinity of wealth. Next in order comes the airy trigon consisting of third, seventh and eleventh houses and it denotes relationships or ties. The three houses of the last watery trigon are called terminal or psychical houses. They, in particular, refer to the termination of conditions in life.

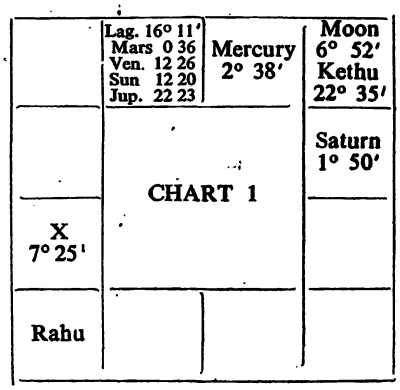
An element of water is necessary to check the outgoing imperious energies of life. It preserves life and protects it from self-annihilation. Biologically every living-being has this instinct of self-preservation which is a characteristic of the watery element. It receives the influences from outside, absorbs them and readily reads the feelings of others and helps them. The apex of the watery trigon is the movable cancer (cardinal water) which is the fourth sign of the zodiac. When the germ of life, as scientists call it, or the Monad as Zeibritz called it, or the subtle body as the Vedantic philosophers prefer to call it, manufactures a human being it has the principal channels the parents. It germinates in the womb of the mother. Cancer the moist sign of lunar nature fructifies and germinates the seeds of emotion and the maternal principles. Since Cancer is the fourth natural sign, the fourth house in a nativity also must represent the mother element. Hence Hindus have rightly called it the house representing the mother of the native.

बन्दुबवनेतु बन्धून् गृहमातृ जलात्मवृद्धि
भोज्यादिन।
वाहनाहृदयास्कन्डाशनश्चैयाशुख जलानिच
ब्रूयात्।

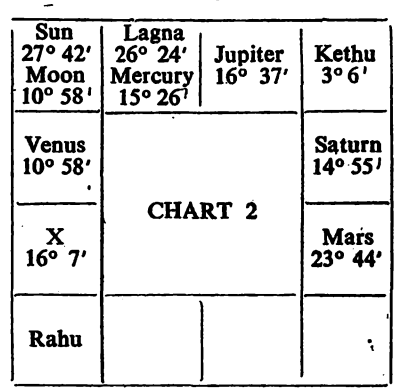
So says Sarvartha–Chintamani. The fourth house thus signifies all that is indrawn and private-house, home or private life and lands. Considered in connection with the ascendant, this house gives us an insight into the native's early life, the type of environment in which he had been brought up and also the environment with particular reference to old age. It denotes the last illness and death, the final disposition of the body, the kind of burial-in fine the grave. Such is the deep significance of the fourth house of a nativity. As lands, houses and property, that is inheritance, are represented by the apex of the watery trigon, the eighth house in particular denotes the effect upon the person of others' death by way of inheritance and inherited responsibilities. The last house of this trinity, the twelfth, is the house of charity given and charity received.

As I have already pointed out, all Hindu astrologers have stated definitely that the fourth house in a chart denotes the mother. But in the West, opinion seems to be divided. Raphael states that it represents the father of the native. Carter has written that 'it is connected with the parents, and, paradoxically is said to denote the father, although it corresponds to Cancer, ruled by the Moon'. And later he doubts saying that 'it is questionable whether any house shows the parents of the native very clearly'. Mr. Robson opines that tenth and fourth houses rule the parents but is doubtful by which house a particular parent is ruled. But Alan Leo agrees with us when he says that the fourth house presides over the house we live in, the mother and the end of things. An examination of a few cases may throw some light on this difference of opinion.

The following four nativities are typical from the point of view of the fourth house. Saturn is posited there in each case. In the first three cases, he is in a slothful position of a sign uncongenial to his nature. The effects of Saturn in Cancer are




1. 5-45 a.m. (I.S.T.) 26-4-1917
18° 47' N. 84° 8' E.
Balance of Rahu years : 17-8-23




2. Birth 10-4-1918. 7-30 a.m.
18° 2' N. 75° 43' E.
Balance of Saturn years : 8-1-15

| | | | |
|---|---|---|---|
| | Lag. 4·47<br>Sun 0·41<br>Mercury<br>15·17 | Moon<br>7·35<br>Jupiter<br>18·18 | Kethu<br>3·6 |
| Venus<br>14·11 | CHART 3 | | Saturn<br>14·56 |
| X<br>0·48 | | | Mars<br>22·56 |
| Rahu | | | |

Balance of Sun years: 1-1-1

| | | | |
|---|---|---|---|
| Sun<br>Mercury<br>Jupiter<br>Kethu | Mars | | |
| Venus | CHART 4<br>Born 27-3-'04 | | Moon |
| Saturn | | | |
| | | Lagna | Rahu |

Balance of Mercury years : 9-7-13

as follows: "Karkinyaswo Vikaladasanoe *Matru heeno* sutognah" (Brihat Jataka). The third one lost his mother when he was a mere baby of nine days during Kethu bhukti, Sun's dasa. Kethu is in the twelfth from the fourth house and Sun though lord of fifth house from lagna, is maraka from the fourth. In the first case, he lost his mother while he was a boy of four years. It was in the sub-period of Jupiter lord of twelfth in the major period of Rahu aspecting Moon the fourth lord and karaka (posited in twelfth from fourth). She died of cholera. Coming to case two, we find the fourth house equally afflicted as in case three—Saturn in it, bhava hemmed in between malefics, Saturn's dasa running for eight years from birth. Inspite of this heavy affliction, the native did not lose his mother and is still enjoying the care and protection of the mother. We have to look to the lord and karaka of that bhava Moon situated in the twelfth house. He is hemmed in between benefics Venus and Mercury. This reminds me of the dictum in Bhavartharatnakara Ch. VIII St. 6:—"The person will be fortunate in respect of that bhava whose karaka is situated in the twelfth from lagna" (Translated by B. V. Raman). Is it because, as explained by Mr. Raman, that Moon is in the ninth from that house? I shall come to that question in a later paragraph. I have with me some horoscopes wherein Moon is placed in the twelfth bhava. But their mothers are living and happy. In example four cited above, Saturn happens to occupy his own earthy congenial sign Makara. He is quite happy with his aged parents.

| | | | |
|---|---|---|---|
| | Jupiter<br>Rahu | | Lagna<br>Moon<br>Venus |
| | CHART 5<br>18-8-'92 | | |
| Mars | | | Sun<br>Mercuy |
| | | Kethu | Saturn |

The western astrologers have a different testimony on the matter. Raphael says that Saturn in the fourth brings about illness or death of father. Robson carefully mentions that Saturn in Cancer denotes early loss of parents and that Saturn in fourth house afflicting Moon brings illness, accidents or death to the mother. I give another example wherein Saturn from the fourth house afflicts an oriental Moon. Here Moon was stronger than Saturn being in conjunction with Venus a benefic. She was deaf and at the close of her life was afflicted with paralysis and died of it. Her life was not a short one as in the case of the mothers of case 1 and 3. The native of this chart passed the dasa of Saturn without any danger to the life of the mother.

It is said that along with the first house, the fourth also should be taken into consideration in judging the early life and home environment of the native. In all the four maps given above, Saturn had a definite say in the matter of early life. All were born in very poor families with practically no paternal properties. In case, one lord of ascendant is practically in the twelfth bhava powerfully aspected by an uncongenial Saturn. Not only does Saturn aspect Mars, but also Sun, Venus the karaka for happiness and Jupiter. Saturn being the lord of tenth house, and the best benefics being posited in the ascendant, the native, though an orphan very early was brought up under the guardianship of the paternal and maternal grandfather and uncle. Case No. 3 was deserted by the father soon after the death of his mother and was brought up under the stress of great poverty. Note the lord of lagna Mars is in the sixth bhava—poverty and sickness. Lord of fourth Moon's association with Jupiter had helped to overcome the pangs of poverty and attain a good social standing in life (a mathematics graduate holding a teacher's job in a big institution). In chart No. 2, the circumstances though poor, were never fluctuating but steady. He had good education, being an M.A. in English Literature. The native of chart No. 1 also is a graduate in Mathematics. Saturn lord of 10th, in the fourth gave good education. He being the lord of eleventh house, helped the three natives by providing them with scholarships during all the years of their

education. All the three used to work as teachers in the same institution, but unfortunately No. 3 died a year ago. Coming to case No. 4, we find, lord of ninth, eleventh, and second in the sixth bhava and hence he was born in a poor family. But the presence of Venus (lord of lagna) in fifth, eleventh (house of gain) from the seventh, made him the recipient of monetary help from the father-in-law in the study of medicine. He is now a very well-known medical practitioner in a big town earning thousands of rupees. Look at Saturn in his own house aspected by equally powerful Moon from the house of profession. He acquired many lands and owns big buildings. What a different tale has Saturn to tell when he is in his own house! Raphael had aptly put it when he wrote 'if he be strong as in Libra, Capricorn or Aquarius judge the contrary and that the native will acquire land or property and be a dear lover of gold, even to the grave.'

Thus an afflicted or weak Saturn in the northern angle makes the life hard and brings in opportunities wherein all the talent and resources of the native are surely tested. Whenever by transit he crosses the northern angle, domestic troubles, bereavements, unfavourable changes take place. In case No. 1, when Saturn transited Cancer a second time after birth, he was depromoted suddenly and secretly (Mars aspecting natal Saturn from the twelfth house). Elarata influence too was in operation. There were three consecutive domestic bereavements, first the wife, second the father-in-law, third son, all in a span of three months. Domestic ties had to be broken, and new ones had to be formed.

I mentioned before that Dr. Raman clearly explained the dictum of the Bhavartharatnakara saying that Moon though posited in the twelfth from lagna, is in the ninth from the fourth house. He explains away the case of other karakas being posited in the twelfth in the same manner. Though a discussion on this point may not have a full bearing on the present article, it throws some light on certain points at certain places.

> " *Yedbhavanadho ripurandhra riphae dusthanapo Yedbhavanasthitova | Tatbhavanasam kadhayauti tajna Subhaechitae tatbhavanasyasoukhyane* ".
>
> (Sarvartha Chintamani)

The lord of a bhava posited in the sixth, eighth or twelfth bhava destroys the fruits of that bhava and if benefics aspect that bhava much happiness is conferred. Suppose the lord of fifth is in sixth, eighth or twelfth, you can say putrabhava is weak and that the native may lose his son or he may be afflicted with sicknesss and disease. Can we apply the same sloka to other bhavas than the lagna and count dusthanas from that bhava. The answer can be in the affirmative.

> " *Yedyatbhava kalatraripha-nayana chidreswara marakah,*
>
> *Tadyuktae chita marakastubalinaha tadbhavanasa pradaha,*
>
> *Sanyarahu ravi dhwajascha sahitae neechari khetanwitae,*
>
> *Rasau kastaphalam vadanti munayoh tauvadi bhavakramat* ".

It means that for a particular bhava, the lord of seventh, twelfth second and eighth lords from that bhava are marakas and those planets associated with them or aspected by them prove powerful marakas (meaning of the first two padas). The affliction and maraka of any bhava can be judged by the above sloka. In the dasa of the twelfth lord and the subperiod of the second lord illness to the wife may be predicted as twelfth is the sixth from seventh and second eighth from it. So also the prosperity and advancement of a particular bhava can be judged. This is what is called secondary house influences. Carter sounds a note of caution here. 'It is doubtful however if the affairs of others can be detected in this way unless the native is to serve degree affected by them.' In Sarvartha Chintamani it is said that even a minute thing as the condition of the eyes of mother, brothers, enemies and wife can be detected by noting the position and aspects of the lords of the second and twelfth from that bhava. It says " Avyajarogairnayanasya rogah tatchanapae dusthagataera soumyae | Sahodaratmodhbava bandhu satru kalatra putradi bhavaettadhaiva ". In the judgment of a bhava, and in the delineation of dasa and antardasa results a consideration of secondary house influences helps us a great deal. Here is the chart of the son of No. 1 who lost his wife. Take the fourth house representing mother. From that bhava, Rahu, Saturn, and Kethu with Mars, are posited in dusthanas (6, 8 and 12 from fourth). In the dasa of Rahu and the sub-period of Mercury, a maraka from 4th, the native lost his mother after long illness.

The Kuja dosha sloka, " Dhanevyeichapatalae jamitrae-chastamae kuja....." aptly illustrates the importance of the secondary influences. If the twelfth is a trinal house to karaka of mother from 4th and upachaya house to karaka of wife from seventh, is it not trine and a upachaya house to lords of those houses posited in the twelfth? That cannot be a plausible explanation. Dr. Raman accepts the dictum with due reservation.

It is said that the fourth house is sukhasthana meaning the house of happiness. Happiness is a broad term comprising all aspects of life. So that house alone can

| | | | |
|---|---|---|---|
| | | Rahu | Moon |
| | CHART 6<br>Born 13-11-46 | | Saturn |
| | Kethu<br>Mars<br>Mercury<br>Venus | Sun<br>Jupiter | Ascend-<br>ant |

Balance of Rahu years: 8-0-11

never completely give a clue to the happy or unhappy condition of a man's life. The natural fourth being Cancer ruling the emotional aspect of one's life, the fourth rules to a certain extent the emotional condition. The mental condition depends on Moon, her position and aspects. On Venus and her aspects depend the sweetness and content of life. The exaltation of Jupiter in the head of the maternal trinity clearly explains his duty 'to succour and sustain, to nourish and preserve.' Mother, house, lands and modes of conveyance (vahanam) ruling this house largely cater to one's needs and happiness. If the fourth lord is well placed in regard to sign and house position and is well aspected, the person born will be quite happy. Saturn in the fourth house in an unsatisfactory environment makes the person melancholy. 'Visukha peeditamanaschaturdhae'. Turning to case No. 1, we find him ill-placed as regards sign and ill-aspected by Mars from a fiery sign. Even in that condition, he is prominent by house. Such a Saturn in the words of Carter shows 'meanness, selfishness, a sense of great responsibilities and a despondent, sad outlook'. The yearnings of the soul, the desire to go for fresh fields and pastures new have been bound by the leaden chains of suspicious Saturn who in this case has fallen in the height of his ambition. Saturn representing tenth house matters, public position and honor bound all with home where the influence of the aged is strong. Both one and two resent very much the circumstances under which they are placed, and take shelter under the dictum 'fettered fast we are, for let it be'. Neither Uranus nor Mars is prominent, so as to tear away from the uncongenial atmosphere. Twice did the native of No. 1 try to bid goodbye to the position he holds in the birth place with utter disgust, once when Saturn was transitting the fourth house and recently when Saturn's major dasa began in 1951 January. Saturn is a workman and has the tools. Alas! he is in a slothful position of a sign. It is quite true that persons having a bad Saturn in fourth live in dilapidated houses and that they are not pure and soft at heart. Moreover one cannot enjoy at home milk and milk products. There is an old uncle of mine who has Saturn in Cancer (7th house) with Moon in Aries aspected by him. At every time he went in for a cow, its yield lasted only two or three months and suddenly either the calf died or the cow went dry.

Another point to mention is that the fourth house rules the end of life and denotes the old age conditions. Robson writes that planets in fourth, or its ruler considered in connection with their sign and aspects will show the circumstances under which the end of life is passed. Take case 5. Here is an afflicting Saturn in dwirdwadasa position with the lord of lagna Mercury. He is aspected neither by Jupiter nor Venus. He had an attack of paralysis, suffered hell from it for seven years, had premature retirement from government service, and was never in happy relation with his elder brother. It was during that period that he also lost his wife. He finally died of the malady when Saturn was passing through his fourth house Virgo recently. Case No. 1 promises similar conditions in old age. But in case No. 2, Saturn has the trinal aspect of Moon, lord of the fourth and the sextile of Jupiter. I would predict a happy end. Shelley and the Italian poet Petrarch had Saturn in their fourth. In case of the latter, Mars the lord of tenth afflicts him. In the Encyclopaedia it is written that much of his last stage was occupied with a controversy with Averroists, whom he regarded as dangerous antagonists of sound religion. His lone retirement to Arqua, a village in the Euganean hills, his unremitting study and the death among the books well speak of Saturn's work. The last residence of Shelley was the Casa Magni a bare and exposed dwelling on the gulf of Spezia. In case of Queen Elizabeth, her lonely old age is shown by Saturn whose influence was strongest towards the close of life.


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# How to Read Hands ?

By MIR BASHIR, B.A.

### The Line of Heart

THE line of heart, generally, begins from the area below the first finger and crossing the palm horizontally tends to end below the little finger towards the edge of the hand. In the main it represents individual emotional attitude. It also reveals the state of health, particularly in connection with the heart.

As emotions play an important part in human life the value of the heart line can hardly be over-emphasised. The formation, starting and terminating points, depth, colour and several other aspects of the heart line give valuable clues to individual character and make-up.

There are two important varieties of the line of heart—(*a*) the straight line of heart, and (*b*) the curved line of heart.

### The Straight Line of Heart

When the heart line runs in a straight fashion, as if drawn with the aid of a ruler, it tends to restrict emotional response. (A) Fig. 1. People with this formation of the heart line, as a rule, require intellectual stimulation to make them feel emotionally alive. They are inclined to be fastidious and seem to be wanting in natural emotional response. They are not easy victims to sex allure but appear to fall for intellectual qualities. They seem to have ingredients of selfishness in their make-up.

Aesthetic appreciation is the outstanding asset of these people and unless refined and intellectual comradeship is available they tend to be cold and wanting in emotional response. In such a case these people often prove trying and difficult partners. However, if both the partners own similar types of heart lines the course of married life is likely to be smooth though without much glow and warmth.

### The Curved Line of Heart

When the line of heart sweeps across the palm with a large curve, it tells a different story. (A) Fig. 2. Such a mark is a symbol of warm and healthy emotional responsiveness. People with this type of a heart line tend to be affectionate by nature and have the makings of loving partners. They do not require the mechanism of mental stimulation to make them respond to normal and healthy sex allure. It is a mark of the true heart, which at once is natural and tends to appreciate the innate longings of human flesh. Such a line reveals a person who can prove to be a loving parent as well as an affectionate marriage partner.

### Length of the Heart Line

The length of the line of heart reveals basic attributes of the human heart. A short line denotes poor quality of feelings whereas a long one stands for richness of human emotions. When extremely short it betrays heartlessness. When very long it shows over-abundance of emotional qualities.

In all normal human beings the heart line begins in section (A) Fig. 1 below the first finger from the fleshy pad called the Mount of Jupiter. It is also seen to originate in section (B) Fig. 1 below the second finger from the area of the fleshy bulge called the Mount of Saturn. In rare cases, it starts in section (C) Fig. 1 below the third finger from the fleshy elevation known as the Mount of Sun. It should not be so short as to be traced below the little finger only, section (D) Fig. 1.

When the heart line is so short as to extend from sections (C to D) Fig. 1 only, it is a poor mark to own. It betrays lack of normal human emotion. In fact such a line can easily be regarded as a symbol of heartlessness. Such people tend to be basically cold and devoid of any real feelings of love. In matters of health it reveals some serious defect.

When the line of heart begins in section B below the middle finger it is an improvement on the former length of line. However such a beginning of the line

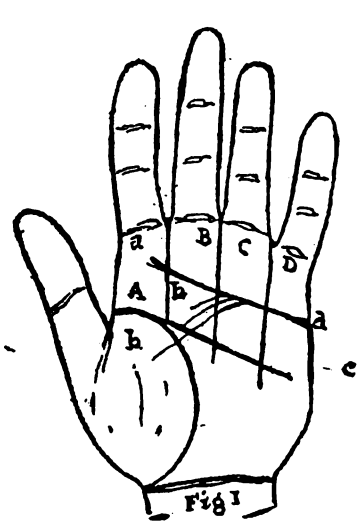



Fig 1

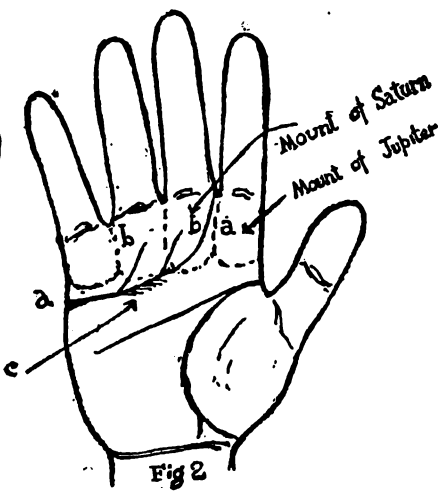



Fig 2

of heart is only slightly better than the previous one. It tends to replace absolute heartlessness by a selfish and physical type of love nature. Such people are prone to be sensuous without being warm hearted. As a rule they seek satisfaction of their physical (love) appetites. They are unable to appreciate fine shades of love and tend to be crude and rough. However in their primitive ways they do respond to sex allure.

When the line of heart is longer than this and originates in section (A) Fig. 1, below the first finger in the area of the Mount of Jupiter, it reveals a totally different attitude toward the question of emotions and love. The Mount of Jupiter stands for ambition. When the line of heart begins in this area, people tend to be ambitious in love. They endeavour to seek the ideal and are inclined to place the object of affection on a pedestal.

In the very nature of their longing for an ideal being for adoration such individuals are apt to be jealous and possessive. They are also capable of undergoing great hardships for the achievement of their ideal. When they love they do so with devotion, zeal, and as a rule would be prepared to sacrifice anything for the attainment of the object of love.

When the line of heart originates very close to the edge of the plam, idealism becomes accentuated. Such people demand great perfection in their object of love. Such an extreme length of the line of heart is not healthy. The jealous heart, on one side, grows extremely possessive and on the other, demands flawless perfection.

Such individuals expect too much from human beings and as such almost inevitably come to grief. They are pre-disposed to be frustrated and disappointed. In their process of search for the ideal they seem to be unable to recognise human limitations. They expect their friends and loved ones to be perfect and faultless. However, so long as the spell lasts they tend to passionately adore their loved ones. There is a kind of dangerous and almost religious fervour in their devotion. They, in fact, have the makings of martyrs at the altar of love.

### Depth of the Heart Line

You are likely to come across heart lines of varying depth. The deep and the shallow lines are the two most common varieties.

A deep line of heart is distinct, well defined and neatly imprinted in the palm. (B) Fig. 3. Such a line indicates capacity to feel deeply and strongly. Such people tend to be constant and reliable. There is nothing flippant or indifferent about them. Naturally they are careful in the choice of their friends but when they do form an emotional bond it tends to be lasting. Such an affectional tie is real and implies a deep sense of devotion. These individuals have the makings of good friends and reliable partners. Apparently they seem to be self-contained and incline to be undemonstrative. Due to this quality of self-control, they are unfortunately often misunderstood. However when an occasion arises they act in ways that speak volumes for their innate affection and devotion. There seems to be a streak of repression in their make-up.

A shallow line of heart is evidently without depth. (A) Fig. 3. It seems to be lightly traced across the palmer surface. It gives the impression of being super-imposed rather than imprinted in the palm skin. Try to stretch the fleshy areas around such a line. You will discover that it appears to be floating on the surface. Such a line is a symbol of shallow feeling. Those people who own such a line lack emotional depth. They tend to be unstable and unreliable. Their emotions are apt to be fleeting and without intrinsic value. They are incapable of lasting affection or real sense of devotion.

In some hands you are likely to see a thick and heavy line of heart. Such a line furrows through the palm like a coarse crease. It gives the impression of a deep track rather than a palmer line. As opposed to a deep line it is neither distinct nor neat. A deep line appears to be imprinted with the help of a fine chisel whereas a coarse one seems to be dugout with a blunt instrument. It always looks like a furrow. (C) Fig. 3.

A coarse line of heart is a symbol of animality. Such people are ruled by the urge of low physical type of love instincts. They lack emotional refinement and sense of culture. As a rule they are crude and rough. Their feelings border on the primitive and mainly centre round coarse manifestations of sex urges.

### Branches of the Heart Line

A heart line without branches is quite rare. Offshoots usually fall and rise from the heart line and proceed to different directions. The upward branches rise toward the roots of the fingers whereas the falling ones usually stoop toward the line of mentality. In some cases, these offshoots proceed towards the line of life.

Upward branches are welcome indices. (B) Fig. 2. Each such rising offshoot implies affectional gain. Such people heartily respond to attractive attributes in others. The innate ability in their make-up, to reach out as it were towards others, forms a healthy basis for mutual attraction and development of affection. Upward branches of heart line speak of helpful affections that prove the sources of advancement.

*(Continued on page 216)*

# A Note on Jaiminis' Gnana Pradipika

By JYOTHIR BUSHANA AMBIL S. SOWMYANARAYANAN

THE Mundaka Upanishad, one of the earliest of the Upanishads, refers to astrology as one of the six vedangas; and the Rishi Parasara has declared this as a "Pratyaksha" Sastra. There are six sub-divisions which constitute the science of astrology. They are: (1) Mundane or National Astrology, (2) Atmospherical Astrology, (3) Genetheliacal or Natal Astrology, (4) Transit system, (5) Horary Astrology, (6) Election system. It is absolutely necessary that an astrologer should acquaint himself well with all these six branches; failing even in one he cannot attain perfection. While studying the works, the ancient authorities of the Great Parasara, Garga, Varahamihira, Pulaha, Ghayana, Bhrigu, Vyasa, Jaimini and other illustrious luminaries are entitled to decided preference and veneration.

I here take the liberty of quoting a few of the golden words of the late revered Professor B. Suryanarain Rao, in THE ASTROLOGICAL MAGAZINE, Vol. IV, No. 7, July 1900 Edition, Page 144: "Astrology is sour grapes to many and they take to criticise its rules, rather than their own incapacity to work out perseveringly for a good cause. Such are some of the obstacles which stand in the way of acquiring proficiency in astrology. The Aryas divided astrology in three grand divisions or skandas —and they are: (1) Siddantha—Astronomy, (2) Jyothisha–judicial astrology or horoscopy, and (3) Prasna or horary portion dealing with queries. The Hindu nations, as a whole, have much confidence in the splendid powers of their ancient Maharishis and if a careful examination of the grounds on which their confidence is based is made they do not seem to be much mistaken. If Indian History and the details of the ancient and vast civilization are properly perused, the reader will find much food for contemplation. The Maharishis were great men in all the departments of knowledge. Their powers were extraordinary and they used them to splendid advantage. Under their advice and guidance the kings prospered well and the people at large were happy. Justice was well administered and Sciences and Arts were highly progressing. There is no exaggeration in these statements. The study of astrology formed a part of their existence and all the ritualistic and political ceremonies had astrological sanction. They spent much time over it and made correct and faithful predictions. They were splendid mathematicians and the existence of astronomical works of the highest value even to this day proves the vast knowledge they had acquired about the celestial spheres. Gargi, Badarayana, Marichi, Mathanga, Haritha, Gobila, Parasara, Vashista, Narada, Mandavya, Mayasura, Jeevasarma, Chanikya, Soubhari, Vatsayana, Sakti, Satyacharya, Varahamihiracharya, Maya, Manitha and Madhavacharya are some of the eminent men who have written on astrology. They considered the study of Jyotisha as indispensible to the very existence of man, they wrote hundreds of thousands of stanzas, they explained in succinct language the good and the evil which happened to man under the planetary combinations and aspects and enjoined everyone to study it and know at least the most elementary principles. They did not consider the study of astrology as derogatory or useless either to themselves or to the nations at large".

This great saintly scholar has published the "Jaimini Sutras" with English translations and useful notes, and as a legacy his grandson Sri B.V. Raman, Editor of THE ASTROLOGICAL MAGAZINE, has made many improvements on the ancient researches and brought out a separate book entitled "Studies in Jaimini Astrology" to suit modern taste. In these Studies, he has made available in compact and simple form the leading facts or concepts of Jaimini's principles. He has also compared the decisions of other Rishis' opinions wherever interesting and necessary.

A careful and thorough study of the above two books will greatly help the readers to understand the *"Gnana Pradipika" of Jaimini.* Many other authors have very lightly dealt with this horary astrology as a system dealing with the art of foretelling the results of any undertaking or transaction. The rising sign and the zodiacal places of the planets are determined, for the moment of asking the question and the scope of this branch is limited to the prediction of events relating to the immediate future. But Jaimini has dealt with this horary system exhaustively more than any other author of his rank. If astrologers have failed in accurate predictions, they will do well to study the 'Jaimini System'. Other Rishis have very elaborately dealt with astrology, they are so voluminous and amazing that the duration of a human life in the normal course or expectation in these days will be insufficient for an easy grasp in full. But Maharishi Jaimini has made even complicated problems very simple; and I have myself heard in past times from those who only practised this system and did not know any other, that

there was no failure in the predictions. Where correct diagnosis fail in the collective study of the various huge works, Jaimini system has brought success and glory.

Considering all these facts, I am happy to place at the disposal of the readers of THE ASTROLOGICAL MAGAZINE a detailed account of "Gnana Pradipika" of Jaimini which I hope to deal with chapter by chapter with original Sanskrit Text and English translation. It is my desire that this work ought to be published in full by the Editor of THE ASTROLOGICAL MAGAZINE and complete the unfinished portion of his grandfather's tasks.

"Gnana Pradipika" consists of 28 Chapters in all with about 625 slokas. The first kanda *"Upodgada Kanda"* explains how and in what manner the author proposes to deal with the work.

2. *Samgnakandam.* — Here, friendly, inimical relationship of the rasis and planets are dealt with. Own houses, exalted and debilitation of the planets are also given in detail with degrees. Kendra, Kona, Sirshodaya, Prushtodaya, Rasiswarupa and the names of the streets assigned to the planet Sun are all well explained. Rasichakralakshna is explained.

3. *Arooda Samgnakandam*— Explains Chatra Rasi, Surya Veedi, Grahavalokanabhala, Rasi Veekshana, Graha Veekshana, Rasi Sthripurushabedam, direction of rasis: male, female and eunuch planets; odd, even and dual signs; rajas, thamas, satva gunas of planets; castes of planets; colour of rasis and planets; size of planets; distance of planets, age, taste and special marks of identification as moles; chara, sthira, and dwiswabhava rasis; pravesasthala of rasis and planets; strength of planets in various capacities; graha sancharakrama; and labha siddhikala or time of realisation.

4. *Dhathukandam.*—Dhathu, moola jeeva planets; metals, diamonds, rubies, jewels, etc. This chapter explains the nature of articles with colour lost by a person and identification proofs in detail.

5. *Moolakandam.*—Trees, plants, leaves, flowers, etc.; grains, grams, pulses are here explained.

6. *Jeevakandam.* — Gandham, sparsam, roopam, father, mother, guru, god, appu, theja, vayu, akasam, panchabhutas, men, devas, animals, birds doing various kinds of labours for their profession are here explained.

7. *Nashtradravyakandam.*—This kanda explains in detail giving clue to predict whether the properties lost will be got back or not and if so, when and how.

8. *Mushtidravyakandam.*—Reveals what is contained in one's closed hand for test purposes.

9. *Chintanakandam.*—Explains answers for various queries arising out of fear from authorities, danger from weapons or instruments, ailments, fear from poison, thieves, God, spirits, etc.

10. *Labhalabhakandam.*—What kinds of gain or loss are expected; from what kind of person and at what time these are dealt with here.

11. *Roghakandam.*—Death and diseases are well explained.

12. *Mruthuyukandam.* — The combinations and aspects for fixing the correct date and time of death are fully explained.

13. *Bojanakandam.*—To predict the nature and kind of food eaten, the different varieties of things eaten are dealt with.

14. *Swapnakandam.*—To answer what kind of dream a person has dreamt.

15. *Sakunakandam.*—All about omens.

16. *Vivahakandam.*—This explains the time of marriage and the nature of the bride or the bridegroom, the extent of happiness, issues, etc.; nature, colour and identification of the bride or the bridegroom.

17. *Samabogakandam.* — Explains the chastity, dealings, and character of the couple.

18. *Puthrotpattikandam.*—Whether there will be issues, living or dead, male or female, and in how many days will a pregnant woman give birth to a child.

19. *Puthra Arishtakandam.*—Death of the child, mother or the father; who will die first among them, etc., and by birth who will be affected and to what extent.

20. *Ayudhakandam.* — Deals with weapons, owners of them and the size of the weapons used in fight or war.

21. *Bhusalyakandam.* — This explains 16 kinds of evil articles concealed in a house to cause injury to the owner or the occupant and the nature of God or Deva prevailing over such bad actions and their mitigations. This chapter will be most important for persons dealing with Mantra Sastra.

22. *Koopakandam.* — To find out the quantity and level of and availability of water if a well or tank is dug in a particular place. This will be very important for those constructing a well or tank in a house or bungalow—to exactly locate a successful water supplying place. The above two chapters are treated as specially important.

23. *Senakandam.*—Deals with the army, success, failure in a detailed manner.

24. *Yatrakandam.*—To go on travel, about the safe return of a person while in travel and many useful information connected with this.

25. *Saridagamanakandam.* — About floods and water level in the river and dams.

26. *Vrishtikandam.*—All about rain.

27. *Arkakandam.* — Rise and fall in prices are explained.

28. *Nowkakandam.* [redacted]

(*Continued on page 2[redacted]*)

# Reflections on the Nodes

By V. A. K. AYER

WE are all aware that Rahu and Kethu are but the nodes of the Moon and although not planets, nor even physical entities for that matter, are virtually treated as full-fledged planets. It is just as well to remind ourselves how nodes are formed. The planets in their course are subject to the force of attraction among themselves and this causes their orbit to cross the ecliptical plane. The two opposite points of intersection are the nodes. Rahu is the northern node of the Moon caused in the above manner. It follows that the orbits of other planets too will cause nodes.

It is clear that Rahu and Kethu are just mathematical points in the heavens. However, our ancients conceived them as the cross-roads of magnetic influences, full of potency and hence gave them the status of planets in so far as their effects on human life and inanimate things are concerned.

Rahu and Kethu for obvious reasons move backwards in the heavens. So do all the nodes of all the planets. Rahu takes 1½ years to traverse one *rasi*. He is the fastest, being caused by the Moon, the fastest planet. Saturn's node takes 20 years to move one *degree* and that of Jupiter 8 years to move one *degree*. Indeed, for planets farthest from the earth, we may take their nodes to be stationary, for practical purposes, in the horoscopes. Mars, Venus and Mercury however are nearer and their nodes are capable of changing during lifetime.

The Moon has been occupying such a pre-eminent position in the annals of astrology that it is sometimes preferred to the *lagna*. It is considered by our ancients as the local receiving station for earth, which picks up the broadcast influences of the heavenly bodies and relays for our benefit, whether we like them or not. It is, therefore, in the fitness of things, that, the nodal points of the Moon too should have been spotted out as generating mysterious influences in much the same measure as any other planet. That these nodes of the Moon are really potent has never been in doubt and is a matter of universal admission as I shall presently explain.

There is not a single country in the world that does not abhor the eclipses. I think it was Milton who wrote in one of his poems, of a ship being "rigged with the curses of eclipses." We find similar sentiments expressed by all people of all times. Perhaps it is gratuitous to remark that eclipses have caused havoc to the affairs of the world, the markets and lives of individuals. Now, these eclipses are caused by the conjunction of the luminaries with these nodes. That is why we call them either *Rahu-grastha* or *Kethu-grastha*. I am leaving alone the puranic story behind the phenomenon. Obviously high-voltage cross-currents cause short circuits, as it were.

When there are no eclipses also, the nodal points continue to generate their influences. Hence their inclusion in the horoscope and treatment similar to any other planet. In this, some of us have been confronted with a difficulty, which has had a psychological reaction on many. It relates to the problem whether Rahu and Kethu have to be reckoned at all, because Varahamihira does not approve of them. On the one hand we have Parasara, the doyen of astrological writers treating them elaborately; on the other we have such a venerable and erudite person as Varahamihira not doing so. There have been other writers, equally famous, who have mentioned Rahu and Kethu as being essential for interpretation.

I shall give you the typical case of a famous writer who is apparently suffering from split personality but in reality is very clear in his mind. I refer to Vaidyanatha, the author of "*Jathaka Parijatha*." He has written another work "*Muhoortha Parijatha*" as a complement to the former. The work has not been published but I expect it will soon see the light of day. He writes in that work:

राश्याधिपत्यं दिनाधिपत्यं नगोचरस्थान
बलाबलेषु ।
होरादशाद्येषु नचाष्टवर्गे तथापिमूढाः
प्रवदन्तिराहुम् ॥
यद्वराहमिहिरो नराहुरित्याह ताण्डवित
बाहुरुच्चैः ।
राहुरस्ततनुरन्ध्रगोपिवा दोषकृन्नतु
करग्रहादिषु ॥

"Rahu has no rule over rasi, day nor power in *gochara* places; he has no place in hora-dasa, nor in *ashtavarga*. Yet fools extol Rahu. In so far as Varahamihira has disclaimed him, Rahu is no malefic even if he be in 1, 7, or 8 in matters like marriage."

I want the reader to notice two things: first of all the text relates to electional astrology, which is somewhat different from natal astrology. Secondly, the same writer has elaborately treated of Rahu in his *Jathaka Parijatha*, which exclusively deals with natal charts. Obviously, Vaidyanatha takes convenient handle of the prejudice against Rahu when it suits him. In my view, he is being ironical here, although correct in the context.

Coming to Varahamihira, his work *Brihatjataka* is no doubt great, but very condensed almost aphoristic. We all know that he has left out many astrological matters. Apart from the above, it is our common experience, that, Rahu and Kethu do explain many things in a horoscope. The writers, who favour their inclusion, are formidable. And after all, the proof of the pudding is in the eating.

The next difficulty is the difference of opinion among writers on the houses of exaltation, *moolathrikona*, houses of rule, etc., for the tell-tale nodes. Parasara would have as follows:

राहोस्तु वृषभं केतोः वृश्चिकं तुङ्गसञ्ज्ञिकम् ।
मूलत्रिकोण कर्कंच युग्मचापं तथैवच ॥
कन्याच स्वगृहंप्रोक्तं मीनंचस्वगृहं स्वमृतम् ।

"Vrishabha as his exaltation, Kataka, Mithuna and Dhanu for his *moolathrikona* and Kanya and Mithuna for his house." Unlike in the other cases, more than one house is indicated in the last two categories. I shall comment upon this after having my say over the issue.

Some others would have as follows:

उच्चं नृयुग्मं घटभं त्रीकोणं कन्यागृहं..... ।

*i.e.*, "Mithuna is his exaltation, Thula his *moolathrikona* and Kanya his own house."

Before judging the merits of these two contentions I wish to draw the attention of the reader to certain fundamental factors relating to the devolution of rulership, etc., on Rahu. It has been made clear that Rahu constitutes but a mathematical point on the orbit of the Moon. Being a part of his path and possibly out of constant usage, Rahu should partake of the Moon in a substantial measure. I am forestalling the question that Rahu is also a point in the ecliptic. Surely yes; but I am using the above statement in the context of other planets, because all nodes will have a common point with the ecliptic. To put it differently, without Moon there won't be Rahu. In other words, Rahu is essentially lunar in his *genre* rather his shadow or counterpart. I have already shown that Rahu smacks of evil, he is *thamas* and he darkens even the Sun. His lunar ancestry entitles him to the titular mansions of the Moon. That is precisely the reason why Parasara assigned Vrishabha for Rahu's exaltation, Kataka for his *moolathrikona*, they being Moon's powerful houses. Apparently the first few degrees of Vrishabha were considered much too small for the inert Rahu. Having assigned the first two titular houses, he was confronted with the assignment of a house to rule over. Who should offer to him except Budha, Moon's son? His exaltation house Kanya was chosen to be ruled by Rahu. *Apropos* of the alternative signs in the last two categories, my explanation is that they should be taken just as being favourable houses. The order is significant. I, therefore, plump for Parasara's award.

Again, Rahu is often called the *chaya-graha* meaning thereby that it will deputise for the ruler of the house occupied or other planets conjuncting. But, I thought it was the Moon who could thus magnify the effects of the dispositors and companions, to wit, in *gochara* predictions. My whole point is, that, Rahu smacks too much of the Moon esoterically and consequently Parasara's classification should be taken as standard in this matter, as indeed experience shows.

The rationale as expounded above is more than being fanciful in view of several criteria being fulfilled simultaneously. The question of Rahu and Kethu now warrants the following two inferences:–(1) That the occultation of the luminaries by the nodes spell evil, and (2) that these nodes have separate entities, with contrary effects. I think it is quite logical and within our competence to insert the nodes of other planets too in horoscopes to see if they make any difference to the readings. They do, and remarkably so, as I shall indicate.

It is easy to fix the nodes of other planets in the horoscope. Look for the day on which the planet crosses latitude from the north to the south or *vice-versa*. The longitude of the planet on that day will represent for practical purposes our requirement. If the latter is *sayana*, it should be converted into *nirayana*. The *syana* longitude of Jupiter's northern node is 20 deg. in Kataka and that of Saturn 17 deg. in Kataka (approximately) at the present moment. The other nodes, namely, those of Mars, Mercury and Venus can be gleaned for the year from the ephemeris of the year in the manner suggested.

Moon being the *karaka* for the mind, we find Rahu *andha* or Moon's negation. Similarly, Mercury being the planet of the intellect, his node when occulting the luminaries, should be found affecting a person's mental apparatus. It is precisely so. Venus is the planet of love. His node has been found to be responsible for sexual abnormalities. Similarly, the node of Mars accounted for serious accidents. The experiment conducted by me however is not large enough to authorise me to codify on this point. As yet, this is virgin field. By examining known cases we can obtain mastery over the principle which can, later, be applied to new cases where explanations may be found lacking with existing knowledge.

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# *Astrological Warfare (10)

BY LOUIS DE WOHL

**The man who told the British what the German Astrologers were going to tell Hitler**

ONE of the most interesting personalities I met during the war was the then Commander of all Polish forces in Britain, General Soankowski, whose chart I made on the suggestion of a friend of his—also a Pole. The gentleman in question was so secrecy-minded that he did not disclose either name or rank of the man whose chart he wanted me to make, but it was one of those clear-cut ones that talk more eloquently than the most elaborate personal introduction. Leo 28° was rising, conjunct Regulus—Mars on 5:40 Virgo in the first house; the Sun 27:52 in Scorpio in the 4th, as so often with the ardent patriots; the Moon in 25:45 in Aries in the 9th, as it is so often with men who have to spend part of their lives in exile. Neptune was in the 10th, opposed to the Sun–a man easily misunderstood, a man whose views and aims encounter strong opposition at home. But perhaps the most significant constellation of all was Saturn on 7:35 Cancer retrograde and intercepted in the 9th, in beautiful sextile to Mars in the 1st, in square to Uranus in the 2nd, ruling the 6th and 7th—Saturn itself ruling the 5th, where its field was, of course, also intercepted—a man in whose life an older friend played a tremendous part in the building up of his own personality. It was easy to guess that it must have been a first rate personality–nothing less than that would impress the owner of this chart who himself was a personality of great calibre. Most likely that friend was no longer alive but his influence still was.

When my secrecy-minded gentleman came back to hear what I had found, he brought a Polish Officer with him. I saw at once that he could not be the owner of the chart—he was too young and he did not have the calibre. I spoke for the better part of an hour about the character and history of the owner of the chart and they took great pains not to reveal anything even by a nod or shaking of the head. As if that mattered! But when it came to the story of the great, old and most likely very powerful friend, probably no longer alive, whose example or whose ideals had had such profound influence on the owner of the chart, it proved too much for them. Secrecy was dropped and a few weeks afterwards I was allowed to meet the general, a wonderful old lion of a man who certainly did honor to his Royal Ascendant. I felt it to be my duty to warn him against the opposition of Jupiter to his natal Sun in the second decade of May 1941. A general cannot always be cautious but I begged of him to be at least as cautious as possible within that short period.

Life in London was not exactly safe in those days, with between three and five hundred German bombers in the skies night after night and a fair number of day-raids thrown into the bargain. But human nature has a knack of getting accustomed to almost anything if it lasts long enough and there is always in such cases the danger of becoming incautious, particularly when one has both luminaries in Mars signs and Mars itself in the first house. The two most dangerous days for him were of course May 10th and 11th when the Moon-time and again the second hand of the cosmic clock was in his Sun sign, Scorpio. During April the raids became heavier and heavier. An invitation for dinner invariably led to difficulties in getting home, because few taxis and even fewer buses dared to be in the streets during a heavy raid. Many a time I had to walk home and at least twice it took me about two and a half hours for a way I could have walked in half the time. There were little incidents that required stopping and a few times one had to take cover when something came whining and whistling down from the sky. Once I walked about a mile and a half on broken glass and I remember how disgruntled I was when I passed my bank and found that there was a hole in its front, big enough for resolute burglars to drive in with a car. However, the burglars did not feel too enterprising that night and I don't blame them.

At the end of April, I embarked for Canada and the United States—as I said elsewhere—with very uneasy feelings. I had become quite accustomed to air bombardment but the sea had a different set of dangers to which I had not yet become accustomed. Also, I was aware of the fact that my Neptune is the only danger spot of my chart—it is opposed by Uranus and rules the eighth house. And there is an affinity between Neptune and submarines, to say nothing of surface raiders on secret and therefore Neptunian missions.

For twenty days we were cut off from the world except for the

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captain's radio and even that was used very sparingly—twice a day for the morning and evening news. We were furious about the heavy raid on London of May 10th and electrified by the news of the Hess flight. On went the calm, unruffled voice of the announcer ".....among those wounded in the raid is General Soankowski, Commander of the Polish forces....." I exploded. Everybody looked at me in bewilderment as I stamped up and down the captain's cabin, cursing in several languages—which is a very unusual thing with me. I was beside myself. What was the good of warning anybody? He had gone and done it. I was quite certain that he had been incautious. He had been, too. At the age of 56 he had gone out into the street to help extinguish fire bombs, bless his brave heart. In the night from the 10th to the 11th of May, he came through all right, though and to the best of my knowledge he is still very much alive, the grand old man.

The friend, who exerted such a strong influence on his life was, of course Poland's great national hero, Marshal Pilsudski. I had grown accustomed to air-raids—to the submarine danger, too. But there was one form of enemy attack I never got accustomed to. Day after day and night after night I had to control my nerves when the VI attacks took place. The VI was that diabolic invention known as "robot plane", "pilotless plane", "buzz bomb", "fly-bomb", or "doodle bug". It was a small plane, with short clipped wings and flew at a speed of about 350 m.p.h. When reaching its destination, the motor would set out, its nose would dip forward and down it came in a whirring, whistling, gliding flight. It had a thousand kilogram of explosive in its nose.

There was scarcely any Londoner who did not have a few hairs' breadth escapes during the "buzz bomb" period—that is, if he escaped at all. Tens' of thousands didn't. The most beastly thing about the "buzz bombs" was their approach. During daytime and in the midst of the thunderous traffic of London they could catch a man completely unaware. The "alert" was constant and unless all life was to stop in the city, it was no good taking cover. So everybody went about his business. But at night you could hear them coming, slowly, inexorably, with their peculiar grinding noise that crescendoed to an animalic roar—and suddenly stopped. And you knew that now it was coming down somewhere very near, perhaps right on top of you. On some days they came several times an hour —hundreds of them within one night.

Some people were not as much impressed as by the V2, the giant rocket which caused still more destruction and whose explosion was the loudest thing I ever heard. It sailed through the stratosphere and its speed was far exceeding the speed of sound. So one didn't hear them coming at all. And when you heard them you knew that it was all over and that you had escaped this time.

As usual in such cases the chart drawn for the first use of VI is very revealing. It was on June 15, 1944 at 11-40 p.m. M.E.Z. that this devil was let loose. The 7th degree of Aquarius was rising—a Uranian event, most certainly, with Uranus on 9:52, Gemini conjunct Mercury on 7:15, Gemini at the cusp of the 4th. The Sun at the cusp of the 5th, 24° in Gemini, with Saturn on 29:24 Gemini in the 5th and Pluto, Mars, Jupiter and Neptune all in the 7th, on 7, 14, 22:30 Leo and 1:28 Libra respectively. Neptune, of course, was stationary again. This, in my opinion, was astrologically timed action, although I am fully aware of the fact that the Germans had tried, and tried desperately, to put this weapon into effect at a much earlier stage. But on a day on which we had very nice aspects for such an undertaking, the R.A.F. bombed the lair of this confounded invention at Peenemuende literally to bits, including a German general-scientist. That held them up for quite a while, though it did not stop them completely.

Five days after the first attack I was working on my charts as usual in my flat, then at Athenaeum Court in Piccadilly, with VI's playing the blue devil outside, when one of them came up, louder and louder and suddenly went silent. I took cover behind the door, so as to be at least safe from flying glass. The windows would go for a certainly, even if it was not a direct hit. I could hear the whistling noise accompanying the downflight, an earsplitting crash and the tinkle of glass, lasting at least a full minute. The entire building was shaking.

When the explosion was over, I went back to my desk, just a little dazed and, heaven knows why, set up a chart for the moment of the explosion. It was a downright silly thing to do, of course, but somehow I felt I had to do it. The chart showed Uranus right at the nadir just as in the chart for the first "buzz bomb." They were almost identical, except for the Moon's position and only then I realized that this was bound to be so, as it was almost exactly the same hour, near midnight and the planets had not progressed very far in five days. Saturn was now in close conjunction with the Sun and I have that constellation in my radix-chart. Repetitive constellations are not without effect.

There was nothing more to it, obviously, but at least chart number one was interesting and I suddenly felt that I wanted to

*(Continued on page 208)*

# *Hindu System of Planetary Computations (5)

By L. NARAIN RAO, M.A.

WE arrived at the true longitudes of the Sun and the Moon in the last article. Now we shall illustrate the method given in Suryasiddhanta for finding out the true longitude of the tara-grahas (ताराग्रहा's), *viz.*, Mars, Mercury, Jupiter, Venus and Saturn. The method to be employed is not very simple as that of the luminaries, Sun and Moon, in whose calculation of true longitudes only the equation of apses (*i.e.*,) मंदफलं (Manda-phalam) was necessary. First, we shall outline the process and the successive stages of the calculation.

2. The process consists of four संस्कार's or successive approximations, *viz.*, Sheegra, Manda, Manda and Sheegra (शीघ्र, मंद, मंद and शीघ्र) phalams. The Sheegra and Manda phalas are derived from the respective Sheegra-kendra or Mandakendra as the case may be (Sheegrakendra refers to the शीघ्रोच्च: (Sheegrochha) and Mandakendra refers to the मंदोच्च: (Mandochha).

Subtract the slower planet from the faster one—slow or fast is ascertained from the mean diurnal velocities (cf: page 606). The result will be Sheegrakendra (शीघ्रोकेन्द्रम्). Now enter the table of शीघ्रपरिधि (epicycle of conjunction appended below) and from that derive the शीघ्रफलं (equation of conjunction). Halve it and apply it with the proper sign to the slower planet when शीघ्रार्ध is got. This is the first stage.

*II Stage.*—Subtract शीघ्रार्ध (Sheegra-ardha) from the मंदोच्च (apse), the result is the (मंदकेन्द्र) Mandakendra. From the table of मंदपरिधि (epicycle of apses), ascertain the exact मंदपरिधि and thence the मंदफलं (equation of apses). Halve it and with the proper sign apply it to the शीघ्रार्ध (Sheegra-ardha). The result is called the मांदार्ध (Manda-ardha).

*III Stage.*—Subtract मांदार्ध (Manda-ardha) from मंदोच्च (apse) again when the द्वितीयमंदकेंद्र (II Mandakendra) is got. As before, find out the मंदपरिधि and the मंदफलं (equation of apses). This full equation should be applied to the slower planet, with approximate sign. The authority runs as "मंदग्रहे मंदफलम् सकलम् ज्ञेयम्" (Mandagrahae Mandaphalam Sakalam Dyeyain). The result is called the मंदस्पष्ट: (Manda-spashta). This corresponds to the true longitude in the planets own orbit.

*IV Stage.*—This stage corresponds to that of transferring the heliocentric position to the geocentric. Subtract Manda-spashta from the faster planet when the द्वितीयशीघ्रकेंद्रम् (II Sheegra-kendra) is got. From this as before ascertain the शीघ्रपरिधि (epicycle of conjunction) and thence the शीघ्रफलम् (equation of conjunction). This full equation, with the proper sign when applied to the Mandaspashta (मन्दस्पष्ट) will give the true longitude (स्फुटग्रह). (In all these, the rule for applying the मंदफलम् or शीघ्रफलम् will be "मेषादिधनम्" or "तुलादिऋणम्", *i.e.*, plus (or positive) if the kendra or anomaly is less than 180° and negative (or minus) if otherwise. This should be understood well).

3. Before we proceed with a concrete example, a knowledge of the शीघ्रपरिधि's (epicycles of the conjuntions) is essential. It is as follows :—

—*Vide* Statement on page 198

4. The method for finding out the Mandaparidhi (मंदपरिधि) and the equation of apses (मंदफलम्) has already been given under the working for Sun and Moon. The same holds good for the rest. But the शीघ्रफलं (equation of conjunction) is derived by a different process, somewhat complicated:—

Let the शीघ्रकेंद्र (Sheegrakendra) be A°; with its respective Bhuja-jya (भुजज्या) and Kotijya (कोटिज्या) as B and C (please see table on p. 669). First, we have to derive the सूक्ष्म परिधि (or the exact circumference of the epicycle). For this, multiply the difference of epicycles at ends of odd and even quadrants by B and divide by 3438 (the number of minutes in a radius, *i.e.*, (त्रिज्या) apply to the even epicycle, when the सूक्ष्मपरिधि is got.

Next find out $\frac{\text{सूक्ष्म परिधि} \times B}{360}$ and also $\frac{\text{सूक्ष्मपरिधि} \times C}{360}$. Let these be 1 and y, respectively. (y will be positive (धनम्) when A is मकरादि (*i.e.*, 270 to 90) and negative (ऋणम्) when A is कर्कटादि (*i.e.*, 90 to 270). Then find out $3438 \pm y$, which we shall call z; find out $\sqrt{z^2+l^2} = k$. (This is called चतुर्कर्ण). Evaluate $\frac{1}{k} \times 3438$, which will give a value equal to the sine of the equation required. This is in brief the method for finding out the Sheegraphalam (शीघ्रफलम्). We shall presently take concrete examples to illustrate the principle contained in the above process.

5. Example for Mars (भौम:)

*The first four parts have appeared in the July 1952 to Oct. 1952 issues of THE ASTROLOGICAL MAGAZINE.

*Data required*:—

| | s | ° | ′ | ″ |
|---|---|---|---|---|
| Corrected Mean Mars | 4 | 22 | 31 | 19 |
| Corrected Mean Sun | 8 | 16 | 15 | 50 |
| and Mars' Apse line | 4 | 10 | 2 | 45 |

**Next stage**

Here Mars is the slow moving planet as compared with the Sun, who will be the Sheegrochha. Hence to get the Sheegrakendra, subtract Mars from Sun. We get 3s 23° 44′ 31″. This is A. This is more than 3 signs. Therefore to get the bhuja, deduct it from 6 signs and we get 2s 6° 15′ 29″. The complement of this is koti, 0s 23° 44′ 31″. From these, with the help of the table at p. 669, the Bhujajya and Kotijya are got as 3146 (B) and 1383 (C) respectively.

From this the सूक्ष्मपरिधि

$$= 235° \frac{3° \times 3146}{3438} = 232°.25$$

Then $1 = \frac{232°.25 \times 3146}{360°} = 2030$

and $y = \frac{232°.25 \times 1383}{360°} = 892.$

(This is negative as the शीघ्रकेंद्रे is कर्कटादि).

$\therefore z = 3438 - 892 = 2546.$

$\therefore \sqrt{z^2+1^2} = \sqrt{(2546)^2+(2030)^2}$

$= 3258$ (k), find out $\frac{1}{k} \times 3438$

$= \frac{2030}{3258} \times 3438 = 2142$ and hence find out the angle whose bhuja is this; we get 38° 33′ 23″. This is got thus: for 10 items the figure is 2093 with common difference as 174. We want 49 more; therefore the proportionate angle will be $\frac{49}{174} \times 225 = 63' 23''$: also 10 items correspond to 2250 or 37° 30′. Altogether we get 38° 33′ 23″. This is the शीघ्रफलम् (equation of conjunction). According to our rule, we have to halve this, which will be 19° 16′ 42″. The Sheegrakendra (A) is Meshadi (*i.e.*, less than 6 signs); hence the equation is positive and should be added to the slower planet or

| | s | ° | ′ | ″ |
|---|---|---|---|---|
| | 4 | 22 | 31 | 19 |
| Plus | | 19 | 16 | 42 |
| This is the शीघ्रार्ध: (Sheegra-ardha). | 5 | 11 | 48 | 1 |

*Second stage*:—Subtract Sheegra-ardha from मंदोच्च (Apse line). We get 4s 10° 2′ 45″, minus 5s 11° 48′ 1″ or 10s 28° 14′ 44″. This is called Mandakendra (मंदकेन्द्र). Its bhuja (or sine argument is 1s 1° 45′ 16″. Now enter the table of the मंदपरिधि (epicycle of the apses). We get the सूक्ष्ममंदपरिधि as $(75° 3' \times \frac{1808}{3438})$, where 1808 is the bhuja of 31° 45′ 16″. This when simplified gives 73°.424. Next find out $\frac{73°.424}{360} \times 1808 =$ 368·75. The arc corresponding to this is 369′.39 or 6° 9′ 23″. The Mandakendra being Tuladi (तुलादि), *i.e.*, more than 6 sings, the equation is treated as minus or 6° 9′ 23″. This has to be halved as per the rules. Therefore the effective value is 3° 4′ 42″ and applying it to the शीघ्रार्ध we get

| | s | ° | ′ | ″ |
|---|---|---|---|---|
| | 5 | 11 | 48 | 1 |
| − | | 3 | 4 | 42 |
| This is the मांदार्ध (Manda-ardha). | 5 | 8 | 43 | 19 |

**Third Stage**

Subtract Manda-ardha (मांदार्ध) from मदोच्च: (apse) when we get what is called the द्वितीय मंदकेन्द्र (II Mandakendra).

| | s | ° | ′ | ″ |
|---|---|---|---|---|
| It will be | 4 | 10 | 2 | 45 |
| − | 5 | 8 | 43 | 19 |
| | 11 | 1 | 19 | 26 |

The bhuja will be 0s 28° 40′. 34″ and its jya is 1648.78 सूक्ष्मपरिधि of apse $= 75° 3° \times \frac{1649}{3448} = 73° 45'$, find out $\frac{73° 45' \times 1648.78}{360°} \times 337.77$ and the angle corresponding to this can be found out as 5° 38′ 22″. The Mandakendra being more than 6 signs (*i.e.*) तुलादि (Tuladi), the effect or मंदफलम् should be considered negative. Hence applying it fully to the Mean Mars, we get

| | s | ° | ′ | ″ |
|---|---|---|---|---|
| | 4 | 22 | 31 | 19 |
| − | | 5 | 38 | 22 |
| This is Manda-spashta (मंदस्पष्ट:) | 4 | 16 | 52 | 57 |

**Fourth and Last Stage**

Subtract Manda-spashta from Ravi

| | s | ° | ′ | ″ |
|---|---|---|---|---|
| | 8 | 16 | 15 | 50 |
| − | 4 | 16 | 52 | 57 |
| This is the II Sheegrakendra (द्वितीयशीघ्रकेन्द्र:) | 3 | 29 | 22 | 53 |

Here we will have to follow the exact working of stage I,

**Table of Epicycles of conjunctions**

| | At the end of even quadrants (युग्मपदे) | | At the end of odd quadrants (ओजपदे) | |
|---|---|---|---|---|
| | Circumference | Radius | Circumference | Radius |
| | ° | ′ | ° | ′ |
| Mars (भौम:) ... | 235 | 2244.25 | 232 | 2215.6 |
| Mercury (बुध:) ... | 133 | 1270.15 | 132 | 1260.6 |
| Jupiter (गुरु:) ... | 70 | 668.50 | 72 | 687.6 |
| Venus (शुक्र:) ... | 262 | 2502.10 | 260 | 2483.0 |
| Saturn (शनि:) ... | 39 | 372.45 | 40 | 382.0 |

upto the stage of getting the शीघ्रफलम्

Therefore we will have A= 3s 29° 22′ 53″.

Bhuja of A is 2s 0° 37′ 47″; Bhujajya 2995 (B).

Koti of A is 0s 29° 22′ 51″; Kotijya 1686 (C).

$$=235°-\frac{3°\times 2995}{3438}=235°\ 00$$
$$-\ 2\ 61$$
Circumference of epicy- 232 39

cle of conjunction (सूक्ष्मशीघ्रपरिधि).

As before $1=\frac{232°.39}{360}\times 2995$

$=1933$

plus $y=\frac{232°.39}{360}\times 1686$

$=1088$. (This is negative as शीघ्रकेन्द्र is कर्कटादि).

$z=3438-1088=2250.$

$\therefore \sqrt{z^2+1^2}=\sqrt{(2250)^2+(1933)^2}$

$=2966$ (k), find out $\frac{1}{k}\times 3438$

$=\frac{1933}{2966}\times 3438=2240.61$

The angle whose bhuja is this $=2441'\ 26''$ or $40°\ 41'\ 26''$.

The sign of this is positive as the द्वितीयशीघ्रकेन्द्रम् is Meshadi मेषादि (*i.e.*) less than 6 signs. Therefore applying it to the Mandaspashta

| | s | ° | ′ | ″ |
|---|---|---|---|---|
| we get | 4 | 16 | 52 | 57 |
| plus | 1 | 10 | 41 | 26 |
| This is the true | 5 | 27 | 34 | 23 |

longitude (or स्फुट) of Mars.

6. Example for Mercury (Budha) (बुधः) *Data required*:

| | s | ° | ′ | ″ |
|---|---|---|---|---|
| Budha Sheegrochha | 4 | 6 | 17 | 35 |
| Ravi (Mean) | 8 | 16 | 15 | 50 |
| Budha Mandochha | 7 | 10 | 28 | 30 |

*I Stage.*—Here Budha is the faster planet, that is why it is called the Sheegrochha (see page 531). To get Sheegrakendra, subtract Ravi from Budha, we get

| | s | ° | ′ | ″ |
|---|---|---|---|---|
| | 4 | 6 | 17 | 35 |
| − | 8 | 16 | 15 | 50 |
| (A) | 7 | 20 | 1 | 45 |

Bhuja of (A) = 1s 20° 1′ 45″; Bhujajya 2634 (B)

Koti of (A) = 1s 9° 58′ 15″; Kotijya 2207 (C)

Epicycle of conjunction

$=133°-\frac{2634}{3438}\times 1=132°\ 14'$

$\therefore 1=\frac{132.25}{360}\times 2634$

$=968$

$y=\frac{132.25}{360}+2207=811.$

(This is negative as A is कर्कटादि).

$\therefore z=3438-811=2627.$

$\therefore \sqrt{z^2+1^2}=\sqrt{(2627)^2+(968)^2}$

$=2800$ (k), find out $\frac{1}{k}\times 3438$

$=\frac{968}{2800}\times 3438=1188.57.$

The angle whose bhuja is this will be found from the tables to be 20° 14′ 32″. This is the शीघ्रफलम् and also negative as (A) is Tuladi (तुलादि), *i.e.*, more than 6 signs. According to the rules, we have to halve the शीघ्रफलम् we therefore get 10° 7′ 16″. This should be applied to the slower planet to get the function called the शीघ्रार्ध. It will be

| | s | ° | ′ | ″ |
|---|---|---|---|---|
| | 8 | 16 | 15 | 50 |
| − | | 10 | 7 | 16 |
| | 8 | 6 | 8 | 34 |

*II Stage.*—Budha मंदोच्चः (Apse)

| | s | ° | ′ | ″ |
|---|---|---|---|---|
| | 7 | 10 | 28 | 30 |
| *Deduct* Sheegra-ardha (शीघ्रार्धं) | 8 | 6 | 8 | 34 |
| Mandakendra (मंदकेन्द्रम्) | 11 | 4 | 19 | 56 |

We have now to consider the epicycle of the apses. The bhuja of the मंदकेन्द्रम् is 0-25-40-4.

Its Bhujajya is 1488; therefore the सूक्ष्मपरिधि will be $30°\ 2'\times\frac{1488}{3438}$

$=29°\ 8'$. Next find out $\frac{29°\ 8'}{360}$

$\times 1488=120.18$ and the angle corresponding to this bhuja will be 2° 0′ 11″. As the Mandakendra is more than 6 signs, the equation derived above should be taken as negative. As per our rules, this will have to be halved and applied to the Sheegra-ardha.

| | s | ° | ′ | ″ |
|---|---|---|---|---|
| We get | 8 | 6 | 8 | 34 |
| − | | 1 | 0 | 6 |
| This is Manda-ardha (मांदार्धः) | 8 | 5 | 8 | 28 |

*III Stage.*—Subtract Manda-ardha (मांदार्धं) from Mandochha (Apse); we get

| | s | ° | ′ | ″ |
|---|---|---|---|---|
| | 7 | 10 | 28 | 30 |
| − | 8 | 5 | 8 | 28 |
| This is II Manda- | 11 | 5 | 20 | 2 |

kendra (द्वितीय मंदकेन्द्रम्)

The bhuja is 0-24-39-58 and the Bhujajya is 1433.45. The सूक्ष्म मंदपरिधि (epicycle of apse) $=30\ 2\times\frac{1433.45}{3438}=29°\ 10'.$

Then find out $\frac{29°\text{-}1.0'}{360}\times 1433.45$

which works out to 116.147 and the arc corresponding to this is found as 116′.144 or 1° 56′ 9″. The द्वितीय मन्दकेन्द्रम् being तुलादि (*i.e.*,) more than 6 signs, the result got is negative and as per our rules it has to be applied fully to the mean slower planet. We get accordingly,

| | s | ° | ′ | ″ |
|---|---|---|---|---|
| | 8 | 16 | 15 | 50 |
| − | | 1 | 56 | 9 |
| This is Manda- | 8 | 14 | 19 | 41 |

spashta (मंदस्पष्टः)

*IV Stage.*—Subtract Manda-spashta from Sheegrochha we get

| | s | ° | ′ | ″ |
|---|---|---|---|---|
| | 4 | 6 | 17 | 35 |
| − | 8 | 14 | 19 | 41 |
| द्वितीय शीघ्रकेन्द्रः | 7 | 21 | 57 | 54 |

(A) II Sheegrakendra

Bhuja of (A) = 1s 21° 57′ 54″; Bhujajya 2708 (B).

Koti of (A) = 1s 8° 2′ 6″; Kotijya 2118 (C).

Epicycle of conjunction $=133°-\frac{1°\times 2708}{3448}=132°\ 13'$

$1 = \frac{132.2}{360} \times 2708 = 994$

$y = 2118 \times \frac{132.2}{360} = 778$ (this is negative as the द्वितीय शीघ्रकेन्द्र is कर्कटादि.

$\therefore z = 3438 - 778 = 2660.$

$\sqrt{z^2+1^2} = \sqrt{(2660)^2+(994)^2}$

$= 2840$ (k), find out $\frac{1}{k} \times 3438 = \frac{994}{2840} \times 3438 = 1203.3$

The angle whose bhuja is this $= 20° 30' 19''$. The द्वितीय शीघ्रकेन्द्र being Tuladi (तुलादि) is more than 6 signs, the effects derived above should be deemed negative. Applying it to the Mandaspashta (मंदस्पष्ट), we get

| | s | ° | ′ | ″ |
|---|---|---|---|---|
| | 8 | 14 | 19 | 41 |
| − | | 20 | 30 | 19 |
| True longitude of Mercury (or बुधस्पष्टः) | 7 | 23 | 49 | 22 |

(7) Example for Jupiter (गुरुः)

| *Data required* Mean | s | ° | ′ | ″ |
|---|---|---|---|---|
| Jup. (duly corctd.) | 11 | 28 | 13 | 32 |
| Mean Sun ,, | 8 | 16 | 15 | 50 |
| Jup's. Apse (मंदोच्चः) | 5 | 21 | 22 | 44 |

*I Stage.*—Here Jupiter is the slower planet and Ravi the faster one and hence the Sheegrochha for this planet. Therefore the Sheegrakendra has to be obtained by subtracting Jupiter from Sun. We get

| | s | ° | ′ | ″ |
|---|---|---|---|---|
| | 8 | 16 | 15 | 50 |
| − | 11 | 28 | 13 | 32 |
| (A) शीघ्रकेन्द्रम् | 8 | 18 | 2 | 18 |

A's Bhuja is 2s 18° 2′ 18″; Bhujajya 3356. Koti is 0s 11° 57′ 42″; Kotijya 711.

Epicycle of conjunction is $70° + 2 \times \frac{3356}{3438} = 71° 57'$

$\therefore 1 = \frac{71.95}{360} \times 3356 = 671$

plus $y = \frac{71.95}{360} \times 711 = 142$. (This is negative as A is कर्कटादि).

$z = 3438 - 142 = 3296$

$\therefore \sqrt{z^2+1^2} = \sqrt{(671)^2+(3296)^2}$

$= 3364$ (k), find $\frac{1}{k} \times 3438 = \frac{671}{3364} \times 3438 = 686$, the angle whose bhuja will be this may be found out to be 11° 30′ 25″. This is the शीघ्रफलम्, negative as A is more than 6 signs or तुलादि; this has to be halved as per our rules. We get 5° 45′ 13″ and subtracting it from the slower planet, (*i.e.*) Jupiter, we get

| | s | ° | ′ | ″ |
|---|---|---|---|---|
| | 11 | 28 | 13 | 32 |
| − | | 5 | 45 | 13 |
| This is called शीघ्रार्धः (Sheegra-ardha). | 11 | 22 | 28 | 19 |

*II Stage.* — Subtract Sheegra-ardha from Mandochha when Mandakendra would be got

| | s | ° | ′ | ″ |
|---|---|---|---|---|
| | 5 | 21 | 22 | 44 |
| − | 11 | 22 | 28 | 19 |
| मंदकेंद्रम् Mandakendra | 5 | 28 | 54 | 25 |

The bhuja of this is 0s 1° 5′ 35″ with its Bhujajya 86, The epicycle of apses 33° $\frac{1° \times 86}{3438}$ $= 32° 58'$.

Next find out $\frac{32° - 58'}{360°} \times 86$ $= 7.88$ and the angle corresponding to this is 0° 7′ 53″ and this is the मंदफलम्. The मंदकेन्द्रं being मेषादि, this is positive. Therefore it is + 0° 7′ 53″. According to the instructions, we have to halve it; we get 0° 3′ 57″ (+) and applying it to the Sheegra-ardha (मांदार्धं) we get

| | s | ° | ′ | ″ |
|---|---|---|---|---|
| | 11 | 22 | 28 | 19 |
| + | | 3 | 57 | |
| Manda-ardha (शीघ्रार्धं) | 11 | 22 | 32 | 16 |

*III Stage.*—Subtract Manda-ardha from Mandochha when द्वितीय मंदकेन्द्रम् (II Mandakendra) will be got.

| | s | ° | ′ | ″ |
|---|---|---|---|---|
| | 5 | 21 | 22 | 44 |
| − | 11 | 22 | 32 | 16 |
| | 5 | 28 | 50 | 28 |

Its bhuja is 0s 1° 9′ 32″. The Bhujajya is 69.53.

Hence the epicycle of apses $= 33° - 1° \times \frac{69.53}{3438} = 32' 59''$.

Hence, find out $\frac{32°.98}{360} \times 6953 = 6.37$.

The angle whose bhuja is this $= 0° 6' 22''$.

This is the Mandaphalam (मंदफलम्) which is positive as the Mandakendra is less than 180° or मेषादि. According to our rule, the full effect should be applied to the slower planet, when Manda-spashta will be got.

| | s | ° | ′ | ″ |
|---|---|---|---|---|
| | 11 | 28 | 13 | 32 |
| + | | 0 | 6 | 22 |
| मंदस्पष्टः | 11 | 28 | 19 | 54 |

*IV Stage.*—Subtract Manda-spashta from Sheegrochha (*i.e.*) रविः (Sun) when II Sheegrakendra (द्वितीयशीघ्रकेन्द्रम्) will be got. We have therefore

| | s | ° | ′ | ″ |
|---|---|---|---|---|
| | 8 | 16 | 15 | 50 |
| − | 11 | 28 | 19 | 54 |
| द्वितीय शीघ्रकेन्द्रम् (A) | 8 | 17 | 55 | 56 |

Bhuja of (A) is 2s 17° 55′ 56″; Bhujajya 3361.

Koti of (A) is 0s 12° 4′ 4″; Kotijya 719.

Epicycle of conjunction $= 70° + \frac{2° \times 3361}{3438} = 71° 57'$

$1 = \frac{71° 57'}{360} \times 3361$ and $=$ 671.733 or 672.

$y = \frac{71° 57}{360} \times 719 = 143.7$ (or 144).

(This is negative as A is कर्कटादि).

$\therefore z = 3438 - 144 \angle = 3294.$

$\therefore \sqrt{z^2+1^2} = \sqrt{(672)^2+(3294)^2}$

$= 3357$ (k), find out $\frac{1}{k} \times 3438 = \frac{671.733}{3357} \times 3438 = 687.942.$

The angle corresponding to this $= 11° 32' 24''$. The द्वितीय शीघ्रकेन्द्रम् being तुलादि (*i.e.*) more than 180° the शीघ्रफलम् is negative.

*(Continued on page 207)*

# The Law of Heredity in Birth Charts

By BEHRAM D. PITHAVALA

THERE is no doubt about the proposition that the addition of three to two makes five. This resulting figure 'five' is easily predictable for it is based on sound mathematical laws.

However, the union of an adult male and a healthy female of requisite age does not always result in an offspring. At least, it is impossible to predict anything definite from the mere fact of such union. The Science of Eugenics, as at present understood, has not yet made such progress as to enable us to predict with confidence the result of such union.

Not so with the Philosophy-Science of Astrology. If its laws are properly applied, one can predict with confidence whether a couple will have children and, if so, when, their number, sex, longevity, etc., and the purpose of this article is to show the *modus operandi* of such prediction.

### 'Beeja' and 'Kshetra' Longitudes

A masterpiece of Hindu astrology called "*Phala-deepika*" (Light on Delineation of the results of Karma) gives the following two rules, the first of which is particularly important in determining virility in men and fecundity in women and hence its proper application would guide us in the selection of a life-mate with proper understanding.

### Rule I

(*a*) Add together the longitudes of the *Sun, Venus* and *Jupiter* in the case of *male* nativities. The resulting longitude in signs, degrees and minutes is called the "Beeja Sphuta" (*i.e.* Longitude of the 'Seed'). If it comprises an *odd* sign and an *odd* navamsa, the virility in the man to produce offspring is very strong. If, however, the sign and navamsa are odd and even respectively or *vice versa*, the virility is of moderate strength.

(*b*) Add together the longitudes of the *Moon, Mars* and *Jupiter* in the case of *female* nativities. The resulting sum in signs, degrees and minutes is called the "Kshetra Sphuta" (*i.e.* the longitude of the place of rest of the seed in the womb). If it comprises an *even* sign and an *even* navamsa, the strength of fecundity in the female for producing an offspring is assured. If, however, the said sign and navamsa are even and odd respectively or *vice versa*, such strength will be only moderate.

(*c*) In both cases, if the longitude of the sum arrived at is '*inharmoniously*' aspected by malefics or is eclipsed by a lunar node (Rahu or Kethu), great difficulty is likely to be experienced in bringing forth and/or rearing children.

### Rule II

(*a*) Subtract five times the longitude of the Sun from five times the longitude of the Moon.

(*b*) If the resulting longitude is more than 12 signs, subtract 12 or multiples of 12 from the signs. Reduce the resulting longitude into degrees and minutes and divide it by 12, which is the difference between the average solar and lunar daily motions. The quotient represents the "Moon's age" that has passed and the remainder, in degrees and minutes, is the portion of the "Moon's age" next following, and then current; a lunar day is taken as comprising 12 degrees.

(*c*) If the Moon's age thus arrived at is 15 or less, it is "bright fortnight"; if more than 15, it is deemed to be "dark fortnight".

(*d*) In both, the "bright" as well as "dark" fortnights, the *4th, 6th, 8th, 12th* and *14th* Moon's ages are *inharmonious, i.e.*, not conducive to growth, and hence when they occur in these calculations great care should be exercised in planning a child.

(*e*) In the same way, the undermentioned half parts of the "Moon's ages" stated against them are *inharmonious*:—

**"Bright" Fortnight**

| | | | | ° | | ° |
|---|---|---|---|---|---|---|
| Moon's | age | 1 | 1st part | 0 | to | 6 |
| ,, | ,, | 4 | 2nd ,, | 42 | to | 48 |
| ,, | ,, | 8 | 1st half | 84 | to | 90 |
| ,, | ,, | 11 | 2nd ,, | 126 | to | 132 |
| ,, | ,, | 15 | 1st ,, | 168 | to | 174 |

**"Dark" Fortnight**

| | | | | ° | | ° |
|---|---|---|---|---|---|---|
| Moon's | age | 3 | 2nd half | 210 | to | 216 |
| ,, | ,, | 7 | 1st ,, | 252 | to | 258 |
| ,, | ,, | 10 | 2nd ,, | 294 | to | 300 |
| ,, | ,, | 14 | *whole* | 336 | to | 348, and |
| ,, | ,, | 15 | ,, | 348 | to | 360 |

(*f*) If, however, the result arrived at as aforesaid represents a "Moon's age" in the "bright" fortnight (except, of course, the half parts given in sub-clause (*e*) above), bearing and rearing children will not cause any difficulty; if otherwise, some difficulty is likely to be experienced in this matter; denial of, or sickly children, or birth of a daughter only, depending upon the general condition of the 5th house.

(*g*) Examine the horoscopes of both, husband and wife, and judge the result after weighing wellthe pros and cons in the matter.

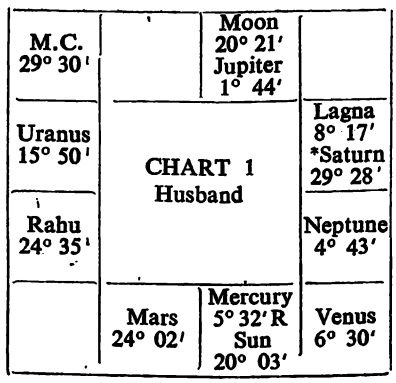
### Example 1

Till about three years back, the natives of Charts Nos. 1 and 2 were husband and wife and till their divorce had had no children born to them.

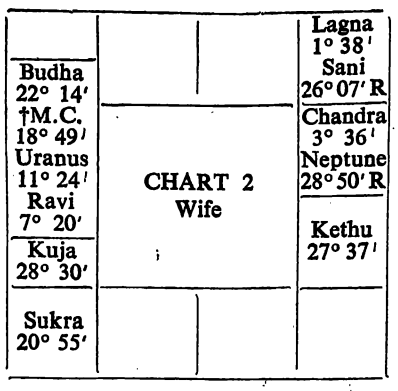
In the husband's (1st) chart, the longitude of the 'seed' is arrived at as under:—

| | | | |
|---|---|---|---|
| Sun | 6s | 20° | 03' |
| Venus | 5 | 6 | 30 |
| Jupiter | 1 | 1 | 44 |
| | 12s | 28° | 17', *i.e.*, 0s 28° 17', or Mesha 28.17, *i.e.*, Sagittarius Nav. of Aries. |

Here we find that both, the sign and navamsa, are *odd*, showing good virile power. The longitude arrived at is however, conjunction the 6th lord, Jupiter, and opposed by the Sun in depression and squared by Saturn, This showed difficulty and lack of opportunity, he having married a frigid girl. Incidentally, after obtaining divorce he married again, suffered death of his first born and a second child, a girl, was born about a year back.




* Kethu 24° 35′ ♋




† Jupiter 28° ♒ 26′
Rahu 27° ♒ 37′

Applying Rule II to his case, we find that the lunar strength is not much favourable, due to the result showing "dark" fortnight. However, as he had the necessary virility, he got children born to him by his second wife.

| | | | |
|---|---|---|---|
| Multiplying the Moon's long : | 1s | 20° | 21′ |
| by | | | 5 |
| we get | 8s | 11° | 45′ |
| Multiplying the Sun's long : | 6s | 20° | 03′ |
| by | | | 5 |
| we get | 33s | 10° | 15′ |
| *i.e.* | 9s | 10° | 15′ |
| Now, subtracting from | 8s | 11° | 45′ |
| | 9 | 10 | 15 |
| we get | 11s | 1° | 30′, or |
| degrees | | 331° | 30′ |

Dividing the result by 12°, we get 27 as quotient and 7° 30′ as remainder. Therefore, the current "Moon's age" is the next, *i.e.*, the 28th or 13th in the "dark" fortnight, and in the latter's second half portion, the remainder being more than six degrees.

Turning now to his wife's (2nd) chart, we find the "Kshetra Sphuta" to be the 1st (or "Vargottama"), navamsa of Aries. As the sign and navamsa are both *odd*, there is lack of fecundity. She had the requisite lunar strength shown by Rule II (Moon's age 1st: "bright" fortnight: second half), but due to lack of fecundity shown by Rule I, she is yet childless. This longitude is also squared by Saturn.

I may add here parenthetically in passing that all the traditional rules for judging children from the 5th house strength and the position of the "immoveable" Karaka Jupiter must always be taken into consideration.

### Further Examples

I have given the above charts from my personal file of clients' charts and many more examples proving the rules given in this article could be given. As to charts, which are well-known to students of Astrology, such as those of leaders in diverse walks of life, there is unfortunately the difficulty of obtaining data on the birth times of their marriage partners, and hence they are not of much use. However, the following notes are given for what they may be worth :—

(*a*) *Pandit Jawaharlal Nehru :*

| | | |
|---|---|---|
| Sun | ... | 7·22·36 |
| Venus | ... | 6·29·42 |
| Jupiter | ... | 9·07·30 |
| | | 11·29·48 |

*i.e.*, Pisces Nav. of Pisces, a very evil position being a "Riksha-Sandhi". It is further afflicted by an opposition from Mars.

Applying Rule II, his lunar strength shows the 3rd "Moon's age" in the dark fortnight; which is *inharmonious*. Naturally, therefore, he has only one child living and that too a girl. His late wife's chart would have thrown some more light, but it is difficult to obtain it.

(*b*) *Duke of Windsor :*

| | | |
|---|---|---|
| Sun | ... | 3·02·21 |
| Venus | ... | 1·23·08 |
| Jupiter | ... | 2·19·23 |
| | | 7·14·52 |

*i.e.*, "Vargottama" in Scorpio, an *even* sign, *i.e.*, the navamsa is also Scorpio.

This longitude is moreover conjunction Uranus and opposition Venus, showing no virility. Further, his lunar strength shows "Bright Fortnight", but, unfortunately, it falls in the "2nd part of the 11th Moon's age", which is *inharmonious* (see Table of Moon's ages). No child has been born to him as a result.

### The Time Factor

After determining the probability of birth of children on examination of the charts of a couple, the next phase of our study will be to know when ?

It is mentioned in old Texts on Hindu Astrology and repeated experience and research confirms, that conception and/or birth of a child usually takes place :

1. Whenever the Putra-Karaka Jupiter, or Saturn, particularly the former, transits the..."*Procreative Houses*" of the couple under consideration.

*Note.*—The 5th house governs children. Therefore, the 5th and its trinal houses, *viz.*, the 1st and 9th (and to a lesser extent their opposite houses, *viz.*, the 11th, 7th and 3rd) relate to the creative instinct in us and hence the said six houses are termed the "*Procreative Houses*" of the horoscope.

2. When Saturn at birth happens to be in a "*Procreative House*", and Jupiter transits the said house.

3. When Saturn at birth is in own house or exalted and not connected with the 6th, 8th or 12th house, and again transits its place in the birth-chart (*i.e.*, at about 29 to 31 years after birth).

4. Add together the longitudes of the 1st and 5th lords at birth, and find the sign and navamsa the sum represents. Whenever Jupiter happens to transit the said longitude (or its trinal positions), there is a possibility of

a child being born to the native. For example, in the birth-chart of the late King George V of England, the 1st and 5th lords were Mars and Sun respectively. In the chart of his consort, Queen Mary, the said rulers are Saturn and Mercury. Then we proceed as follows:—

| *King George V:* | | | *Queen Mary:* | | |
|---|---|---|---|---|---|
| Mars | 4s | 06° | Saturn | 7s | 20° |
| Sun | 2 | 13 | Mercury | 1 | 29 |
| | 6 | 19 | | 9 | 19 |
| *i.e.* Libra/Pisces navamsa | | | *i.e.* Capricorn/Gemini navamsa | | |

Now, referring to the birth-charts of their children, we observe that at the birth of the Duke of Windsor, Jupiter was in the Pisces navamsa of Gemini, (*i.e.* in exact trine with the sum found above from his father's chart). In the chart of Viscountess Mary, Jupiter is in the Capricorn navamsa. In the Duke of Kent's chart, Jupiter was Vargottama in Aquarius, (*i.e.* in Aquarius navamsa), *i.e.* trine the Libra position. In Prince John's chart, Jupiter was in Taurus, (*i.e.* trine Capricorn found in the sum of his mother).

It may be mentioned that the above rules would help greatly in the matter of planning and judiciously spacing birth of children.

### Astral Relationship—Heredity

The physical vehicle for the incoming soul at birth is provided by its father and mother. It is, therefore, important to study the inter-chart relationships of some major astrological factors in the charts of parents and their children, for they only show the child's heredity.

We are told that in this function of birth a very important role is played by certain entities in the invisible world, or powers of nature, who are called "*Builders*". Some of them have as their work the duty of guiding the processes of life in nature. It is they who arouse certain factors in parental ancestry, which are known as "*Mendelian factors*". These are the units of physical attributes which are in the germ-cells of the parents. (Vide: *First Principle of Theosophy* by C. Jinarajadasa, President, Theosophical Society).

We are further told by the same authority as under:—

"After the zygote* is made, these "Builders" select for the individual such of these 'Mendelian factors' as will be useful for the type of body which his karma requires, and which will be useful for his work; for example, if the next stage in evolution for him is by developing some particular gift—as for instance, that of music—then they select for him the appropriate 'factors', *viz.*, an abnormally sensitive nervous system and a special development of the cells of the ears. If at the same time the man's inner strength is to be roused by a handicap, or his nature to be purified by suffering, then an appropriate factor will also appear, some factor perhaps like that which brings about a lack of virility or of resistance to disease; or if the ego, already a great mathematician, is in this life to be a mathematical genius, then these factors in the zygote that build the mathematical brain will be brought out as the zygote grows to be the embryo. In short, whatever is the work for the ego, for that appropriate factors are selected; virility for the pioneer in new lands, the psychic temperament for those who can help by communicating with the invisible, a disabling factor for one who shall grow through suffering, and so on, factor by factor, the lords distribute the karma of men, with infinite compassion and with infinite wisdom, but swerving not one hair's breadth from justice."

* The first cell of the embryo, made by the union of the two germ-cells contributed by the parents.

Having had an inkling into what goes on in the inner world in order to prepare a fit and proper vehicle for the incoming soul for use in this physical world, we are now in a better position to understand the connecting links between the horoscopes of parents and their children. This will be apparent to anyone who cares to investigate the matter. This repeated and persistent link between the relevants charts aforesaid is often so very pronounced that we are led to infer that some hidden laws are working in the matter of selection of hereditary environment and that we are not ushered into this world in any haphazard fashion, and thus we get some confirmation of the hidden laws of heredity quoted above.

Further, it sometimes appears that similarity of horoscopical factors between a child and one of its parents only is emphasised. In such case, it will invariably be found that the said child has "taken after" that parent in regard to his appearance and character traits.

The horoscopes of the royal family of England afford an interesting study of the links existing between the charts of parents and children. The Synoptic Chart No. 1 given herewith shows the position of the angles and the planets in the respective charts of King George V, Queen Mary and their six children. Except the chart of the late Prince John, all other charts will be found in the Notable Nativities. I have advisedly chosen these charts as an example to leave no doubt in the minds of my readers and students that the factors and data are not chosen to prove any fictitious rules or pet ideas of mine. On comparison of the said charts we find the following connecting links between the chart of a parent and a child:—

| | | |
|---|---|---|
| **1. King George V:** | | **Duke of Windsor:** |
| Sun | *Conjunction* | Jupiter |
| Sun | ,, | 4th house cusp |
| 4th house cusp | ,, | Sun |
| Saturn | ,, | Saturn |
| Venus | *In same sign as* | Venus |
| Mars | *In same element as* | Mars |
| Moon | ,, | Lagna |
| Jupiter | *In opposite sign to* | Jupiter |
| **Queen Mary:** | | **Duke of Windsor:** |
| All angles | *In same sign as* | All angles (kendras) |
| Moon | *Conjunction* | Moon |
| Jupiter | ,, | ,, |
| Sun | ,, | 4th house cusp |
| Venus | *In same sign as* | Venus |
| Sun | ,, | Jupiter |
| Mars | *In same element as* | Mars |
| **2. King George V:** | | **King George VI:** |
| Jupiter | *Conjunction* | Sun |
| Sun | *Opposition* | ,, |
| Venus | ,, | Venus |
| Lagna | *In opposite sign to* | Lagna |
| Mars | *In same element as* | Mars |
| Jupiter | ,, | Jupiter |
| Moon | *In same sign as* | Lagna |
| **Queen Mary:** | | **King George VI:** |
| 7th house cusp | *Conjunction* | 10th house cusp |
| Sun | *In opposite sign to* | Sun |
| Venus | *Opposition* | Venus |
| Saturn | *Conjunction* | Saturn |
| 10th house | *In same sign as* | Sun |
| Mars | *In same element as* | Mars |
| Moon | ,, | Moon |
| **3. King George V:** | | **Viscountess Mary:** |
| Venus | *Conjunction* | Venus |
| Mercury | ,, | Mercury |
| Sun | *In same sign as* | 10th house |
| Moon | *In same element as* | Moon |

| | | |
|---|---|---|
| **3. King George V:** | | **Viscountess Mary:** |
| Lagna | *Opposition* | Lagna |
| Moon | *Conjunction* | ,, |
| **Queen Mary:** | | **Viscountess Mary:** |
| Moon | *Conjunction* | Moon |
| Mercury | ,, | Mercury |
| Venus | ,, | Venus |
| Saturn | ,, | Saturn |
| Sun | *In same sign as* | 10th house |
| 4 house cusp | ,, | ,, |
| Lagna | ,, | Moon |
| Moon | ,, | 7th house |
| **4. King George V:** | | **Duke of Gloucester:** |
| Lagna | *Conjunction* | Sun |
| Lagna | *In same sign as* | Moon |
| Venus | ,, | Venus |
| Sun | ,, | Lagna |
| 10th house | ,, | 10th house |
| Jupiter | ,, | Jupiter |
| Moon | *In opposite sign to* | Moon |
| Moon | *Trine* | Lagna |
| **Queen Mary:** | | **Duke of Gloucester:** |
| Lagna | *Conjunction* | 10th house |
| Sun | *In same sign as* | Lagna |
| Venus | ,, | Venus |
| 10th house | *Conjunction* | 7th house |
| **5. King George V:** | | **Duke of Kent:** |
| Moon | *In same sign as* | 4th house |
| Lagna | ,, | 10th ,, |
| Venus | *In same element as* | Venus |
| Mercury | ,, | Mercury |
| Sun | *In opposite sign to* | Sun |
| Jupiter | *Conjunction* | ,, |
| Lagna | *In same element as* | Lagna |
| **Queen Mary:** | | **Duke of Kent:** |
| 7th house | *Conjunction* | Lagna |
| Moon | *In opposite sign to* | Moon |
| 10th house | *In same sign as* | Sun |
| Sun | *In opposite sign to* | Sun |
| Venus | *In same element as* | Venus |
| Mercury | ,, | Mercury |
| **6. King George V:** | | **Prince John:** |
| 10th house | *Conjunction* | 7th house |
| 4th ,, | *In same sign as* | Sun |
| **Queen Mary:** | | **Prince John:** |
| Moon | *In same element as* | Lagna |
| Moon | *Conjunction* | 10th house |
| Saturn | *In same element as* | Saturn |

As a further test, refer to Synoptic Chart No. 2, where the following "connecting links" will be found to exist:—

| | | |
|---|---|---|
| **1. King George VI:** | | **Queen Elizabeth II:** |
| 7th house | *Conjunction* | Sun |
| 10th ,, | ,, | Moon |
| Jupiter | ,, | ,, |
| Moon | ,, | 10th house |
| Saturn | *In same sign as* | Saturn |
| Venus | *In same element as* | Venus |
| Mercury | ,, | Mercury |
| Jupiter | *In opposite sign to* | Jupiter |
| **Queen Mother (Elizabeth):** | | **Queen Elizabeth II:** |
| 10th house | *Conjunction* | Moon |
| Sun | ,, | ,, |
| Moon | ,, | 10th house |
| Mercury | *In same element as* | Mercury |
| Venus | ,, | Venus |
| Mars | ,, | Mars |
| **2. King George VI:** | | **Princess Margaret Rose:** |
| Lagna | *In opposite sign to* | Lagna |
| Mars | ,, | Mars |
| 10th house | *In same sign as* | Sun |
| Jupiter | ,, | ,, |
| Moon | *In same element as* | Moon |
| Sun | ,, | Sun |
| 10th house | ,, | Lagna |
| **Queen Mother (Elizabeth):** | | **Princess Margaret Rose:** |
| 10th house | *Conjunction* | Moon |
| Mars | ,, | Mars |
| Saturn | ,, | Saturn |
| Sun | *In same sign as* | Sun |
| 10th house | ,, | ,, |
| Moon | *In same element as* | Moon |
| Lagna | *In opposite sign to* | Lagna |

I believe the examples given above are enough to make the point clear.

I may add that still further "connecting links" exist from chart to chart, such as same type of aspects in both charts, same house position of particular planets, same planet retrograde, own house or otherwise prominent in both charts. The prominent position of Jupiter found to exist in almost all the charts of the last few generations of the rulers of England, from King George III and Queen Victoria down to the late King George VI, is known to all students.

Now, to sum up our findings:—

| Parents' | | Child's |
|---|---|---|
| Lagna or angles (*i.e.*, 4th, 7th, 10th houses) | *Conj. or in same sign as* | Lagna or angles |
| ,, | ,, | Sun or Moon |
| ,, | *Opposition or in opp. sign to* | ,, |
| Lagna | *In same element as* | Lagna |
| ,, | ,, | Sun or Moon |
| ,, | *In opposite sign to* | Moon |
| Moon | *Conj. or same sign as* | Lagna or angles |
| ,, | ,, | Moon |
| ,, | ,, | Sun |
| ,, | ,, | Jupiter |
| ,, | *In same element as* | Lagna |
| ,, | ,, | Moon |
| ,, | *Opposition or opp. sign to* | Lagna |
| ,, | ,, | Moon |
| Sun | *Conj. or same sign as* | Lagna or angles |
| ,, | ,, | Sun |
| ,, | ,, | Moon |
| ,, | ,, | Jupiter |
| ,, | *In same element as* | Sun |
| ,, | *Opposition or opp. sign to* | ,, |
| Jupiter | *Conj. or same sign as* | Sun or Moon |
| ,, | ,, | Jupiter |
| ,, | *In same element as* | ,, |
| Other planets | ,, | The same planets |
| ,, | *Conj. or same sign as* | ,, |
| ,, | *Opposition or opp. sign to* | ,, |

If anything, this array of strong links between the charts of parents and their children cannot be said to be "coincidences", but they prove the universal laws governing human birth and hereditary influences.

The duty and responsibility of all who undertake the office of parenthood is, therefore, very heavy. As Geoffray Hodson in his very illuminating and interesting work (*Miracle of Birth*) says: "Marriage and parenthood are indeed sacramental in their nature; motherhood is sacred and should be revered. Children should spring from unions inspired by the deepest and most unselfish love and the highest possible spiritual ideals, for thus, and thus alone, may the promise of a noble, humanity in the immediate future be fulfilled and the children of the new race be born."

(*Continued on page 207*)

# Letters to the Editor

[The Editor does not hold himself responsible for the views of his readers. Constructive criticism is always welcome. Vituperation and inuendo will not be permitted. While the Editor encourages healthy controversy on subjects relevant to THE ASTROLOGICAL MAGAZINE, he must remind readers that claims on the available space in this column are heavy. The Editor therefore requests readers to be as brief as possible in all letters submitted for the correspondence column. *Ed., A.M.*]

### A Suggestion

Sir,—The very first copy of your esteemed THE ASTROLOGICAL MAGAZINE and books kindled in me an earnest desire to probe deeper into the mysteries of this mystic science. The market is flooded with various books on the subject but a beginner is at a loss to select the best books that will introduce to him the fundamentals of the science and to understand clearly what they teach. A monthly lesson, guiding the amateur with helpful instructions will fill a crying need of the beginners and make them to take a keen interest in the subject. Although much literature on the subject through your columns and books have been read by me I understand no more than when I first began. A column on this subject written in a layman's language will be useful to the beginners and enable them to study the science without any difficulties and doubts.

I earnestly hope that this matter will receive your prompt attention and this endeavour will be amply rewarded.

Thanking you in anticipation,

Colombo-14. M. C. M. SIDDEEK.

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### An Appreciation

Sir,—I happened to read an article entitled "Reflections on Vimshottari Dasa" by V. A. K. Aiyar in your journal of October 1952. I am a lover of astrology. I take delight whenever any rationale is offered by any thinking student of astrology to explain any abstruse portions in the said science. The writer of the above article has thrown considerable light on the rationale of the Vimshottari system which otherwise would look blind and arbitrary.

The coincidence of the first point of Aries with the Krittika Nakshatra and its lord Sun and the order of the periods of the planets ensuing thereon as the lords of the succeeding nakshatras and their triplicity are most convincing as the basis for the Vimshottari system. The dissimilarity in the periods is really explainable in the way in which he has done. No doubt there is room for speculation why Moon alone was taken as the starting point in life and why 120 years was taken to correspond to 120 degrees while the zodiac consists of 360 degrees. The concept of "one degree, one year" seems to be universal as we find the same in the Western directional system also.

Sruti says that it is from the Moon that man's mind is born; and human evolution is intimately linked up with the evolution of mind. Sruti again says that the Moon is the origin of matter and food and body arise from it: *Prasnopanishad.* No wonder therefore Moon has been taken up as the basic planet for human evolution. As to 120 years, we know "*Satayuh Purushah*" (100 years as man's longevity) is the dictum of the sages. The hundred there is not exactly 100; but it means long longevity at about 100. So there is some reason in fixing 120 years as the astrological maximum of man's span of life. It corresponds to a third of the whole arc which makes sense, leaving the other two-thirds for the past and future as the learned writer clearly hints at.

I, as a reader, congratulate the writer of the article. And I hope your esteemed journal as the foremost forum in Indian Astrology would encourage him and other similar thinkers to come forth with greater and greater details of their research work throwing light on the dark corners of this sublime science.

Poona. D. S. KRISHNA IYER.

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Sir,—Anent the excellent article of Mr. V. A. K. Aiyar in your October issue on Vimshottari Dasa and its possible extension to other sensitive points in the horoscope, I fully endorse his explanation and suggestion for they are not at all profane, but perfectly legitimate and rational. Prithuyasas in his *Hora Sara* has commended this extension of Vimshottari Dasa to lagna too. This letter is just to strengthen the writer's case for he appeared to be a trifle hesitant about his approach. I hope your journal will contain more articles of this nature lighting the dark corners of fundamental astrology.

Bombay. R. PADMANABHAN.

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### Serious Mistakes

Sir,—Prof. P. S. Sastri's article captioned as "The Dasas of Parasara" and published in THE ASTROLOGICAL MAGAZINE for August 1952 is a very interesting one; but certain serious mistakes have to be rectified before the same can be put to proper use.

1. He gives no illustration for Vimshottari Dasa saying that we are all familiar with it. But many of us are not at all familiar with the Vimshottari Dasa beginning with Ardra Nakshatra. This was, however, pointed out by Pt. Ramchandraji Mukuranyi of Indore by quoting a rule from the Dasa Darpan in the December 1951 issue of THE ASTROLOGICAL MAGAZINE. In that he also commits a mistake by requesting readers to apply the same in cases of births in Shukla Paksha Ravi Hora and Krishna Paksha Chandra Hora whereas Sage Parasara suggests the application of the "Shodashottari Dasa" in such cases. Therefore, it must now be found out as to how to use the two kinds of Vimshottari Dasas. According to Pt. Srinivasaji the Vimshottari Dasa beginning with—

(*i*) Ardra Nakshatra should be applied in cases of births in Krishna Paksha Ravi Hora, and

(*ii*) Krittika Nakshatra should be applied in cases of births in Shukla Paksha Chandra Hora.

2. *Shodashottari Dasa*:—Prof. Sastri reads "Sukra" for "Sukle". No further discussion is necessary as the same has already been pointed out by Mr. O. Prakas of Balia in the November 1951 issue of THE ASTROLOGICAL MAGAZINE. This dasa may be applied to the chart of Dr. Pattabhi as he was born in Krishna Paksha Chandra Hora but the interpretation of Prof. Sastri is discouraging.

3. *Ashtottari Dasa*:—Prof. Sastri illustrates the charts of Sir J. C. Bose and Lord Tennyson as cases falling under the two kinds of Ashtottari Dasa. But it may be seen that Sukra is lord of lagna in both the cases and Rahu is posited in the 3rd house from Sukra in Bose's chart and in the 8th from Sukra in Tennyson's. So his interpretation does not stand at all in these cases as the sloka says "*Lagnesat*" but not "*Lagnat*".

Pt. Srinivasaji states that the Ashtottari Dasa beginning with—

(*i*) Ardra Nakshatra should be applied in cases of births having planet or planets other than Rahu in the lagna, and

(*ii*) Krittika Nakshatra should be applied in cases of births having no planet in the lagna.

Therefore Rahu 4th, 5th, 7th, 9th and 10th houses from the lord of lagna is applicable in both the above-noted cases and this interpretation differs from that of Prof. Sastri who says that this dasa beginning with—

(*i*) Ardra Nakshatra is to be applied

when Rahu is in 4th, 7th and 10th houses, and

(*ii*) Krittika Nakshatra is to be applied when Rahu is in 5th and 9th houses.

This is to be verified by practical application.

4. *Panchottari Dasa*:–Prof. Sastri says that this dasa is misleadingly termed as Panchottari for it is a system of 124 years but the maximum age given to the man in the present yuga is only 120 years. How can, therefore, a system of 124 years exist?

It is a system of 105 years only and has been rightly termed as Panchottari. Rahu and Kethu have been completely omitted from the system and each of the seven major planets gets 15 years in the order of Ravi, Budha, Sani, Kuja, Sukra, Chandra and Guru. Counting is of course to be made from Anuradha Nakshatra upto birth constellation and the number divided by seven. The remainder would point to the dasa when counted from Ravi in order.

5. *Shashtihayani Dasa*:—According to Pt. Srinivasaji, this dasa should be applied "*Yada Arko Lagnarasisah*", *i.e.*, only in cases of Simha Lagna and Simha Rasi births. As such Prof. Sastri's interpretation for applying this dasa in cases of Karka and Simha Lagna births alone does not hold good.

All the quotations are collected from "Dasa Phala Darpanam" written by Pt. Srinivasaji of Ratlam.

Readers interested in the Science of Astrology will do well to apply the different dasa systems and publish the results obtained in due course to verify how best they can be made use of.

Sundargarh. TRIBIKRAM PUROHIT.

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### Kumbha Lagna

Sir,—With reference Mr. K. R. Kethrabalan Pillai's letter, published in November 1952 issue of THE ASTROLOGICAL MAGAZINE that Kumbha Lagna has not been dealt with, I refer him to the article by (1) Mr.G.P.Mishra in November 1948 issue of THE ASTROLOGICAL MAGAZINE under the caption "*A Note on Kumbha Lagna*", and (2) to the Editor's observations in December 1945 issue under caption the "*Are You a Saturnine Person?*"

A. SRI HARI

Hyderabad-Deccan. RAMAN.

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### Rahu Kalam

Sir,—A section of the educated public of Malabar seem to entertain the notion that our belief in the so-called "Rahu Kalam" is by all means superstitious. In my humble opinion yours' is the only Magazine through the columns of which a final as well as a scientific conclusion can be arrived at and I request the learned contributors and readers of your esteemed Magazine to forward their views through these columns.

The first reason that these men put forward is that the idea of "Rahu Kalam" was not prevalent in Malabar during the earliest times and the Tamilians were solely responsible for the introduction of this belief in Malabar. Secondly, while planets like Uranus and Neptune are completely neglected for astrological purposes the imaginary planets like Rahu and Kethu have got a vital part to play in the field of prediction in Hindu Astrology. While both Rahu and Kethu are given equal importance in the field of prediction why Rahu only is given a preference by assigning a part of the day under his rule and why there is no corresponding Kethu Kalam? Moreover why is this particular Rahu Kalam considered to be so much inauspicious?

Thirdly, Rahu and Kethu are interpreted astronomically as the ascending and descending nodes of Moon and these are but imaginary points in the heavens where the ecliptic and the orbit of the Moon intersect. Hence these gentlemen ask what particular power these imaginary points in the heavens have over the real and major planets to mould the destiny of men and their deeds.

Finally they put this humorous but interesting statement. Due to the advancement of science if artificial Moons were to occupy positions in the heavens each Moon will have its own Rahu and Kethu that in due course the entire day will constitute full of Rahu-kalams that men will surely find it difficult even to step out of their houses. But this is purely imagination and if this were to become true who can guarantee now that these artificial "Moons" and their "Nodes" will have the same power like the mighty planets to mould the human destiny.

Doubtlessly, the statement is followed by arguments and what about the validity of these arguments? I specially request our learned Editor to throw some light on this controversy.

May God bless you and your esteemed Magazine.

Nallepilly. V. S. K. RAMAN, B.A.

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### The Tenth House and Teaching Profession

Sir,—I wish to convey my heartfelt gratitude through the columns of THE ASTROLOGICAL MAGAZINE to the Editor, Dr. B. V. Raman and Sri B. Lakshminarain Rao, B.A., for their contributions under the caption "*Determination of Profession*" and "*Predicting Profession.*"

First of all, Dr. B. V. Raman with his deep insight and rich experience did yeomen service to astrology by writing a series of articles in THE ASTROLOGICAL MAGAZINE of 1942, the title "*Determination of Profession*" of July, September and October 1942 issues contain valuable contributions on this subject.

Speaking generally, we regard teaching as the noblest and best karma or occupation for man and woman. Why is it so? Because it demands good culture. Jupiter represents *Gnana* or knowledge, and Mercury *Budhi* or intelligence. The teacher has first to acquire knowledge and intelligence, and Jupiter and Mercury when strongly and favourably posited bestows intelligence and learning.

Many horoscopes of teachers were examined in the light of the observations recorded by the learned Editor in the abovementioned issues of the Magazine and all of them established the facts and figures pointed out by him. The profession of teaching gives a higher rank than other avocations which one can follow, because those who have brain and skill enough to succeed in teaching and health enough to give support to the brain are always far superior than others.

In the analysis of several birth charts of teachers it has been found that Jupiter or Mercury has more direct rule over the tenth house. The particular subject interested for teaching can also be read from a horoscope by studying the particulars of other planets in a horoscope. More often, the signs Gemini, Virgo and Sagittarius seem to attract the teaching profession. All the tendencies are due to the nature of the zodiacal sign, and the secondary effects of the other planets on Jupiter and Mercury. The strongest dasa lord of the teacher concerned will also exercise considerable effects on profession.

Coming to page 541 of the November 1942 issue of THE ASTROLOGICAL MAGAZINE the following observations of the learned Editor regarding teaching profession merit our attention:—"Examination of a number of horoscopes has revealed that a Jupiterian can shine well as a teacher philosopher, religious head, an ambassador of peace, a judge or an arbiter of disputes. If Jupiter is afflicted the qualifications suggested above are subject to modifications." The following portion from the next para of the same article is also important. "If Saturn is secondarily connected with Jupiter, of course in its relation to the 10th house, then there will be a blending of Jupiterian and Saturnian influences. When this is the case, the soberness, wisdom, and all the various

(*Continued on page 208*)

## THE LAW OF HEREDITY IN BIRTH CHARTS

(*Continued from page 204*)

### Synoptic Chart No. 1

| | ♈ | ♉ | ♊ | ♋ | ♌ | ♍ | ♎ | ♏ | ♐ | ♑ | ♒ | ♓ |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| King George V | | | | | | | ☽ 1 | | | | | |
| N. N. 114 | I 2 | ♀ 10<br>☿ 19 | ☉ 13 | IV 1 | ♂ 6 | | VII 2<br>♄ 24 R | | ♃ 26 R | X 1 | | |
| Queen Mary<br>May 26, 1867<br>N. N. 115 | | ♀ 3<br>☿ 29 | ☉ 5<br>IV 6 | | VII 6<br>♂ 15 | | | ♄ 20 | X 6 | | I 6 | ♃ 6<br>☽ 8 |
| Duke of Windsor<br>N. N. 116 | ♂ 0 | ♀ 23 | ♃ 18<br>IV 4 | ☉ 2<br>☿ 28 | VII 3 | | ♄ 18 | | X 4 | | I 3 | ☽ 4 |
| King George VI<br>N. N. 117 | VII 28 | | | | X 7<br>♃ 9 R | | I 28 | ♀ 6<br>♄ 15<br>☽ 25 | ♂ 1<br>☿ 18<br>☉ 22 | | IV 7 | |
| Viscountess Mary<br>N. N. 118 | | ☉ 6<br>♀ 11 R<br>☿ 26 | X 28 | ♂ 17 | | ♃ 0 R<br>I 28 | | ♄ 29<br>R | IV 28 | | ☽ 26 | VII 26 |
| Duke of Gloucester<br>N. N. 119 | ☉ 10<br>☽ 17 | ♀ 23 R | I 3 | IV 29 | | | | | VII 3<br>♃ 11 R | ♄ 5<br>X 29 | | ♂ 24<br>☿ 30 |
| Duke of Kent<br>N. N. 416 | X 25 | | | | I 14 | ☽ 16 | ♂ 0<br>IV 25 | | ☉ 28 | ☿ 3<br>♀ 3<br>♄ 27 | VII 14<br>♃ 16 | |
| Prin. John<br>July 12, 1905 | | ♃ 29 | ♀ 4 | A 9<br>☉ 20 | ☿ 9 | IV 5 | | ☽<br>♂ 13 | | VII 9 | | ♄ 3 R<br>X 5 |

### Synoptic Chart No. 2

| | ♈ | ♉ | ♊ | ♋ | ♌ | ♍ | ♎ | ♏ | ♐ | ♑ | ♒ | ♓ |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| King George VI | VII 29 | | | | X 9<br>♃ 9 R | | I 29 | ♀ 6<br>♄ 15<br>☽ 25 | ♂ 2<br>☿ 19<br>☉ 22 | | IV 9 | |
| Elizabeth<br>Q: Mother | VII 25 | | ♂ 27 | ♀ 9 | X 3<br>☿ 7 R<br>☉ 12 | | I 25 | ☽ 21 | ♃ 2<br>♄ 30<br>R | | IV 3 | |
| Queen Elizabeth II | ☿ 5 | ☉ 1<br>IV 26 | | VII 29 | ☽ 13 | | | ♄ 25<br>X 26 | | I 22 | ♂ 21<br>♃ 23 | ♀ 14 |
| Prin. M. Rose | I 6 | | ♂ 26 | IV 2<br>♃ 12<br>☽ 26 | ☉ 29 | ☿ 25 | VII 6<br>♀ 13 | | | X 2<br>♄ 6 | | |

## HINDU SYSTEM OF PLANETARY COMPUTATIONS (5)

(*Continued from page 200*)

Hence applying it to the Mandaspashta,

| | s | ° | ′ | ″ |
|---|---|---|---|---|
| we get ... | 11 | 28 | 19 | 54 |
| | 11 | 32 | 24 | |
| This is Jupiter's true longitude or स्पष्टगुरुः | 11 | 16 | 47 | 30 |

8. In the next instalment, we shall show how to work out the rest of the planets, *viz.*, Venus (शुक्रः) and Saturn (शनिः) along with the determination of Lagnasphuta and Madhyasphuta or Ascendant and Midheaven.

*(To be continued)*

## ASTROLOGICAL WARFARE

*(Continued from page 196)*

talk about it to somebody. So I took the chart and went down the staircase, hoping to meet some one I knew in the hall. Still studying the chart, I arrived in the hall, looked up, saw the face of a friend and said into a complete silence: " Look here, old man, I've just made the horoscope of the darned thing and... " I did not get further. A storm of laughter interrupted me—from at least a hundred voices. And then only I saw that the entire hall was full of people who had come down from all the ten floors of the building, many of them extremely scantily dressed. Most of them had been badly frightened and my horoscope gave them the cosmic relief they very much needed.

I made it my business to make a chart also for a similar event in World War I which gives an amazing confirmation of this type of astrological work. The first gas attack in World War I was started on April 22, 1915 at 5-30 p.m. at Ypres. Just as in the pilotless plane chart Aquarius is rising—the sign ruling modern inventions and machines, so here Libra—again an airy sign and its significator is in Pisces, the sign ruling chemicals. Its ruler Neptune, master of all gaseous substances, is right at the midheaven on 27:42 Cancer; in trine to Venus in the 6th, and in conjunction with the Moon. Jupiter, also in Pisces, 18 degrees, was in the house of enterprise, Mars 4:30 degrees in Aries in the 6th, the Sun 1:30 Taurus and Mercury 21:30 Aries in the 7th, Saturn in 28, Gemini in the 9th, square to Venus. Uranus is once more in the 4th, in its own sign, in 15:20 Aquarius.

But of the two charts that of the pilotless plane attack is the more dangerous one. Mars was angular instead of cadent and so were the rulers of the ascendant and the midheaven. It was without doubt one of the most dangerous weapons of the entire war. Had it come a year earlier and had it been used as concentrated as planned, London would have been wiped off the surface of the earth.

## LETTERS TO THE EDITOR

*(Continued from page 206)*

balancing qualities of the Saturnian will support the Jupiterian with the result that the native may enter the field of research notably in minerology, soil analysis, and food value. He will also be successful in laboratory experiments, chemistry, physics, astronomy, astrology, and he can *make an excellent teacher* in any of the sciences. He can either become *teacher of a primary school* or a *professor of a University*, the exact grade depending upon the relative strength and weakness of the planets in question."

I shall be grateful, if the readers send me the particulars regarding the horoscopes of persons who are working in the field of education. All such particulars including names would be kept confidential. I shall make use of the material for further research.

Ramanatkara P.O. K.K.G. PANIKKER.

### An Appeal

Sir,—Since all my attempts to get copies of the following back issues of THE ASTROLOGICAL MAGAZINE from the publication office and elsewhere have failed, I have decided to make an earnest appeal to the readers of this Magazine, who might be in possession of the back issues, to send me them for two weeks time. At the end of the said period, the copies will be returned to the original owners by registered post. To avoid repetitions, I humbly request the prospective lenders to contact me before forwarding the Magazine.

The issues referred to above are:—THE ASTROLOGICAL MAGAZINE dated January 1939, October 1941, February 1928, and April 1949.

Thanking you,

Point Pedro S. KANAGA SABAPATHY.

Dear Sir,—If any reader of THE ASTROLOGICAL MAGAZINE is willing to part with the old copies of the journal before 1947 at reasonable price, please write at the following address about the copies available and price thereof. The copies must contain their respective subjects. J. K. Sharma, Messrs. C. L. Shah & Co., 137, Canning Street, Calcutta.

Calcutta. J. K. SHARMA.


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# Reviews

By Dr. R. NAGA RAJA SARMA, M.A., Ph.D.

1. **The Orion.**—(Or Researches into the Antiquity of the Vedas) by Lokamanya B. G. Tilak (Tilak Bros., Poona City. Pp. 227. Price Rs. 3.)

Providentially, one would suppose that India had been periodically overrun by invaders and adventurers, and it would not be an exaggeration to state that under British rule conditions were restored for safe and secure life to thrive. Western savants began in due course to study Indian languages and literature and naturally Sanskrit attracted their attention first and foremost. Vedic literature is the oldest and earliest and vedic chronology was fixed and determined by Western savants in a particular manner.

The tendency soon began to dominate the work of these savants to date everything within conveniently measurable distance from the Christian era. Tilak has examined some of these conclusions and in the light of the original vedic texts, the Lokamanya has come to the conclusion that Aryan culture and civilization embodied in the Vedas should be admitted to be the earliest known to mankind.

The Lokamanya had been able to identify the following periods or landmarks of ancient Aryan civilization (1) Aditi or the pre-Orion period assignable roughly to 6,000—4,000 B.C. (2) The second may be taken to be the Orion period 4,000—2,500 B. C. (3) The third would be the Krittika period 2,500—1,400 B.C. (4) Lastly, the fourth period would be dated 1,400—500 B.C.

It must be quite natural for some to be absolutely dumb founded when they are made to realize that some of the truths and conclusions now discovered by modern astronomers with perfected instruments of precision, had been anticipated thousands of years ago, by scholars and scientists of the Vedic period, but, quite apart from such subjective reactions and considerations, truth must be welcomed, pleasant or unpleasant, if supported by objective astronomical data.

The value of Tilak's work consists in a sustained and serious attempt made to exhibit chronological continuity running uninterruptedly in Vedic and Brahmanic literature, and particular and pointed references contained in the Vedas to certain specific and unmistakable astronomical phenomena, Tilak has argued, should be regarded as strong and incontrovertible evidence in support of the antiquity of Aryan culture and civilization which can safely be dated as early as 6,000 B.C.

Even today, it is impossible to be dogmatic about the rare and recondite scholarship of the Vedic scholars. Mythology, folklore, astronomy, astrology and other sciences lie in a jumbled and confused mass in the strange language and terminology employed by Vedic seers and sages.

Astrological and astronomical truths are presented in the form of spicy and romantic stories, and modern scholars and researchers should be able to separate and sort terrestrial and planetary phenomena from external linguistic ornamentations or embellishments. Tilak's work makes a valuable contribution to correct understanding of vedic chronology.

2. **The World-Mother to Her Daughters.**—By Sister Lalita (Aurora Publications-R.S. Puram, Coimbatore. Pp. 64. Price Re. 1).

"Dedicated to all the women in all the countries of the World", this booklet, contains 33 meditations recorded and assembled together by Sister Lalita (Lulu Wilding) in the course of which exalted spiritual features and characteristics of womenhood are emphasized for the benefit of modern women who blinded by the glamour of contemporary civilization and attractive conditions of life the multitudinous hedonisms of which stand today considerably heightened by the discoveries effected by experimental sciences, seem to believe that pictures and powder, lace and lip-sticks constitute the be-all and end-all of life.

Sister Lalita, on the contrary, sternly reminds women that they have a glorious spiritual destiny to fulfil and that if mankind and its contemporary civilization are to be saved at all from impending crash and collapse, women must play their part bravely and intelligently.

Here and there some few women have successfully scaled the dizzy heights of fame and glory as Politicians, Poets, Scientists and so forth but, undoubtedly, motherhood is the special privilege and prerogative of women. The message given by the World Mother to her daughters should be deemed specially significant and binding. I feel certain Sister Lalita's meditations would be Intelligent Women's Guide to Higher Life.

3. **First Lessons in Vedanta.**—(By Swami Sivananda (Ananda Kutir-Rishikesh, Himalayas Pp. 214. Price Rs 2-8-0).

In the present volume which is issued as No. 32 of the Yoga Vedanta Forest University Series, will be seen the revised and enlarged edition of what had originally appeared years ago as a small pamphlet. The material has been collected, rearranged and systematised in a manner appealing and attractive which would make the volume a valuable treatise on "Advaita Vedanta". Swami Sivananda's exposition which is absolutely faithful to the original classics in Sanskrit is rendered additionally useful by means of convincing illustrations and homely analogies. Swamiji's consistent and loyal adherence to masterminds like Sankara is the outstanding excellence of his exposition of vedantic monism or absolutism.

While practically all modern writers on "Indian Philosophy" known throughout the world have very badly blundered over the Upanishadic doctrine of *Kosas*, Swami Sivananda has expounded the doctrine of "Sheaths" most effectively and charmingly in the shape of questions put by a disciple and answers rendered to them by Guru. (Pp. 7–11).

The vedantic systems are *not* intended for arm-chair philosophers and certainly *not* for international show-rooms run by *Uno-Unesco* and other organizations. Vedanta means hard and strenuous psycho-physical discipline (sadhana). Swamiji has made it abundantly clear that the spiritual goal can be reached *only* by harmonious combination of theoretical knowledge with practical *sadhana*. Sivananda literature is amply enriched by this volume.

## KANNADA

4. **Bharata Cheenagalalli Janajeevana.**—(By Sivamurthy Sastry, Svatantra Karnataka Power Press, Bangalore. Pp-40. As. 8.)

China has been prominently in news for some years past. Particularly, since the termination of the Second

World-War, the relation between China and European Powers on the one hand and on the other between China and India, would appear to be engaging the attention of economists, historians and politicians. *Four* essays had been originally published in the pages of the Sarana Sahitya (monthly magazine or journal) and they have been brought together in the booklet here noticed. The essays relate to the life and conditions obtaining in China and India, and something like a comparative estimate or study would seem to have been attempted.

Pre-eminently, however, the account is descriptive and the life and conditions portrayed reveal unmistakable touches of oriental civilization on which both the countries are grounded.

Just as India had to pass through various vicissitudes, China, too had had her struggles and difficulties, but, so far as communism is concerned, it would seem that it elicits greater sympathy in China than in India.

In a way, Buddhism prevails in both the countries. But, in these modern days, when rationalistic forces (so-called), are endeavouring to drive religion and philosophy into a corner, dynamic spirituality should be at a discount. On the whole, the booklet is a good addition to Kannada literature on India and China.

5. **Kannada Kali Sirumana Charite.**—By H. Srinivasa Josyer (Sivamurti Sastry, Svatantra Karnataka Power Press, Bangalore. Pp. 38. As. 12).

In the ancient Indian political set-up, distinguished rulers had appeared on the scene like Chandragupta, Vikramaditya, Krishnadevaroya, Rani Lakshmibai and others, men and women rulers, who had shaped and patterned their policy of governance of the people in the light of the ideals laid down by ancient lawgivers like Manu and others. In the Mahabharata, a special section has been devoted (Raja-dharma in Santi-parva) to an elaborate description of political ethics and governmental morality or moral governance that must be guiding kings and rulers. Those governments were *not* merely vote-catching concerns.

In the Chitaldoorg district of Mysore State, and round about the village known as *Boodihalu*, there had appeared a chieftain named Soora-Paliagara, and his sons who in valour and statecraft could easily equal rulers like Vikrama and Krishnadevaroya. The exploits of these, of Kachappa, Mallappa, and others in the line, are detailed in the booklet and the stories narrated are thrilling and inspiring. That these chieftains were governing their people strictly according to canons of justice and political ethics must be a matter for considerable gratification in contrast with the chaos created by contemporary democracies and republican institutions. The story of Siruma would be found interesting by all, old and young alike, who may be justly proud of the achievements of ancient Kannada rulers and chieftains.

## SANSKRIT

6. **Dharmadarsah.**—By Devakrishna Sarma (Editor—Sri Santoji Maharaj. Pp. 628. Price Rs. 18. Copies from Editor, C/o Omkaradas Kisoradas Chowdhry, Taloda, West Khandesh.)

Got ready and prepared under the Editorial guidance and direction of Sri Santoji Maharaj, Founder of "Sanatana Dharmojjeevini Sabha" and Head of the Kukurmunda State, and published by the Publicity Committee of the Sabha, the massive and substantial work written by Pandit Devakrishna Sarma in attractive and brilliant Sanskrit, stands devoted to dynamic and courageous vindication of the theory and practice of classic Indian *Sanatana-Dharma* (eternal and timeless virtue or good and conduct grounded on them) at a time when the ancient ideals are sought to be shattered to pieces by modern moulders of thought, education, social organizations and governments, who themselves think and act under the urge and hypnotic spell of Occidental, European and American culture.

In the course of a preliminary appeal and exposition (Nivedanam), Sri Santoji Maharaj has explained in virile and vigorous Sanskrit style and expression, the objects of the publication, circumstances and conditions that led to origin and conception, subsequent vicissitudes of the work and its final appearance in the form of a huge and heavy volume.

The specific motive, the goal, the method, plan and scope of the work are then expounded by Pandit Devakrishna Sarma, the Author, who has incidentally emphasized in a striking manner the imperative need that there is at present for the emergence of such a publication in vindication of Sanatana-Dharma.

The main treatise is divided into *four* sections, each being designated as a *Partibimba*. The treatise is known as *Aadarsa, i.e.*, mirror. Appropriately enough, in the said mirror of Dharma, images are noticed. Each section is thus christened to be an image. The first deals with the means and guarantors of valid knowledge (Pramana-Pratibimba), and it is a truism in all sastraic discussions, means of valid knowledge (Pramana) must first be studied before subject matter (Prameya). The second has for its subject matter law and its application to society (Neeti-Pratibimba), and in this section, modern types like Nazism, Communism, etc., are examined. The third section contains an elaborate and exhaustive examination of socio-ethical structure of caste-system (Chaturvarnya-Pratibimba). The conclusion appropriately clinched is thus summed up. Specific nature of individuals and groups cannot be altered at will. Natures differ. Therefore, consequences or results flowing from natures must differ. Then, duties differ. *Dharma* differs. There must be difference in castes. You can never have a casteless, classless society doing *one* homogeneous work, following a single Dharma. "(Svabhava-bhedat-karya-bhedah-Tatascha-Dharma - bheda-iti-Na-Sarvesham-Aacharadharma Ekaroopah - kadapi - bhavitumarhati" Pp. 505). The fourth (final) section examines the problem of marriage (Vivaha-Pratibimba).

In view of the undoubted importance of the work, I have thought it necessary to summarise the main contents of the volume which, however, cannot adequately be examined in the course of a brief review. Students of Sanskrit will have to make a careful and patient study of the treatise with a view to realizing its tremendous importance and significance *vis-a-vis* modern degenerate condition of Hindu Social Structure and Organization.

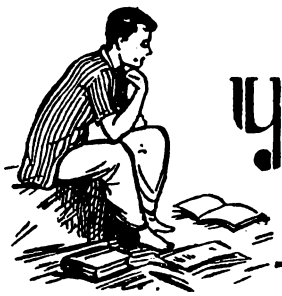
Those in conduct of Union and State governments have proclaimed almost *ad nauseam* that in modern Free Republican, India, you have just a *casteless, classless, secular* society. Nevertheless, the Communal G.O. though declared to be against the Indian Constitution still rules and remains in some form or another. Caste-system is condemned. In the same breath preference is shown to some castes. Abolition of caste-system is advocated. Inter-caste marriages are counselled. At the same time members of certain castes are denied admission in Medical and Engineering Colleges. Contemporary chaotic conditions are tragi-comic.

It is indeed bold and courageous on the part of Sri Santoji Maharaj to have directed, and sponsored a publication which seeks to vindicate the truths and traditions embodied in ancient classics.

Modern politicians are so arrogant and withal megalomaniacal that they claim in an open and unabashed manner that their interpretations of the *Gita* are to be accepted in supersession of and in preference to those of masterminds like Sankara, Ramanuja and Madhva.

It is exceedingly gratifying to note that Pandit Devakrishna Sarma has dealt out a sledge-hammer knock-out

(*Continued on page 215*)



# Your Scientific difficulties solved

BY MIHIRA

[In the letters THE ASTROLOGICAL MAGAZINE receives from the readers, many interesting questions are put pertaining to astrological and scientific problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you why not write us about them? *This service is free to all readers of* THE ASTROLOGICAL MAGAZINE. Address communications to—MIHIRA, c/o THE ASTROLOGICAL MAGAZINE.]

**Q. 1.** When does Daridra Yoga arise? *P. M. Bhat, Mangalore.*

**Ans.** These are Daridra Yogas:—(1) When the lords of 12th and ascendant exchange their positions and are joined or aspected by the lord of 7th, (2) When the lords of 6th and ascendant exchange their positions and the Moon is aspected by the 2nd or 7th lord, (3) When Kethu and Moon are conjoined in lagna, (4) When the lord of ascendant is in the 8th house aspected by or in conjunction with 2nd or 7th lord, (5) When the lord of lagna joins 6th, 8th or 12th with a malefic aspected by or combined with 2nd or 7th lord, (6) When the lord of lagna is associated with 6th, 8th or 12th lord and is subjected to malefic aspects, (7) When the lord of 5th joins the lord of 6th, 8th or 12th without beneficial aspects or conjunctions, (8) When the lord of 5th is in 10th house or 6th house aspected by lords of 2nd, 6th, 7th, 8th or 12th, (9) Natural malefics who do not own the 9th or 10th house should occupy lagna and associated with or aspected by maraka lords, (10) When the lords of lagna and the navamsa lagna should occupy the 6th, 8th or 12th and have the aspect or conjunction of the lords of 2nd and 7th, (11) If the lords of the lagna, 4th and the 9th are in the 8th, (12) When the lords of 2nd and 12th houses exchange places, (13) If the lord of 2nd is in 12th house and the lord of 12th is in lagna aspected by a maraka planet, (14) If the lord of 5th is in 6th and the lord of 9th is in 8th aspected by a maraka planet. (*Vide* notes to above in "Three Hundred Important Combinations" and Bhavartha Ratnakara by B. V. Raman).

**Q. 2.** (*a*) *Vide* last sentence of para 4 on page 70 of THE ASTROLOGICAL MAGAZINE for 1952 (Annual Number) "Astrological books, as a whole, are of opinion that a Full Moon is a great asset and that if aspected by all planets, it is quite sufficient to make the native an Emperor". Is this combination present in the following horoscope? Leo — Ascendant; Mars, Mercury, Venus and Sun in Scorpio; Saturn in Sagittarius; Moon in Taurus; and Jupiter in Cancer. (*b*) Vargottama position is good and will achieve the strength of a planet in Swakshetra (own sign). Does this rule hold good if the planet is in debility?

*R. K. M., Mangalore.*

**Ans.** (*a*) The very beginner will be able to see that Moon is not aspected by all the planets. Jupiter and Saturn do not. So this combination is not present. (*b*) This rule holds good even if the planet is in debility. Only the effects will not be so good as otherwise.

**Q. 3.** (*a*) Please enlighten if Anayasa Dhana Yoga is caused by the exchange of lords of 1st and 2nd houses in the navamsa chart? (*b*) Does the same yoga arise if the exchange is in respect of exaltation signs of the two planets, *e.g.*, Venus in Makara and Mars in Meena for Thula lagna?

**Ans.** (*a*) The yoga applies only to rasi chart and not to navamsa positions. (*b*) This is also a kind of exchange. This is taken into account in Western astrology but not generally noticed in our texts.

**Q. 4.** (*a*) How to find the ruling planet in a horoscope? Is it possible that two planets having equal strength may be ruling the same horoscope? (*b*) What are the results of Neechabhanga Raja Yoga and how it is formed? Does the yoga arise when Moon is in trine in its Moolatrikona sign? (*c*) Does the Moon become combust if fully aspected by Sun? (*d*) "All planets when placed with Sun become combust". Does this apply to Venus and Saturn? (*e*) Does any yoga arise when a house is aspected by the owner of the sign? If so, is the influence enhanced when Mercury and Jupiter aspect each other from 4th and 10th houses which seems possible only for Virgo lagna.

**Ans.** (*a*) By ruling planet is generally meant the lord of the sign containing the cusp of the ascendant, and can be only one planet. The latter part of the question shows that you have in mind the strongest planet of the horoscope which is different. He may not be the ruler of the ascendant at all. In that sense, the planet on the ascendant, and in the M.C. may also be called ruling planets. The strongest planet can always be ascertained by working out the shadbalas and it is very rarely that two planets are found to have the same strength. If there are two such planets, both are ruling planets. (*b*) How Neechabhanga Raja Yoga is formed and its results have been described several times over in this section. It does not arise when Moon is in trine in Moolatrikona. There must be first of all a planet in debility. (*c*) No. Full Moon is a position of great strength for Moon whereas combustion is a source of weakness. (*d*) All planets placed with Sun do not become combust, nor do planets escape combustion if they are in the next or previous sign to Sun. Distance of each planet from Sun is the thing that counts to determine whether a planet is in combustion or not. For Mars it is 17 degrees; for Mercury 14 degrees but if retrograde 12; for Jupiter 11 degrees; for Venus ten degrees but if retrograde 8; for Saturn it is 15 degrees and for Moon twelve degrees. Thus it is seen that Venus and Saturn are no exceptions. (*e*) No specific yoga arises when a house is aspected by its lord but the significations of the house aspected will prosper thereby. But if the house contains a debilitated planet, the aspect of the lord of that house causes Neechabhanga Raja Yoga to arise (*vide* verse 28 of Chapter VII of *Phaladeepika*). Mercury and Jupiter aspecting each other from 4th and 10th houses for Virgo lagna has no special significance except that of an exchange between the lords of 4th and 10th houses which gives rise to a Maha Yoga which is said to be highly

favourable. You are not correct in thinking that this can happen only for Virgo lagna. The same is possible for Gemini, Sagittarius and Pisces lagnas also.

Q. 5. (*a*) What do Karanas and Yogas denote in directional astrology? Will you give an example to illustrate its use? (*b*) What are the indications for Kemadruma Bhanga Yoga? (*c*) How to use Karanas and Yogas in horary astrology? Is there any book dealing with these? (*d*) Which is the best book on market fluctuations?

*D. C. G. Prasad, Kanpur.*

Ans. (*a*) These are used neither in directional astrology nor in horary astrology but only in electional astrology. (*b*) The presence of planets in kendras, the Moon's association with any of them, the aspect of all the planets on the Moon are all cases of specific exceptions to Kemadruma yoga. (*c*) *Vide* answer to (*a*). (*d*) There is no book on market fluctuations by any authority in Hindu astrology. Hints are thrown here and there in standard treatises like *Brihat Samhita* and other works. But several modern astrologers have investigated this matter and are advertising courses in the pages of THE ASTROLOGICAL MAGAZINE. These may be looked to for the latest information on this matter. A few publications are available in Western astrology on this subject but they have not been systematically tried out here.

Q. 6. (*a*) What is your opinion regarding the combination of Sun, Venus, Mars and Rahu in Leo when it is also the ascendant? (*b*) Ascendant Leo and Saturn with Mercury in Virgo. What will be the effects of Saturn? (*c*) How will be sub-period of Saturn in Rahu's major period, if Rahu is in ascendant? *P.K. Sen, Assam.*

Ans. (*a*) But for the presence of Rahu, the combination is good and productive of good results like prosperity, skilful in the use of words, wealth, respect of others. Rahu will spoil these to some extent. (*b*) Mercury is more powerful here and Saturn's adverse effects on finance will be held up. Saturn in 2nd house is likely to cause two marriages, obstruction in educational and academical career, unpopularity and weak vision. But Mercury's exaltation here will dominate the situation and reduces these effects to an extent rendered possible by the other featues in the horoscope. (*c*) The position of Rahu alone is given. It will not be possible to delineate the effects without knowing the position of the sub-lord also. Unless Saturn is in good relation to major lord, the effects will be mostly adverse such as accidents, bad associations, trouble with wife or husband, rheumatic affections, travels in distant places.

Q. 7. Vrischika—Ascendant; Dhanus—Jupiter; Mesha—Rahu: Mithuna—Sun, Mercury, Venus; Kataka—Moon and Saturn; Kanya—Mars; Thula—Kethu. (*a*) Jupiter is in second but aspected by malefic Mercury. Will native be learned? (*b*) Jupiter partly aspects Mercury. Will the orders of the person born be scrupulously obeyed by the kings? (*c*) Jupiter is lord of 2nd and 5th. Moon is lord of 9th and so the lord of 9th occupies kendra position in respect to Moon, will the person become the ruler of a full-blown Empire? (*d*) Moon is in 3° and Mars in 14°. Though Moon is in conjunction with Mars, the person is living from hand to mouth. Why?

*B. P. Mangal, Bandikui.*

Ans. (*a*) No doubt Mercury is bad because of ownership of 8th and 11th houses. Since the actual degrees of the planets are not given, it is not possible to say whether he is also malefic by association and aspects. It is not possible to say by the mere fact of aspect between Mercury and Jupiter whether a man will become learned or not. The aspect of Mercury is likely to have mixed effects in the native's education and there will be obstacles and troubles in educational career though there is nothing in the aspect to prevent the man becoming learned. Jupiter lord of 4th is strong in his own sign aspected by four planets, Sun, Mercury, Venus and Mars. It is likely that the native will become learned though after much difficulty. (*b*) There are no reasons why this eminently desirable position should be conferred for this aspect. (*c*) This question does not make sense. Moon is not kendra from anything except Rahu, Kethu and Saturn. (*d*) Moon occupies the debilitation degree itself. Three planets Moon, Sun and Venus are in debility. Saturn is in the sign of his enemy. This is sufficient to cause poverty to the native and other misfortunes as well even though he be born a prince (*vide* verse 20 in Chapter XXXVIII of *Saravali*).

Q. 8. (*a*) If lagna is Libra and Saturn is in third as ruler of 4th and 5th houses, Jupiter in the fourth with Moon as ruler of 3rd and 6th houses. What are the effects of Parivarthana Yoga (Exchange)? (*b*) As Moon is also in the fourth, what are the effects as considered from Moon? (*c*) Which is to be preferred with regard to effects, (i) from lagna and (ii) from Moon. *P. N. Shah, Indore.*

Ans. (*a*) The exchange is only between lords of 3rd and 4th only. The other lordship of either planet has nothing to do with this exchange. If Jupiter is in Aquarius and Saturn in Pisces, it would be an exchange between lords of 5th and 6th houses. Exchange between lords of 3rd and 4th houses is called Khala yoga and exchange between lords of 5th and 6th houses is called Dainya yoga. The effects of Khala yoga are not so bad, as the other yoga. Those born under Khala yoga, will have all kinds of prosperity at sometimes and poverty and distress at other times. (*b*) As from Moon, it will be an exchange between lords of 1st and 12th houses which is a Dainya yoga and so worse. (*c*) Of the two—Ascendant and Moon, it should be ascertained which is more powerful and then that is to be preferred.

Q. 9. (*a*) Has it been pronounced by all the ancient and modern authors and astrologers that benefics if lords of kendras will become malefic? (*b*) Is this evil minimised or set right by a benefic owning kendras being posited in eleventh both in rasi and navamsa in friendly houses without any aspects—malefic or benefic? (*c*) Is the rule same with regard to Mercury also? (*d*) How will yogakarakas act (i) when they are posited in friendly houses, (ii) when posited in a malefic's house.

Ans. (*a*) All ancient Hindu authorities have said it and modern authors have followed the same dictum. (*b*) The evil is minimised but not set right thereby. (*c*) The rule applies to Mercury also. (*d*) (i) If posited in friendly houses, their beneficial effects will be observed more fully. (ii) It does not matter if they are in houses of malefics, if this malefic lord is friend of the yogakaraka. No doubt if the place belongs to a benefic who is also a friend the effects will be all the greater.

Q. 10. (*a*) Please explain "when Saturn is weak in a horoscope, it inflicts more harm than when it is strong"? (*b*) Please explain "Yogas give results only during the dasas of the planets forming them? (*c*) Rahu is in 7th house in a male horoscope born under Libra as ascendant; Venus and Kethu are in lagna. Will Rahu (i) kill the wife, (ii) bring illness to the wife, (iii) make the wife immoral, (iv) or bring about quarrels and hatred of each other in married life? (*d*) What part does Muntha play in annual readings? (*e*) What are the combinations for (1) attempted, (2) successful suicides?

Ans. (*a*) The word strong in the context means strong for good and weak means incapable of good. Therefore the effect attributed follows as a matter of course. (*b*) 'Yoga' generally arises from a combination between two or more planets. Some yogas give strength to the entire horoscopical structure but their effects, that is, the effects that are attributed to these combinations will manifest during

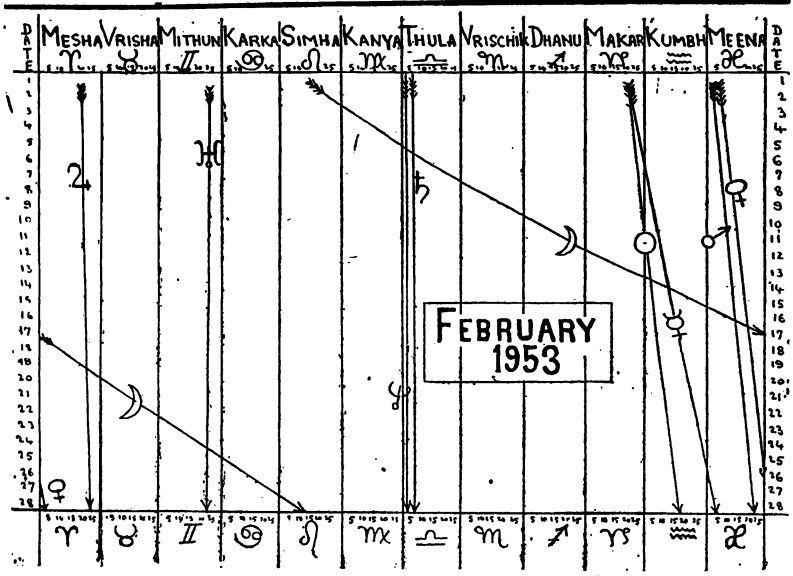
*(Continued on page 214)*

# *Astronomical Notes for February 1953*

By AGASTHYA

***Sayana Places of Planets on 1st Fubruary 1953, true for Noon, Indian Standard Time**

| Graha (Planets) | | | Dhruva (R. A.) | | Kranti (Declin.) | | | Sphuta (Long.) | | Kshepa (Lat.) | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | ° | ′ | ° | | ′ | ° | ′ | ° | | ′ |
| Ravi | ☉ | ... | 304 | 53 | 37 | S | 10 | 3 | 7 | ... | | |
| Chandra | ☾ | ... | 157 | 40 | 6 | N | 48 | 6 | 46 | 1 | S | 38 |
| Kuja | ♂ | ... | 355 | 31 | 2 | S | 32 | 24 | 51 | 0 | S | 35 |
| Budha | ☿ | ... | 314 | 52 | 2 | S | 5 | 11 | 43 | 19 | S | 30 |
| Guru | ♃ | ... | 40 | 3 | 0 | S | 58 | 12 | 12 | 14 | N | 35 |
| Sukra | ♀ | ... | 359 | 0 | 0 | N | 16 | 29 | 1 | 0 | N | 44 |
| Sani | ♄ | ... | 203 | 45 | 8 | S | 7 | 27 | 17 | 2 | N | 34 |
| Uranus | ♅ | ... | 106 | 48 | 22 | N | 59 | 15 | 26 | 0 | N | 26 |
| Neptune | ♆ | ... | 203 | 17 | 7 | S | 42 | 23 | 52 | 1 | N | 42 |




### The Sun

He starts from the 21st degree of Nirayan Capricorn, enters Aquarius on the 11th and stops on the 18th degree. His declination decreases from 17° S to 8° S by the end of February. He conjuncts with Mercury alone in this month.

### The Moon

The Moon commences his journey from the 15th degree of Leo, but is just able to complete a full round of the heavens. He crosses the equator on the 2nd and on the 15th. He comes to Perigee on the 13th and to Apogee on the 1st and on the 26th. He forms with the Sun the following aspects :—

| | | | |
|---|---|---|---|
| Moon at last qr. | on the | 7th | at 10 a.m. |
| New Moon | ,, | 14th | at 7 a.m. |
| Moon at first qr. | ,, | 20th | at 11 p.m. |
| Full Moon | ,, | 28th | at midnight. |

### Mars

His path begins from the 3rd degree of Pisces. He is comparatively slow, travels a distance of about 20 degrèes during the month and stops on the 24th degree. He comes to equator and rises exactly in the East on the 9th February. He runs almost parallel to Venus, the distance between them increasing slowly from 4 degrees to 7 degrees in the month.

### Mercury

His path begins from the 20th degree of Capricorn. He enters Aquarius on the 7th and very rapidly moves through the sign to enter the sign of Pisces on the 24th. He finishes his journey on the 6th degree. Mercury goes to his ascending node on the 23rd. He remains invisible in Sun's rays for the first half of the month. He comes to his perihelion on the 27th.

### Venus

Venus begins travelling from the 8th degree of Pisces. He crosses the sign completely, enters Aries on the 26th and stops in the first degree. He is not met by any other planet except the Moon. He is still a bright evening star. He comes to his perihelion on the 27th.

### Other Planets

Of the remaining planets, Saturn and Neptune are both retrograde and are so slow that they can be taken as almost stationary. Uranus is retrograde but almost stationary on the 23rd degree of Gemini. Jupiter, however, is seen moving at his usual speed in the sign of Aries.

### Conjunctions in February 1953

There is only one planetary conjunction in this month, *viz.*, that of Mercury with the Sun taking place on the 2nd at about 4 a.m.

### Lunar Conjunctions

The Moon forms conjunctions with the following planets in this month :—

| | | | |
|---|---|---|---|
| Neptune | on the | 5th | at about 11 a.m. |
| Saturn | ,, | 11th | ,, 6 p.m. |
| Sun | ,, | 14th | ,, 7 a.m. |
| Mercury | ,, | 14th | ,, 11 p.m. |
| Mars | ,, | 16th | ,, midnight. |
| Venus | ,, | 17th | ,, 1 p.m. |
| Jupiter | ,, | 19th | ,, 4 p.m. |
| Uranus | ,, | 24th | ,, 10 a.m. |

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Two horsepower per pound of weight is developed by a new gas turbine engine for airplanes. It is of the type known as the turbo-prop, and is claimed to be the most powerful propeller-type engine ever cleared for flight. The engine was developed for the U.S. Navy by the Allison Division of General Motors, Indianapolis.

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*The R.A. is always given on Sayana basis, while in the description of planetary movements, the longitudes are given on Nirayana basis, the current Ayanamsa being 21° 44′ 32″.

# *"The Astrological Magazine" Ephemeris for February 1953*

**All positions are for 5-30 a.m., I.S.T.**

| Feb. | Day of the Week | Sun ☉ *Ravi* | Moon ☽ *Chandra* | Mars ♂ *Kuja* | Mer. ☿ *Budha* | Jup. ♃ *Guru* | Venus ♀ *Sukra* | Saturn ♄ *Sani* | Rahu ☊ *Rahu* |
|---|---|---|---|---|---|---|---|---|---|
| | | ° ′ ″ | ° ′ | ° ′ | ° ′ | ° ′ | ° ′ | ° ′ | ° ′ |
| 1 | Sunday | 290 5 0 | 131 54 | 332 54 | 288 41 | 20 25 | 337 0 | 185 32 | 290 41 |
| 2 | Monday | 291 5 52 | 143 42 | 333 39 | 290 25 | 20 31 | 338 0 | 185 32 | 290 38 |
| 3 | Tuesday | 292 6 42 | 155 31 | 334 25 | 292 9 | 20 36 | 339 0 | 185 32 | 290 34 |
| 4 | Wednesday | 293 7 32 | 167 25 | 335 11 | 293 54 | 20 42 | 340 0 | 185 32 | 290 31 |
| 5 | Thursday | 294 8 21 | 179 26 | 335 56 | 295 39 | 20 48 | 340 59 | 185 32 | 290 28 |
| 6 | Friday | 295 9 9 | 191 39 | 336 42 | 297 26 | 20 54 | 341 57 | 185 32 | 290 25 |
| 7 | Saturday | 296 9 56 | 204 9 | 337 27 | 299 13 | 21 0 | 342 55 | 185 32 | 290 22 |
| 8 | Sunday | 297 10 43 | 216 59 | 338 12 | 301 0 | 21 6 | 343 53 | 185 32 | 290 19 |
| 9 | Monday | 298 11 28 | 230 12 | 338 58 | 302 48 | 21 13 | 344 50 | 185 32 | 290 15 |
| 10 | Tuesday | 299 12 12 | 243 52 | 339 44 | 304 37 | 21 20 | 345 46 | 185 31 | 290 12 |
| 11 | Wednesday | 300 12 55 | 257 59 | 340 29 | 306 26 | 21 26 | 346 42 | 185 31 | 290 9 |
| 12 | Thursday | 301 13 37 | 272 31 | 341 15 | 308 16 | 21 33 | 347 37 | 185 30 | 290 6 |
| 13 | Friday | 302 14 17 | 287 25 | 342 0 | 310 5 | 21 41 | 348 32 | 185 29 | 290 3 |
| 14 | Saturday | 303 14 57 | 302 33 | 342 45 | 311 55 | 21 48 | 349 26 | 185 28 | 290 0 |
| 15 | Sunday | 304 15 35 | 317 47 | 343 31 | 313 45 | 21 55 | 350 19 | 185 27 | 289 56 |
| 16 | Monday | 305 16 11 | 332 54 | 344 16 | 315 35 | 22 3 | 351 12 | 185 26 | 289 53 |
| 17 | Tuesday | 306 16 46 | 347 50 | 345 1 | 317 24 | 22 11 | 352 4 | 185 25 | 289 50 |
| 18 | Wednesday | 307 17 19 | 2 24 | 345 46 | 319 13 | 22 19 | 352 55 | 185 24 | 289 47 |
| 19 | Thursday | 308 17 50 | 16 32 | 346 32 | 321 0 | 22 27 | 353 45 | 185 22 | 289 44 |
| 20 | Friday | 309 18 19 | 30 13 | 347 17 | 322 47 | 22 35 | 354 35 | 185 21 | 289 41 |
| 21 | Saturday | 310 18 46 | 43 28 | 348 2 | 324 31 | 22 43 | 355 24 | 185 19 | 289 37 |
| 22 | Sunday | 311 19 12 | 56 20 | 348 47 | 326 13 | 22 52 | 356 12 | 185 17 | 289 34 |
| 23 | Monday | 312 19 35 | 68 52 | 349 32 | 327 53 | 23 1 | 356 58 | 185 16 | 289 31 |
| 24 | Tuesday | 313 19 57 | 81 8 | 350 17 | 329 29 | 23 9 | 357 44 | 185 14 | 289 28 |
| 25 | Wednesday | 314 20 17 | 93 13 | 351 2 | 331 2 | 23 18 | 358 29 | 185 12 | 289 25 |
| 26 | Thursday | 315 20 35 | 105 9 | 351 46 | 332 30 | 23 27 | 359 13 | 185 10 | 289 22 |
| 27 | Friday | 316 20 51 | 117 0 | 352 31 | 333 54 | 23 36 | 359 56 | 185 7 | 289 18 |
| 28 | Saturday | 317 21 5 | 128 49 | 353 16 | 335 11 | 23 46 | 0 38 | 185 5 | 289 15 |

**Ayanamsa 21° 44′ 32″**

# *Diary of Important Events in November 1952*

NOVEMBER 1. Rangoon.—Debris from two schooners lost in cyclone with a total of 60 people on board were found at sea on Friday about 50 miles off Rangoon.

4. London.—"Mystery Earthquake Shocks" were felt in several towns in Europe and in the Far East.

5. New York.—Eisenhower was elected President of U.S.A.

6. Stockholm.—Nobel award for Literature was given to M. Francis Maurice, one of France's well-known Novelists. Award in Physics shared by two neuclear scientists Drs. F. Bursad and Prof. F. Black. For medicine, the prize was already awarded to Prof. Walesman, the discoverer of streptomycin.

7. London.—Gales swept Western Europe necessitating distress signals from several ships on the sea.

A plane identified as an American superfortress bomber crashed in a field with 10 men aboard near London.

12. Paris.—Four crew and only passenger of a BC. 4 Cargo plane were killed when it crashed near Lake Chud in Equatorial Africa yesterday.

Port Merseby (New Guinea).-Strong earth tremors have been reported from Emboi island off the western tip of New Britain 300 miles north.

Washington.—A privateer patrol bomber with 11 men aboard is believed to have crashed and burned in the impenetrable primitive area of Olympic National Forest. It left Sand Point Naval Air Station at 6-11 p.m., and first reports of the crash came at about 6-43 p.m.

14. San Deigo (California).—The Eastern Pacifics only active volcano in Mexico's uninhabited San Benedicto Island is reported to be in eruption again.

Taepih (Formosa).—A typhoon that struck three cities in South Formosa during the night killed at least 30 people and injured over 200.

15. Tokyo.-Forty-four people were killed yesterday when a transport plane crashed into a mountain East of Seoul.

16. Tokyo.—13 people were missing today after a transport plane carrying 16 passengers and 4 crew crashed into the sea off East Korea.

17. Washington.—It is believed that

a baby hydrogen bomb has been successfully tested at Enwitok.

18. Quetta.—Tribesmen saw flying saucers trailing bluish flames near across the evening skies of Baluchistan on two successive days last week.

23. Bagdad.—General Nuruddin Muhammad, Chief of the Iraqi General staff announced on Sunday night that he had formed a new Government and proclaimed martial law throughout Bagdad Province.

27. Chicago.—About 16 people died and hundreds injured as snow storms whipped by icy wind blasts swept across American Midlands for the third successive day.

30. Brisbane.—Sister Elizabeth Kenny, the world famous Australian nurse and famous pioneer in the treatment of infantile paralysis died here at the age of 66.

Johannesburg.—It was officially announced today that over 20 Africans were killed and hundreds injured after a cyclone had struck Altertynes-ville an African township about 20 miles from Johannesburg.

Auckland.—Mount Ngauruhoe one of the three volcanoes in the centre of North Island, New Zealand, has been emitting 6,000 feet clouds of black ash and smoke since daylight on Saturday morning. The waters of a small lake two miles away had risen eight feet by today.

London.—The island of Sakhalin was said today to have been lurked by a Soviet-built causeway with the Russian mainland according to reports received here from the Far East. This important island situated between the Japan Sea and Sea of Okhotsk is understood also to have been connected to the Soviet Railway System running through Uladivastoch.

Sanchi (India).—Representatives of Burma, Cambodia, Ceylon, Japan, France, Ladakh, Pakistan, Sikkim, Nepal and Thailand conveyed their countries' greetings at the opening of the New Buddhist Vihara and the re-enthronement therein of the sacred relics of Buddha's two famous disciples—Sariputta and Moggollana.

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## REVIEWS

*(Continued from page 210)*

blow on the pretentious claims and misinterpretations adumbrated and attempted by professional politicians in respect of the *Gita*.

Marriage can never be regarded as a miscellaneous union of sexes moving in the direction of miscegenation. Inter-caste and inter-communal unions can terminate only in divorce courts.

Companionate unions with perfect liberty to make use of birth-control technique and methodology, (*see* Judge Lindsay's work on American conditions) are absolutely a negation of the spirit of Sanatana-Dharma not merely, but, scientific medicine and hygiene as well. Pandit Devakrishna Sarma has convincingly argued that marriage is not an institution to be trifled with by romantic men and women acting under the emotional urges springing up from cinemas and pronographic novels and sex-fictions. Marriage is above all an institution of Dharma, Law, Ethics and Morality and it has to be entered into with the holy idea that two souls are brought together for the purpose of providing a nervous or neuro-muscular vehicle, a body, for another soul so that it may work out its destiny according to karma.

*Dharma-Adarsa* and its publication constitute a direct challenge to all who seek to repudiate Sanatana-Dharma, and Pandit Sarma and the Maharaj Santoji are to be warmly congratulated on a bold and courageous attempt to vindicate Sanatana-Dharma, its usages and practices in contemporary times growing day by day increasingly godless and irreligious, atheistic and irresponsible.

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## YOUR SCIENTIFIC DIFFICULTIES SOLVED

*(Continued from page 212)*

dasas as well as antardasas of the planets that enter into the combinations. (*c*) Which effect will follow, cannot be judged from the mere location of Rahu and Venus. This will have to be judged from the entire horoscope. (*d*) If Muntha falls in first house: few enemies, great powers and success; second: fame, honor, good energies and happiness; third: prosperity and good; fourth: sickness, enemies, laziness, etc.; fifth: children, wisdom, religious learning; sixth: remorse, debts, diseases and enemies; seventh: sickness, quarrels and failure; eighth: journeys to distant places, sudden dangers; ninth: fortune, favours from superiors; tenth: success; eleventh: happiness, physical comforts and fame, respect, political favours; twelfth: troubles with relatives and enmity. (*Vide* "Hindu Progressed Horoscope" by B. V. Raman for more details). (*e*) Kethu is the only planet that figures prominently in suicides. If either Rahu or Kethu be posited in 6, 8 or 12th houses associated with lords of kendra and kona houses may cause end by suicide more especially if these houses happen to fall in common signs. The lord of lagna must be weak to produce this result. If Venus is in Scorpio afflicted by Saturn and if the other requirements are also present, suicide may be due to love affairs. In the same way, Saturn in Pisces may cause suicide through grief or poverty. For a suicide to be successful or not, depends upon the length of life of the native which will have to be ascertained in each case. Any suicide attempted at any time when death is not due as per horoscope, will fail.

**Q. 11.** (*a*) What are the principles by which the ascendant in a given chart can be said to be correct or not? (*b*) When Saturn is in debility, does Neechabhanga Raja Yoga arise if Jupiter aspects him from Leo? (*c*) With Sagittarius as ascendant and Jupiter posited in Pisces, is Jupiter a benefic or malefic for the nativity? (*d*) When Jupiter in kendra does not have the ninth house aspect, can the birth be legitimate? *Dr. V. G., No. 5001.*

**Ans.** (*a*) This can be done by any one or more of the methods of rectification in vogue.

Uttara Kalamrita verse 5 of Chapter I contains one method. Multiply the ghatikas and vighatikas that have elapsed since sunrise by 4 and divide the product by 9. The remainder will represent the number of the birth star counted from Aswini or the tenth or 19th therefrom. Another method is to check the birth time from the sex of the native. The ghatikas that have elapsed since sunrise at the time of birth should be converted into vighatikas and then divided by 225. Divide the remainder into groups of 15 upto 75. These five groups will in order be male, female, male, female and male respectively. Any remainder above 45 but below 90 will denote male sex, while that over 90 and below 150 will be a female. A remainder exceeding 150 but below 225 will indicate male sex. Another method is mentioned in *Phaladeepika*, Chapter III, verse 16:— "Note the sign occupied by Mandi at birth and note also where the lord of that sign is placed. The exceeding sign at birth will be a sign triangular to that lord or one in trine to the navamsa occupied by the owner of the sign representing the navamsa occupied by Gulika. But when the Moon is stronger than lagna, the ascending sign should be deduced similarly through the Moon alone instead of through Mandi". (*b*) No, because Jupiter is not lord of the sign in which Saturn has his debility. (*c*) As lord of lagna Jupiter should be considered as benefic for the horoscope. His being in 4th has nothing to do with his being benefic or malefic. Being in his own sign, he is strong. (*d*) The query has no intelligible meaning.

**Q. 12.** Vrischika—Ascendant; Makara—Sun, Venus, Jupiter; Mesha—Moon; Vrishabha—Saturn; Mithu-

na—Mars; Simha—Kethu. Is there Neechabhanga Raja Yoga and if so, what are the effects?

*A. Paul, Sonapur.*

**Ans.** There is Neechabhanga Raja Yoga as Saturn lord of the sign in which Jupiter is in debility is in an angle from lagna. The effects are said to be that the native will live a lordly life.

**Q. 13.** (*a*) How will an astrologer say that a person is dead or living from a horary question? (*b*) How to judge that a person will travel beyond his country or have a long journey from (i) birth chart, (ii) from horary question? (*c*) How to predict that a person will retire from his job (i) from birth chart, (ii) from horary chart?

*S. C. P., No. 5591.*

**Ans.** (*a*) If the question is about a relation, then the house pertaining to that relative should be taken: if mother the fourth house is to be taken, if child 5th house, if friend eleventh and so on. If the lord of that house is in 8th, then danger is to be apprehended. If the lord is afflicted, it is all the more certain. Examine whether the aspect is approaching or already past. If past, the person may be declared dead at the moment of query. If the aspect is approaching, then death will take place soon. If the person questioned about is not a relation, then take the planet to whom the lord of ascendant is applying and if he is lord of 8th house, then you may say he will die shortly. If the lord of ascendant is just separating from an affliction of lord of 8th house, it may be said that the person questioned about is no more. (*b*) (i) If Rahu or Kethu or any other malefic is in twelfth from lord of lagna, the person is likely to travel beyond his country and even sojourn there; also when the lord of 12th house from that occupied by the lord of lagna is the latter's enemy or is in depression or weak. If such lord is in an angle, or trine from ascendant and in a friendly sign, or own or exaltation, then it will take place under pleasant conditions. This is also likely if the rising sign is a movable one and the ruler of the rising sign also is also in a movable sign. (ii) The above considerations apply to horary chart also. (*c*) (i) There are no special rules for this. This will have to be judged purely from the directional influences and the transits in operation at the time. (ii) If adverse directions are operating between lord of the rising sign and the ruler of the meridian, then it may be judged that the person will retire from his job. In the absence of any such indication, the same can be judged from the lord of the rising sign and lord of the 6th house instead.

**Q. 14.** (*a*) What will be the effect if Moon is exalted in a female horoscope? (*b*) What will be the effect if the tenth house is occupied by four planets, Sun, Saturn, Mars and Venus? (*c*) What is the result if Moon and Jupiter occupy the third house, lagna being Pisces?

*V. D. K. Murthy.*

**Ans.** (*a*) Good gait, well-proportioned limbs, wavering mind, intelligent and handsome. (*b*) Residence in foreign lands, gets wealth from questionable sources, high position, generally connected with Government, litigous, enjoyment of luxuries, dress, vehicles, etc.

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## HOW TO READ HANDS?

(*Continued from page 190*)

Falling branches of the line of heart are marks of disappointments and frustrations. (B) Fig. 1. They point to affectional losses. If a heart line branches into a series of short downward lines it denotes that there is something in the matter with the psychology of that person. (C) Fig. 2. Such a formation points to a persisting emotional defect which can cause great harm. As each such branch indicates emotional frustration, a series of offshoots of this type show that such people tend to be perpetually on the rebound. They seem to lack the knack of keeping friends. They are usually unreliable and do not seem to settle down to a steady emotional life. However, when they are able to develop a sense of sincerity and devotion, these tiny branches usually fade out.

*(To be continued)*

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## A NOTE ON JAIMINI'S "GNANA PRADIPIKA"

(*Continued from page 192*)

the safe landing of a ship or otherwise and many details in that connection.

From the brief explanation of the various chapters it will be seen that almost all the important subjects, useful to mankind for a happy and peaceful life, are dealt with. Here it should be remembered, that however much one might have developed his philosophical inclinations, a good knowledge of astrology or seeking the aid of a true astrologer is quite indispensable. Bhagavan Garga says: "That prince meets with ruin who does not support a Jyotishka well versed in all these divisions and sub-divisions of Samhita and in horoscopy and astronomy; even men who, having conquered their passions and cut asunder all ties of family, and live in woods, desire to question a learned Jyotishka regarding their future. As is the night without a lamp, so is a prince without a Jyotishka and he gropes his way in the dark. A learned Jyotishka not only escapes hell but (after death) goes to the Brahmaloka and obtains salvation." There are many precious sayings of the Rishis in this connection.

In conclusion, the study of *Gnana Pradipika* is indispensable for a complete and thorough knowledge of Jaimini system of astrology. I am fully convinced that the Editor is always pleased to receive similar ancient precious original works, and to present them for public acceptance in suitable form. With the co-operation of the readers it will be possible to bring out the entire work with Sanskrit Text and English translation and useful notes which are always a characteristic of his works. In this regard he follows the lines of his revered grandfather who sowed the first seed in the astrological field which bears fruits now to the taste of all those astrologically inclined.

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## FOR FEBRUARY 1953

[This study is not intended as a tip for investors to follow. The writers have arrived at certain conclusions regarding Cotton, Commodities, etc., etc., *mainly based on planetary influences.* Those who act on this information will be doing so at their own risk—*Ed., A.M.*]

By BHOGILAL G. SHETH,
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DECEMBER 1952 witnessed an important landmark in the history of Independent India when the proposals for national planning were finalised after a long term of deliberations. Five Years' Plan is an event of national importance, the long-range nfluence of which is sure to be visualized and observed by every common man, who is certain to be benefitted under the scheme. India is mainly an agricultural country and it is befitting, therefore, that the large amount of stress has been placed over the items Irrigation and Power and Transport. The plan has its significance multiplied when one discerns the fact that it is following on the heels of business depression which is passing through its last phase. We welcome the plan and wish it successful execution. However, it remains to be seen if the plan turns out a success in the light of planetary movements and periodic cycles. In our annual article, we have summarised our views about the next three years where we have reasoned out our arguments in favour of prosperous time ahead about our economy, agricultural position and foreign trade; and therefore, we hope, the plan will be a success.

As a matter of fact, after the official release of the plan, all markets recovered from the rude shock and the trough and attempted to be stabilised on a relatively higher level. The event signifies the hopeful outlook taken by market psychology; it has not failed to enthuse the markets as it should.

Astrologically, the worst has been done through the inharmonious contact between Saturn and Uranus and an evil conjunction between Saturn and Neptune about which we wrote in our November 1952 article, "so far as commercial speculative markets are concerned, the configuration cannot be termed benefic for it provides a danger of releasing a tendency on the part of stock-holders to lighten the commitments by selling stocks in the markets."

As we have said, Saturn is the symbol of strict retributive justice; its code is rigid and its penalties are positively enforced. He entered Libra, a sign of his affinity, only on 25th November last and as such he is in his childhood and too weak to exert his large influence soon. Hardly having passed through four degrees of this sign, he is called upon to retreat on 5th February, remaining stationary from 2nd to 8th. These days would prove very important for market fluctuations, specially for Tata Deferreds, Indian Iron, and Bullions. Beware of unexpected moves in those things, for the stationary degree of this ponderous planet sextiles radical Venus of Tata Steel Co., and Saturn of Bombay Bullion Association and trines Moon of Indian Iron Co. Though the contacts are benefic by nature, it is doubtful if the effects are released previous or after the contact. Anyway, one is not wrong in anticipating sudden movements of prices. We hope the markets will remain firm upto 5th and then react, but anything unusual is also possible due to other factors.

With the addition of Saturn retrograding, we shall now have three planets, all major and heavy, retreating, two transitting the same sign in trine (Rashi) to the third. This too constitutes an important feature so far as speculative markets are concerned and presignifies heavy movement of prices.

It is highly interesting to observe that while Saturn remains retrograde for four and half months, Jupiter gradually speeds up his motion, as if very anxious to leave the martial sign Aries for Taurus ruled by meak, submissive and obedient Venus, causing the markets to fluctuate rapidly and sometimes heavily. These movements are more likely to occur in cases of shares, cotton jute and seeds; while bullions might not depict similar moves.

Coming to the aspects between heavy heavenly bodies, Jupiter squares Rahu on 3rd and sextiles Uranus on 23rd. Be it remembered the former is the last and the final contact, the previous two occurring in the months of August and October of the past year which by itself is not a favourbale contact. The second aspect is favourable one; past such contacts happened in the months of July and October last and hence in a way the effects of these opposite-natured aspects were intermingled. Actually, the markets depicted no decisive trend and moved almost irregularly, jumping up and climbing down with no definite aim or goal. This month too is of the same character.

Individualistic Mars continues in Pisces ruled by expansive and progressive Jupiter, who is rightly accepted a planet of Hope. Martian signs being in trine to those ruled by Jupiter, their mutual aspects should be considered very important in natal as well as commercial astrology. Very often these contacts provide us with good turning dates. We have no such contacts during the month but we do find the inter-changing of signs between them. It is interesting to add that Mars fully aspects Saturn and Neptune posited in Libra, and squares Uranus. The configuration again shows that the level of prices will be disturbed every now and then and neither optimistic nor pessimistic psychology will be allowed to prevail for a long time.

Venus sojourning in his sign of exaltation in company with Mars is strong and helps stabilising the prices. The combination favourably affects bullion rates. Mercury transits Saturnian signs Capricorn and Aquarius in trine to Saturn, Neptune and Uranus. The Sun enters Aquarius on 12th and trines Saturn on 17th showing firmness in the values of equities, bullion and cotton.

The solar eclipse of 14th though not visible on our part of the globe has its significance for commercial matters. The point of eclipse falls over the radical degree of Saturn in Bombay Stock Exchange chart besides coinciding with that of Uranus in Indian Iron horoscope. These contacts affect the prices of the shares traded under the exchange. We advise selling on the bulge, though the immediate effects

are expected to be bullish in both the cases.

**Shares.**—The month opens with Sun and Mercury conjunct Rahu and quadrature Jupiter on 1st and 2nd immediately followed by Jupiter square Rahu on 3rd. If prices show strength and firmness, selling is advised as recession is highly possible after the date. 3 to 7 is an important period of one-sided activity towards bearishness. Then follows benefic aspects of Sun and Mercury with Neptune and Saturn till 17th when prices attempt again to stabilize at a somewhat higher plane. 21-23 depict both-sided activity. 17th appears a good turning date. Mars square Uranus on 27th disturbs the price-level by shaking the morale of the market; very often the aspect creates sudden changes in the values and hence caution is needed on the part of the traders. The month, in short, can be divided into the following periods of rise or fall: 1-3; 3-7; 8-11; 12-17; 17-21; 21-23; 23-28. As per our rules of periodicity, the following turning dates are worth noting: these are 5, 17 and 21.

**Bombay Stock Exchange.**—Transit benefic Jupiter forms some significant aspects with radicals; he sextiles Rahu and Mercury on 5th and 9th and squares Uranus on 16th. The minor contacts are Mercury-Sun opposition Uranus on 2nd, high rates; Mercury conjunct Saturn 9th low prices; Sun trine Jupiter 11th highly steady; Mercury-Rahu conjunction 18th, easiness and Venus opposition Guru 27th of a changing nature. These dates can be marked for a change in trend.

**Cotton.**—After the lapse of about four years, the forward trading in this section was resumed in Bombay on 12th December 1952 at 1-47 p.m. (S.T.) and was greeted by the trade by marking up prices on a day of its inauguration.

During this month, selling pressure in the first two or three days can occur under the adverse effects of Jupiter square Rahu. 3-7 is a period of single-side move. Some falls are shown around 11th and 13th when buying is advised for booking profits around 17th. 17-23 is a period of narrow move, not rising much or falling much. The ending days are bearish in character, hence, sales on highs are advised. The important turning dates are 3, 11, 19 or 21, and 27.

**Bullions.**—The first three days show irregular movement with undertone weak. 3-7 follow the prevailing trend; 8-11 some spurt; 11-13 easy; 13-17 rise; 18-21 weak; 21-23 steady or the trend opposite to the one shown during 18-21; 24-27 strong; 27-28 easy. Important turning dates are 5, 11, 17 and 23.

**Wit and Wisdom.**—(1) A gambler plays on rumours, tips and other unreliable intuitions. The trained speculation takes action only when the probabilities are highly in his favour, always thinking of speculation as a reasoned anticipation of future conditions.

(2) The trader must have the courage to make decisions when the general atmosphere is one of panic, despair or great optimism and to act against the pervading influence.

(3) Some believe, day-to-day market trend often reflects the ebb and flow of emotional reactions of the traders to the news, releasing the sentiments of Hope or Fear, the worst enemies of the speculation.

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BY PT. GANESHIA DEVAGNYA
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On 1st February "Anshatmak" combination of Sun and Rahu will follow and on 3rd, Rahu and Jupiter will form 'Kendra' yoga: and will cause heavy fluctuations in the markets; the dealers who will apply nazranas from 1st to 4th, will gain a lot. In our opinion, here general trend will be towards decline; even then, to be on the safe side. You should deal through nazranas and follow the market as it moves. you should remain standing on the platform ready to get in and somebody in the moving train will drag you in. Good movement bothways in the market rates, especially in oil goods like sarson, moongphali (groundnuts), til, biya and copra. Decline upto 5th and later on markets may move towards rise upto 20th. Spurts will continue in oil goods; buy and sell and try to improve your gains. On 5th, Saturn will become retrograde; moving on its high rashi, it will cause rise, especially in all kinds of share markets, iron goods, urad, oil, coal and cement shares.

Saturn being retrograde, will enter 'Kanya' rashi and will become straight on 24th June, 1953 but the star will continue to remain in 'Kanya' rashi. On 20th Aug., Saturn will enter into 'Thula' rashi. Saturn's movements at one 'nakshatra' for a period of eleven months will have very important repercussions in the entire world, either after establishment of complete peace and tranquility in the world. There will be a heavy decline in all commodities or it is also likely that just the reverse may happen and the world may pass through a period of violence and bloodshed. In our opinion, decline should start and peace should prevail in the world.

Now onwards, market rates will favour trend towards decline with slight spurts here and there, especially in silver, gold, cloth, cotton, hessian, guwar and peas. From 5th to 12th, moving bothways, market indicates you to sell in spurts. From 13th to 19th: good movements will follow in the markets. Here dealers with a few resources should refrain from dealing in the stock exchange. This period of six days is of great importance: here even rise may follow: if rise follows, then from 20th to 23rd: market will follow one-line of decline; 24th to 26th: rise in almost all markets; 27th to 30th: moving bothways, market rates will decline. The daily trend during the month may be looked into our monthly 'Vyapar Rukh'.

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BY B. C. MEHTA, M.R.A.S.,
*Director, Jain Astrological Bureau, Beawar (Raj.)*

Heavy fluctuations are expected in all the important commodities during February, especially that it happens to be the budget month. Speculators are therefore requested to be careful in their business.

**Cotton.**—The entry of Saturn into Thula has resulted in the removal of the ban of cotton speculation in Bombay. Steadiness in cotton prices is denoted by the same position of Saturn. Cotton market will decline when Saturn and Neptune get afflicted by unfavourable aspects of minor planets. Some easy tone is denoted till the first eighteen days owing to the passage of Mars in Mesha. Then the market will rise all of a sudden due to the sextile aspect between Jupiter and Hershel.

**Bullion.**—The first week indicates declining tendency owing to the square aspects between Rahu and Jupiter. From 9th to 12th, the market will show both-sided fluctuation. There will be a good appreciation from 19th and onwards as Mercury entering Pisces forms a sextile with Jupiter.

**Shares.**—Both-sided fluctuations will be noticed during the first eighteen days. After the 19th, some sort of a sensation will be seen in all sorts of share markets. The budget is expected to favour capitalists and financial concerns.

**Castor Seeds or Airanda.**—Till the first week, castor and seed markets in general are expected to show some bearish tendency. Then the market will be bullish and speculators may follow Teji in Mandi reactions. Last week indicates good rise in Airanda seeds and oil markets. Chamak markets will also be bullish after the 20th.

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# How is this Month



BY MIHIRA

[The following forecast based on Janma-Rasi is general and as such those having favourable aspects according to present Dasa and Bhukthi, will have favourable results from the indications made below; while those having adverse aspects according to current directions will experience these predictions to a less proportion. The predictions given below are based not upon conjecture as several so-called well-known Journals do, but upon a clear interpretation of the movements or transits of planets. If you do not know your Janma-Rasi write to Mihira, C/o THE ASTROLOGICAL MAGAZINE enclosing a stamped self-addressed envelope.—*Ed., A.M.*]

**MAJOR TRANSITS:—The Sun in Makara enters Kumbha on the 12th; Mars and Venus in Meena; Mercury in Makara, enters Kumbha on 8th and Meena on 25th; Jupiter and Saturn in Mesha and Thula respectively; and Rahu in Makara.**

**1. Mesha (Aries).**—*Jupiter in 1st; Kethu in 4th; Saturn in 7th; Rahu in 10th; Sun in 10th and 11th; Mercury in 10th, 11th 12th; and Mars and Venus in 12th.*

*General.*—Sun and Venus are favourable planets for the entire month and Mercury also except for the last week is favourable. But Sun for the first half and Mercury for the entire month come under check. All the major planets Mars, Jupiter and Saturn are in unfavourable signs throughout and of these Mars alone is under check. Thus unfavourable factors are more powerful and the results are to be expected only accordingly. But the month is conducive for general success, honour and good name and enjoyment of luxuries. Frequent journeys may be necessitated and various difficulties will present themselves for which there are no adequate compensations. Quarrels, heavy expenditure and aimless wanderings may also result, with unremitting petty worries throughout the month.

*Health and Domestic.*—Troubles in health are a probable feature of the month especially bilious troubles or eye affections. Accidents to the feet cannot be ruled out. But none of these troubles will prove serious and they will pass of lightly, the disabilities being confined to a few days only. Quarrels and misunderstandings within the domestic circle are not unlikely, the female members being the chief cause for such troubles to arise.

*Finance and Speculation.*—From the the financial point of view, this month will be tolerable. No great changes for better or worse are likely. The second half will even witness some gains of a somewhat unexpected nature. Expenditure items, however, will be heavy and prove troublesome though in a good cause. But moneys should not be lent and you should be on the guard generally against deception and treachery in money matters. Speculation however is slightly favoured.

*Real Property, Services, Profession, etc.*—Steady depression alone can be expected in all matters pertaining to real property and chances for improvement are still remote. Troubles are also likely in the management of real property, with agents, with tenants and almost with everybody concerned or connected with land. Troubles are likely to come to a head during the last week and a considerable amount of forbearance will have to be exercised to prevent matters going to court. The services too are liable to bc affected adversely but not to any great extent. Loss of judgment and balance is likely to create quarrels and enmities and such other troubles. The profession and business will fare best during the month, these spheres being affected only nominally by the malefic transits of the month.

*Chandrashtama* period for the month will extend from sunset time on 7th upto midnight of 9th.

**2. Vrishabha (Taurus).**—*Kethu in 3rd; Saturn in 6th; Rahu in 9th; Sun in 9th and 10th; Mercury in 9th, 10th and 11th; Mars and Venus in 11th; and Jupiter in 12th.*

*General.*—Venus, Mars and Saturn are transitting favourable signs throughout the month though of these Venus and Saturn come under check. Except for the first week, Mercury too is favourable. Sun is good for the second half and Jupiter in twelfth cannot be said to be entirely evil. Not even a single planet is in a bad sign for the entire month. Therefore the prospects for this month are above average in all respects and such a state of things happens but rarely and the second half will be even better than the first. General success with the accomplishment of one's desires and plans, freedom from illness, friendship with persons of wealth and influence, gain of money, professional success with general prosperity etc., will all be possible: But with Jupiter in 12th, tedious journeys may become necessary with some mental anxieties.

*Health and Domestic.*—Heath will be good fairly throughout the month. During the greater part of the month, the mind will be at peace and full of hopes for the future. Journeys towards the end of the month will prove profitable. It is also likely that the mind becomes interested in philosophy and higher thought. Domestic conditions will be happy and harmonious and there will be peace and contentment at home and in social contacts.

*Finance and Speculation.*—There will be considerable activities in the financial sphere with general around improvement. Some sudden and unexpected benefits too are likely and also by investments in such concerns as public utilities, etc. But this does not cover speculation as there is some risk involved therein. Not that there will be no gains whatever, but both gains and losses will eventually balance each other.

*Real Property, Services, Profession, etc.*—As in all other matters, real property matters also will prosper. There is every prospect of additions to your holdings in immovable property. But more than all this, conditions will gradually but permanently improva and what is lacking in spectaculer results will be made up in stability and permanence. The same feature will be in evidence in respect of the ser-

vices also. It is not likely that any great advance will be actually made within the month itself because of the predominating favourable transits but such changes as happen will make for permanent betterment in the prospects. The profession and business will make steady advance and highly satisfactory conditions will prevail.

*Chandrashtama* extends from about the midnight of 9th till past the midnight of eleventh.

3. **Mithuna (Gemini).**—*Kethu in 2nd; Saturn in 5th; Rahu in 8th; Sun in 8th and 9th; Mercury in 8th, 9th and 10th; Mars and Venus in 10th; and Jupiter in 11th.*

*General.*—Mars and Jupiter transit good signs throughout the month and except for the second and third weeks, Mercury is favourable. The rest of the transit influences are positively evil but Sun and Mars are under check all along. Though the results are likely to partake of both good and bad, the evil side will be somewhat prominent. Jupiter in eleventh is no doubt powerful for good but he too is under vedha and so not fitted to confer much benefit. Mental apprehensions, quarrels and enmities with elders, unmerited suspicions, purposeless journeys and all sorts of obstacles to all attempts, likelihood of litigation cropping up with near relations are among the unwelcome possibilties of the month, whereas success over rivals, good name and popularity and some gains of luxuries are indicated towards the close of the month.

*Health and Domestic.*—Slight troubles in health will be present off and on during the month. The other members of the family—wife and sons are also liable to be affected but chiefly during the first half only. In your case, blood pressure will have to be watched. Sundry troubles will arise in the domestic circle and differences will arrive in respect of some item in which a policy for the future has got to be settled.

*Finance and Speculation.*—Financial matters will be subject to much of fluctuations during the month, but the month is uniformly favourable for the realization of outstandings. This month is also uniquely favourable for making sound investments with a view to permanent benefits than for immediate returns. Mixed conditions prevail with regard to speculation and it is not likely that any sizable gains can be achieved thereby.

*Real Property, Services, Profession, etc.*—Immovable property affairs will prove troublesome in the beginning of the month and much worry and anxieties are liable to be caused by grave errors of judgment and mistakes on your part. The conditions will easily lead to litigation and all its evils if matters are not properly handled. Servants and menials will provide most of the troubles but later on, from the middle of the month gradually things will assume better shape and favourable results are likely towards the close of the month. This is not a good month for the services and quite a bad turn may be taken unless a tendency to impulsiveness is checked and care taken with regard to your writings, correspondence and official papers. But this is not at all a bad month for the business and the profession.

From about the midnight of eleventh upto the midnight of thirteenth, the period is under the influence of *Chandrashtama.*

4. **Kataka (Cancer).**—*Kethu in 1st; Saturn in 4th; Rahu in 7th; Sun in 7th and 8th; Mercury in 7th, 8th and 9th; Mars and Venus in 9th; and Jupiter in 10th.*

*General.*—Good influences are indeed rare this month, the only planet who is favourable throughout being Venus. The only other planet who is good for at least part of the month is Mercury who is in a good sign between 7th and 24th. Therefore the results can be expected to be predominantly worse. Tedious journeys, indigestion, fear from poisonous Insects, varied anxieties, misunderstandings and quarrels, worries arising from your own wrong actions, obstacles, unmerited suspicions, deaths among relations and friends, vague suspicions and fears are among the results predicted for the adverse transits of the month. But educational or academical success, auspicious celebrations, some gain of luxuries are also probable.

*Health and Domestic.*—Health will suffer. Colic and rectal troubles are likely for those who are habitually subject to them. The blood pressure will go up during the second half of the month. Wounds from sharp weapons are also probable. Vain temptations will assail your mind. Quarrels within and outside the domestic circle will prevail. But all this is likely to be confined to the first week or so with considerable relief thereafter.

*Finance and Speculation.*—The financial position will not be so bad as other matters in general. There may be gains tcrough travel, investments, mystical or occult matters, per chance a legacy. This does not mean that the the month will be entirely free from financial difficulties. On the other hand, it is quite probable that expenditure will exced receipts and the threat of pecuniary embarrassment will not be distant. Resort to speculation will only worsen matters.

*Real Property, Services, Profession, etc.*—Real property affairs will have unsteady movements throughtout the month because of the conflict in the influences bearing upon this matter. Friction with those placed under you is not improbable. There will be confusion as to what course should be pursued in some of the problems confornting you and choice of right course will be extremely difficult, the position gradually worsening as the month advances. The situation with regard to the services suffers under the same conflict but is generally better but not much better. On the other hand the profession and business will not be worsened in any way and will register slight improvement as the month advances.

*Chandrashtama* extends from about the midnight of 13th up to the midnight of 15th.

5. **Simha (Leo).**—*Saturn in 3rd; Rahu in 6th; Sun in 6th and 7th; Mercury in 6th, 7th and 8th; Mars and Venus in 8th; Jupiter in 9th; and Kethu in 12th.*

*General.*—Venus, Jupiter and Saturn are all to be found in favourable signs throughout the month. But of these, Saturn is under check. Mercury is good for the first and last weeks and Sun for the first half. Therefore it cannot be said that good influences are wanting this month. In the general results this month will be found to be quite favourable. Success in uudertakings, good name, peade of mind, academical triumphs, acquisition of luxuries, increase of sphere of influence, auspicious celebrations, are all probable as a result of the favourable transits. Mercury during the middle of the month, Sun during the second half and Mars throughout the month are the unfavourable planets. Mars is under check and his ill-effects may not show. Wearisome travels and anxieties, quarrels and misunderstandings, worries arising from your own actions will be among the unfavourable results for the month.

*Health and Domestic.*—Health will be normal throughout the month in your case and in the case of your children. The wife's health is liable to be slightly affected during the second half. Matters will run smooth in all other respects in domestic and social matters as well. But a slight liability to accidents still continues and should not be forgotten.

*Finance and Speculation.*—The month is favourable for finance and speculation in all its aspects, gain of money, investments and even speculation. You are likely to be the recipient of some extra financial benefits as well. With all these gains, there will be a tendency to run through all the acquisitions which should be sternly

combated. Otherwise the situation at the end of the month may not have advanced much. Speculation done with care will yield some profits.

*Real Property, Services, Profession, etc.*—Affairs of landlords will progress well during the month. Additions to your holdings are also probable this month and are indicated by more than one influence. But there is likely to be a slight fall in yield and rentals or other forms of income from immovable properties. The services will have a good time and this month is very favourable for elevation, new positions, reward for efficiency and thoroughness at work as this is the proper time for recognition of such merit by those placed above you. Even the more industrious and plodding will have their interests looked after. The profession and business too will flourish and there is scope for gains and income above normal.

*Chandrashtama* extends from about the midnight of 15th into the early hours of 18th.

6. **Kanya (Virgo).**—*Saturn in 2nd; Rahu in 5th; Sun in 5th and 6th; Mercury in 5th, 6th and 7th; Mars and Venus in 7th; Jupiter in 8th; and Kethu in 11th.*

*General.*—There is a veritable black out of good transits this month and no planet is in a favourable sign for the whole of the month. The only planet that transits an auspicious sign even part of the month is Sun for the second half. Therefore it cannot be expected that this month will prove favourable in the general results and the evil element alone will be dominant. The mind will be in a state of agitation at least during the first half but owing to the fact that almost all the evil planets are under check and Sun becomes good during second half, troubles in general will ameliorate during that part of the month. Mercury may be said to be good from 7th to 24th and he is free from vedha. During the rest of the month, he is under check. Mars, Venus and Jupiter are all under check throughout the month.

*Health and Domestic.*—Even though the evil transits are numerous, health will not be affected in your case. The wife and children may suffer some setbacks in health. But home will not be a peaceful place for the mind. Continual worries, quarrels and misunderstandings will be ripe. Tedious journeys may have to be undertaken. Home is likely to result from the companionship of undesirable characters and domestic harmony may suffer because of this.

*Finance and Speculation.*—No doubt financial matters will suffer under the impact of unfavourable vibrations, but as the month advances, conditions will improve as and when helpful factors come into play. Considerable confusion is likely to arise in some financial transaction and unless resolved with foresight and wisdom, it is liable to cause some loss. This is not the month for speculation in any form or shape.

*Real Property, Services, Profession, etc.*—The predominant evil transits are not likely to affect immovable property affairs much. Though conditions will not be rosy still it is probable that at least *status quo* will be maintained. You may contemplate some project with regard to betterment of existing conditions, but it will not be wise to launch into it this month as it may lead you into unexpected expenses and even losses. Nor can this be said to be good for buying or selling or exchange of properties as you will be the party to suffer under such transactions. The prospects for services this month is not bad inspite of the heavy array of evil transits. Some troubles are likely however during the second half and a little care will smoothen matters. There will be greater activity in the profession or business but not quite healthy but hectic in nature and on the whole not satisfactory.

*Chandrashtama* extends from the early morning hours of 18th to sunrise of 20th.

7. **Thula (Libra).**—*Saturn in 1st; Rahu in 4th; Sun in 4th and 5th; Mercury in 4th, 5th and 6th; Mars and Venus in 6th; Jupiter in 7th; and Kethu in 10th.*

*General.*—Mars and Jupiter are to be found in very good signs this month and they are entirely unaffected by vedha so that their benefic influence will be exerted to the full. Mercury is good for the first and last weeks only, but during the middle of the month when he is evil he is under check. Sun though bad for the entire month is under check during the second half of the month. No doubt the month will be mixed in the general results. Saturn continues in Janma. Obstacles in all matters, quarrels and disputes, disturbance of peace of mind because of the action of rivals and enemies, profitless conduct, disfavour of superiors and mishaps are the likely bad results. But successes, freedom from illness, popularity, favour of superiors, gains and success are also indicated by the favourable transits and it may be assured that the good results will be more in evidence during the second half.

*Health and Domestic.*—This month will be pronounced for the quarrels, disputes and misunderstandings in your contacts with others and the domestic circle will not escape this involvement in quarrels and the fact of Jupiter occupying 7th alone will prevent much of unpleasantness supervening in consequence. The health of yourself and family members will be nearly alright throughout the month.

*Finance and Speculation.*—Matters relating to finance will be mostly nondescript, and neither progress nor deterioration is likely. There will be a tendency to extravagance which should be strictly combated. This is not a good month for litigation which should be avoided at all costs. If you wait for a sufficient period, it would be found to have been unnecessary. Speculation is not at all recommended for this month.

*Real Property, Services, Profession, etc.*—Immovable property affairs are bound to suffer in some way or other this month, there being no helpful influence in this sphere but all serious trouble will be averted because of the benefic transits though they may not be able to affect any good in this particular matter. But this is the month to make arrangements for permanent and future good with regard to tenancy, management and such like affairs pertaining to immovable property and incorporeal holdings. The services will farewell and considerable energy and goodwill will be available for the furtherance of your schemes for uplift and though they may not bear fruit within the month itself, they will never be wasted and all the trouble will be worth taking. The profession and business will flourish as usual.

*Chandrashtama* extends from the sunrise of 20th till past the noon of 22nd.

8. **Vrischika (Scorpio).** — *Rahu in 3rd; Sun in 3rd and 4th; Mercury in 3rd, 4th and 5th; Mars and Venus in 5th; Jupiter in 6th; Kethu in 9th; and Saturn in 12th.*

*General.*—Venus is the only planet who is good for the entire month and he too is under check. Sun is favourable for the first half but also under check. Mercury is good for the first and second weeks and under check so long. Mercury for 1st and last week, Jupiter and Saturn are all transitting evil signs but free from check. Though no good results can be expected this month, the first half will be better than the ensuing half. Comparative relief from troubles, gains, change of residence, happiness, success over rivals and enemies, luxuries are among the probable good results for the first half. But during the second half, lack of peace of mind, constant attacks by opponents, misunderstandings and quarrels with one's own relatives, improper desires, thefts or other damage to property are likely to be the effects of the adverse transits.

*Health and Domestic.*—Fever and haemorrhage may occur in the case of

those who are prone to it constitutionally. Injuries to person too may happen. The children too may suffer from some illness or other usually some prevailing ailments that are contagious. Though there may be occasional disturbances at home, the month, as a whole, will not be bad from the point of view of peace of mind and other enjoyments with visits of welcome friends, etc.

*Finance and Speculation.*—The finances will be subjected to conflicting trends alternately expansive and contractive. Still not much difficulty is likely to be felt during the first half but during the second half, pressure for money will be felt and your own resources may not be sufficient for the demands made upon it. Speculative chances are equivocal. There are chances for gains thereby but liability to lose is greater still.

*Real Property, Services, Profession, etc.*—This is not a month in which immovable property affairs can be expected to prosper well, nor is this a month in which purchase or sale of such properties can be effected without liability to deceit through agents, brokers or middlemen or some disappointment with regard to the results of such transaction will be experienced. Therefore extra care will be necessary if such transactions are unavoidable. Progress in all matters are liable to be held up and delayed. As for the services, the first half may be said to be positively good and the latter positively bad. Recognition, higher status and appreciation are due for the first half and just the reverse during the latter. The profession and business will continue more or less on average lines.

*Chandrashtama* extends from about the noon of 22nd till midnight of 24th.

**9. Dhanus (Sagittarius).**—*Rahu in 2nd; Sun in 2nd and 3rd; Mercury in 2nd, 3rd and 4th; Mars in 4th; Venus in 4th; Jupiter in 5th; Kethu in 8th; and Saturn in 11th.*

*General.*—Venus, Jupiter and Saturn are the planets that remain throughout the month in favourable signs whereas Sun is good for only the second half and Mercury for the last week only. Still the good influences are seen to be dominant though planets good and bad come under check. Mercury, Mars, Jupiter and Saturn are all affected by vedha throughout the month. Worries, fruitless efforts, fears and anxieties, health troubles, enmities will all play their part to make especially the first half of the month, a trying period. The second half will be much better in many ways. Favourable changes, gains, happiness success over rivals, good estimation and regard with honour and praise, educational successes or higher qualifications, acquisition of friends, are among the good results due for the second half.

*Health and Domestic.*—Beyond some slight disturbances in the domestic sphere in the first half, conditions will be quite happy and harmonious during the month at home as well as in social circles. Health will be good in your case. Your wife's health may suffer somewhat and if the lungs give trouble, it should be properly attended to. Your companions may lead you into wrong ways if you do not take a hold on yourself.

*Finance and Speculation.*—The financial position will register considerable improvement especially during the second half and advent of money from more sources than one can be expected. There will be also a tendency to economise and thrift with a love of saving which should prove a welcome change to those born under this sign. You will achieve an unusual popularity in financial circles. Speculative transactions would no doubt succeed but the gains will be only by a narrow margin.

*Real Property, Services, Profession, etc.*—The background influences in matters pertaining to real property are favourable enough to tide over any petty troubles that may arise during the first half of this month. The second half will be positively favourable when a series of reformative changes are likely to be affected by you in the management of your holdings. This is a favourable month to tour around your holdings and opportunities may arise to add to your holdings by purchase or otherwise. As regards the services, it is the second half that should be looked to for positive benefits, recognition, advancement, etc. With some help from natal directions, a new and advantageous position can be secured. The profession and business will continue to flourish above average though subject to fluctuations.

*Chandrashtama* period lasts from about the midnight of 24th to the noon of 27th.

**10. Makara (Capricorn).**—*Rahu in 1st; Sun in 1st and 2nd; Mercury in 1st, 2nd and 3rd; Mars and Venus in 3rd; Jupiter in 4th; Kethu in 7th; and Saturn in 10th.*

*General.*—Mars and Venus are the only transitting planets that are good for the whole month. No other planet is to be found in a favourable sign for even part of the month, and it is a pity that of the two planets that are good, Venus is under check throughout. Among the evil planets, Sun is under check throughout and Mercury for the last week. Thus the general results for the month will be unfavourable for the major part. Loss of prestige, many obstacles, aimless travels, griefs and worries, fruitless undertakings, quarrels and misunderstandings, losses by theft or otherwise, disgrace, enmity of relations and troubles through them, victimization by false accusations, danger from cattle are among the untoward results from the unfavourable transits of the month. These will be punctuated with occasional gains, success, some luxuries and some enjoyments interspersed throughout the month.

*Health and Domestic.*—The adverse transits however are not of such a nature as to cause any serious disparagement in health conditions and though there may be occasional sickness they will pass off lightly. Still it is better to be careful and have an eye on the blood pressure, especially in the case of those who normally have high blood pressure. Still mind will not be at peace because of something or other going wrong at home.

*Finance and Speculation.*—Financial matters will receive a setback. Losses are liable to be caused by following the advice of so-called friends during the first half and heavy pressure for money may be felt during the second half. Apprehensions may arise with regard to your outstandings though there may be real cause for alarm. Resort to speculation will not prove fruitful because of the dominant evil transits.

*Real Property, Services, Profession, etc.*—In an otherwise troublesome month, immovable property matters will not fare badly though it is also true that there is not much scope for betterment. However, some additions to your holdings are quite probable, though they may not be significant. But this is not a month in which you can go to litigation in assertion of your rights to real property or incorporeal rights as conditions cannot be said to be favourable for that. It is the services that are likely to suffer most from the impact of the evil transits and one cannot be too careful in dealings with co-workers as well as superiora in office. Profession and business will no doubt suffer to some extent though not much and some confusion and fall may be inevitable during the first half of the month.

*Chandrashtama* occurs twice within this month, first from the beginning of the month to sunset time on 2nd and again from about the noon of 27th to the end of the month.

**11. Kumbha (Aquarius).**—*Mars and Venus in 2nd; Jupiter in 3rd; Kethu in 6th; Saturn in 9th; Rahu in 12th; Sun in 12th and 1st; and Mercury in 12th, 1st and 2nd.*

(*Continued on page 225*)




# FOR FEBRUARY 1953

By G. SRI RAMA MURTHI, M.R.A.S.,
*Tekkali P. O.*

[All timings given in this article are I. S. T. The predictions mentioned nder *Fortunate and Critical Dates* have reference to Lagna.]

**1. Sun.**—L. D. 2 of Lunar Magha dark-fortnight till 10-21 a.m. Makha till 11-19 a.m. A.M. favours administering medicine, but care in correspondence and avoiding disputable matters and keeping aloof from quarrels is best. P. M. is progressive to entertain or be entertained, or deal with the affairs of the matters of the opposite sex. Bestow affection and aid youngsters.

**2. Mon.**—L.D. 3 till 1-3 p.m., Pubba till 2-25 p.m. Is progressive in respect of future plans, correspondence, delighting surprises at home or office. P.M. reap the fruits of earlier endeavours, cash the profits, collect dues, invest in profitable concerns after 3 p.m. Items of mirth or rewards are due.

**3. Tues.**—L.D. 4 till 3-40 p.m., Uttara-Phalguni till 5-23 p.m. A. M. deal with any item new, plan agriculture, irrigation or construction items. P.M. peace and contentment keeps work smooth and easy. Happy dates hit a faster pace to realise the expectations after sunset.

**4. Wed.**—L.D. 5 till 7-57 p.m., Hastha till 8-13 p.m. A. M. favours administering medicine, enter into old or new houses, wearing ornaments or new apparel. Fortunate for travel and entertain short term plans. After 8 p.m. avoid travel or matters concerning litigation or dispute.

**5. Thurs.**—L.D. 6 till 7-57 p.m., Chitta till 10-46 p.m. A.M. is ordinary, avoid unpleasant gestures till noon. Upsetting news comes about, control emotions and avoid angry words. Just keep pace with routine items. P.M. keeping cool, sober gestures pay. After 10 p.m. avoid weapons or keep aloof from steam electricity.

**6. Fri.**—L.D. 7 till 9-18 p.m., Swathi till 10-22 p.m. In general an ordinary date, A.M. beware of attacks on integrity. P.M. early hours favour progress. Avoid wily associates, lest differences should occur.

**7. Sat.**—L.D. 8 till 9-55 p.m. Visakha throughout a fine day to go ahead with the schemes started earlier; postpone travels; P.M. the unfinished portions of work can be pushed to completion. Pleasure by use of wise methods, in the work centre keeps you hopeful.

**8. Sun.**—L.D. 9 till 9-46 p.m., Visakha ends at and Anooradha commences from 1-28 a.m. A.M. avoid travels, unpleasantness, caution is needed in any venture; it is one of the bad dates of the month so that protection of self-interests, securing personal safety, avoiding accidents and encounter with vipers or *centipedes*.

**9. Mon.**—L.D. 10 till 8-48 p.m., Anooradha ends at and Jyeshta commences from 1-46 a.m. A.M. favours progress with routine affairs only. Till 9 a.m., excellent to enter into houses old or new, or lay foundations. P.M. is excellent for business deals, financial matters, reap the harvest, settle affairs, cash the profits, or invest in new schemes, favours sale or purchase.

**10. Tues.**—L.D. 11 till 7-6 p m., Jyeshta ends at and Moola commences at 1-9 a.m. Gives progress within the domestic folds, or home affairs can be entertained. P.M. affords pleasure through matters connected with industry, law, final success in such matters is certain if held fast to what is secure. Entertain short term plans, and this is an *Ekadasi Day* for all.

**11. Wed.**—L.D. 12 till 4-39 p.m. Moola ends at and Poorvashadha commences at 0-7 a.m., and ends at 10-16 p.m. A.M. favours administering medicine, wearing apparel, entry into old houses. P. M. till sunset keep a slow pace; being broad-minded; widen the scope by display of talent and settle disputes.

**12. Thurs.**—L.D. 13 till 1-41 p.m. Uttarashadha till 7-54 p.m. A.M. is progressive to enter into contracts or to do broad undertakings. Till 2 p.m. favours any venture or short travel; after that till 8 p.m. initiate but short term plans. *Maha Sivaratri. Kumbha Sankramanam.*

**13. Fri.**—L.D. 14 till 10-17 a.m. Sravanam till 5-8 p.m. A.M. loss expense, worry, favours initiation of nothing of value. P.M. avoid travel; after 5 p.m., broader the outlook, the easier the success. Plan agriculture or irrigation works.

**14. Sat.**—L.D. 15 Magha bahula amavasya till 6-38 a.m. Dhanishta till 2-16 p.m. A. M. favours progress through correspondence; and items in which some progress is covered. P.M. favours religious work, and or spiritual realisation. Travel only at night, if you must.

**15. Sun.**—L.D. 1 of Lunar Phalguna pratipad, ends at and L.D. 2 commences at 2-54 a.m. and ends at 11-13 p.m. Satatara till 11-13 a.m. A.M. favours administering medicine, quarrels loom large, hostility can arise even in known circles. P. M. harsh subjects are on the front line, so avoid tangles.

**16. Mon.**—L.D. 3 till 7-50 p.m. Poorvabhadra till 8-24 a.m. and Uttarabhadra later. Till 8 a.m. avoid matters of importance. Till noon avoid travels. P.M. is adverse, reverses are to be guarded against. Nice opportunities may have to slip if you are tactless.

**17. Tues.**—L.D. 4 till 4-50 p.m., Uttarabhadra end at and Revathi commences from 5-54 a.m. A.M. favours progress well directed efforts are necessary to realise to expectation. P.M. brings gains through investments. After 5 p. m. fresh activity leads to amazing finer ideas, or ample dividends are shared.

**18. Wed.**—L.D. 5 till 2-22 p.m., Ravathi ends at and Aswini commences at 3-53 a.m. An adverse day and nothing afresh need be started. Caution and prudence will pay and evil tidings are to report. Though things appear well on a closer scrutiny unmistakable weak spots appear, so analyse well.

**19. Thurs.**—L.D. 6 till 12-34 p.m., Aswini ends at and Bharani commences at 2-28 a.m. In the forenoon keep to routine, avoid dispute or travel. P. M. brings progressive trends with the assets, additions financially or opportunities to enlarge the business sphere will arise. Realise profits. Favours entry into houses or with journeys done with definite purpose.

**20. Fri.**—L.D. 7 till 11-31 a.m., Bharani ends at and Krittika commences from 1-45 a. m. In the forenoon happy relations in domestic folds will prevail. Render protection and aid new coming items; widen the spheret of activity. In the work centre meet

superiors, seek or grant favours. P.M. keep cool.

21. Sat.—L.D. 8 till 11-14 a.m., Krittika ends at and Rohini starts from 1-47 a.m. Though a fine day in general, if attempts to be rid of strife in one sphere, in other way worry will occur. Yet uniform and persistent efforts will bring in success. Travels are best if avoided in the forenoon, while the afternoon is ordinary and best to spend in amusing circles.

22. Sun.—L.D. 9 till 11-43 a.m., Rohini ends at and Mrigasira starts from 3-34 a.m. Strive to maintain *status quo*. P.M. favours administering medicine, wearing new gestures, and be entertained. Strive to create for you happy conditions in all essential matters. Travels will prove advantageous.

23. Mon.—L.D. 10 till 12-53 noon, Mrigasira ends at and Ardra commences from 4-4 a.m. Though up hill work is there final success is certain in long term plans. P. M. is good for meditation. Concentration over serious subjects technical matters are aided by expert guidance.

24. Tues.—L.D. 11 till 2-39 p.m., Ardra ends at and Punarvasu starts 6-10 a.m. Till sunrise avoid travels, thereafter till noon steady efforts overthrow sharp disagreements. P. M. provides progress with routine items. Considerate action will aid your progress immeasurably.

25. Wed.—L.D. 12 till 4-47 p.m., Punarvasu ends at and Pushyami commences from 8-10 a.m. Till 9 a.m. avoid travels, while minor obstacles arise. Thenceforth till noon keep to routine work. P.M. deal with ripe matters, solicit, canvass for wider progress with the work started. Contracts and agreements will be paying you.

26. Thurs.—L.D. 13 till 7-14 a.m. Pushyami till 11-30 a.m., and thenceforth Aslesha. A.M. is excellent for unusual success, in financial matters or property matters distinct gains are due. Favours travel, new apparel wearing or ornaments. P. M. make purchases till 7, attempt at additions.

27. Fri.—L.D. 14 till 9-50 p m. Aslesha till 2-31 p.m. An inauspicious day in general. So avoid being involved in risky moves, be on alert to disprove false charges. Mischief in the professional centre will be affording some chaotic developments.

28. Sat.—L.D. 15 till 12-39 noon, Makha till 5-36 p.m. The entire day is good for any item of work. Best to attempt at spiritual progress or to deal with the affairs connected with large matters and common causes. Till sunset the day holds good promise to any important item of work. After that best few changes are initiated. Hasty manner leads to waste at night time. *Dolo Pournami.*

## Fortunate and Critical Dates

**Mesha (Aries).**—*Fortunate Dates:*—3 for affairs related to children and health, 4 for partnership and wife's progress, 6 for love and affection, 10, 11, 12 for property affairs, professional promotion and general esteem and popularity, 21 financial improvement, 26 landed affairs, 28 for speculative work or the progress of children or intellectual pursuit. *Critical Dates:*—1 for illness in youngsters, 8 sudden losses, 9 strife in domestic or financial folds, 18 insecurity or loss of personal prestige.

**Vrishabha (Taurus).**—*Fortunate Dates:*—3, 28 for matters related to education and affairs of agriculture and gain in deals, 4 for the progress in respect of health and affairs related to lend and lease, or the progress of children, 6 for health, 10 and 11 for sudden gain of advantages, 12 for property affairs, and investment appreciation, 21 for personal progress, 26 for correspondence, agreements and contractual matters, 28 for matters related to agricultural work. *Critical Dates:*—1 for depreciation of values, or loss, 8 ill-health to wife, 16 for unpopularity, 18 sudden loss.

**Mithuna (Gemini).**—*Fortunate Dates:*—3, 28 for correspondence, travel, agreements and contracts, 4 for general progress in landed affairs, 6 for affairs of children, 9 for health and matters related to land and leases, 10, 11, 12 for wife's health, progress in partnership matters and gains, 26 for general improvement and comfort, 26 for financial progress. *Critical Dates:*—1 for ill-luck through correspondence or written matters and failures, 8 for ill-health, 9 quarrels or ill-health, 16 for decline in values, 18 failures in travels and elders worry.

**Karkataka (Cancer).**—*Fortunate Dates:*—3, 28 for financial progress, 4 for correspondence, and encouraging news, 6 for domestic improvements, 10, 11, 12 for health, matters related to lend lease, servants and changes, 21 for gains in deals and success in pursuits, 26 for personal progress. *Critical Dates:*—1 for financial losses, 8 for illness to children, 9 for loss in speculation or troubles through the youngsters, 16 sudden loss, 18 for decline of prestige or awkward situations in work sector.

**Simha (Leo).**—*Fortunate Dates:*—3, 28 for improvement of personal affairs and self-interests, 4 for financial matters, 10, 11, 12 for children love, concentrated effort, intellectual progress, higher pursuits, health, 21 for prestige and popularity, 26 for comfort in the domestic life. *Critical Dates:*—1 for decline of personal security, 8, 9 for decline in the domestic happiness, and decline in gains or loss, 16 ill-health to wife or loss through partnership, decline in the share values or depreciation in investments.

**Kanya (Virgo).**—*Fortunate Dates:*—3, 28 for general progress and domestic comfort, 4 for financial progress, 6 for changes, removals and agreements, 10, 11, 12 for domestic progress and additions by purchase, and income through lands, 21 appreciation of investments, or properties, 26 for gains in deals. *Critical Dates:*—1 for loss or mischief through fraud, 8, 9 for domestic unhappiness, 16 for ill-health or mischief of servants, 18 sudden depressions, or loss through cheats.

**Thula (Libra).**—*Fortunate Dates:*—3, 28 for gains in deals or business, 4 for general progress, 6 personal matters and self-interests and prestige, 10, 11, 12 for written matters, travels, health and general progress in contractual matters, 21 for sudden gains, or partnership benefits, 26 for increase of popularity or honors. *Critical Dates:*—1 for loss through travel or failure, 8, 9 for financial worries, 16 illness to children, 18 ill-health to children or trouble through partnership affairs.

**Vrischika (Scorpio).**—*Fortunate Dates:*—3, 28 for increase in reputation or professional promotion, 4 for general gains in transactions, 6 general happiness, 10, 11, 12 for financial

*(Continued on page 225)*

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## SAYANA VERSUS NIRAYANA

*(Continued from page 190)*

gives to the predictive part is immense. And we cannot afford to ignore it as meaningless as long as we are not rationally convinced about the rejection. Above all that which should determine our approach is the nature and the basis of the traditional accounts. Tradition may be rejected when it disagrees with science about physical reality. But we will be committing a serious crime if we reject it altogether in matters relating to spiritual reality. And as we have seen the latter has a reference, though slight, to the former in the astronomical sphere. And hence we should try to understand the spirit of the tradition first and then decide the question on hand.

## DAILY GUIDE FOR FEBRUARY 1953

*(Continued from page 224)*

progress and security, 21 for happiness through the wife or progress in the domestic folds, 26 for appreciation of interests in investments. *Critical Dates*:—1 for disrepute or depressing time in the working sphere, 8 insecurity, 9 loss of prestige, 16 for domestic upheavels, 18 for ill-health or quarrels.

**Dhanus (Sagittarius).**—*Fortunate Dates*:—3, 28 for appreciation of the property issues, or investments on sound lines, 4 for promotion in professional spheres, 6 for gains in general, 10, 11, 12 increase of personal affairs and elevation. *Critical Dates*:—1 for depreciation of investments, 8, 9 for sudden losses, 16 domestic upheavel, 18 for ill-health of children.

**Makara (Capricorn).**—*Fortunate Dates*:—3, 28 for sudden gains and income appreciation, 4 for increase in investment or accumulation by purchase, 6 for professional progress, 10, 11, 12 for gains through matters related to sales of produce, 21 for affairs of children, 26 for wife's health. *Critical Dates*:—1 for sudden loss, 8, 9 depreciation failure of travels, 16 financial difficulties, 18 failure to fulfil promises or disputes.

**Kumbha (Aquarius).**—*Fortunate Dates*:—3, 28 for benefits through or to wife, 4 sudden gains, 6 for appreciation of investments, 10, 11, 12 for increase of reputation, promotion or alround progress, and gains. 21 for matters of correspondence, or domestic matters, 26 for health or lend ease. *Critical Dates*:—1 for ill-health to wife, 8, 9 ill-repute, 16 depreciation of self-interests, 18 bad news or upsetting matters.

**Meena (Pisces).**—*Fortunate Dates*:—3, 28 health and affairs related to lend and lease, 4 partners progress, 6 sudden gains, 10, 11, 12 for gain of reputation or alround progress, 21 for success in written matters, 26 for progress in respect of children. *Critical Dates*:— 1 for ill-health, 8, 9 depreciation of investments, 16 for losses, 18 failure to fulfil promise or upsetting news.

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## HOW IS THIS MONTH?

*(Continued from page 222)*

*General.*—This month there is a great predominance of evil transits. In fact the only favourable planet for the month is Venus. All the other planets are to be found in unfavourable signs only. Of these, Mars and Jupiter alone come under vedha, so that their evil effects will not manifest fully. Mercury, Sun and Saturn are evil and unchecked throughout the month. You will have to thread your way through many a difficult situation this month. Sorrows, losses, heavy expenditure, quarrels with one's own friends, loss of prestige, deceit, varied anxieties, will all have to be faced. In addition troubles are liable to be caused by enemies and rivals. You will have to undergo journeys without pleasure or profit therefrom and be the recipient of sorrowful news. There may be unpleasant changes in environment or place of work and obstacles in all things undertaken by you. The death of a paternal relation may occur.

*Health and Domestic.*—There will be no peace at home and outside in social circles also and your mind will be in a continual state of irritation and apprehension. Misunderstandings and quarrels are not at all unlikely. Health too will suffer but not much in your case. But your children will have to be guarded from catching any contagion that may be prevalent by suitable precautions.

*Finance and Speculation.*—Inspite of all this, financial position will not alter much to your detriment if you take good hold of yourself and not give way to impulsive and headlong tendencies to spend and disburse your moneys freely with mistaken notions of generosity. If you do so, there will not only be money difficulties but later you will realise that you have wasted your substance in an unworthy cause. This month speculation is not to be thought of.

*Real Property, Services, Profession, etc.*—The month is not favourable for immovable property affairs. Some long-pending matter in such affairs may come to a crisis during this month and certain actions taken by others or by yourself may redound to your discredit or loss unless, of course, you are careful. The month is not good for any removals or changes. In all matters, careful thought should always be exercised before yielding to impulses. The services too are not favoured this month and strange events may befall which cannot be accounted for from any point of view, especially for those born under Poorvabhadrapada. But all this though apparently uncomfortable and disconcerting at the time will work for ultimate good and should be patiently endured, checking all tendencies to impulse. Profession and business will at times manifest unmerited activity and be quiet at others.

*Chandrashtama* begins at about sunset time on 2nd and lasts till sunrise of 5th.

12. **Meena (Pisces).**—*Mars and Venus in 1st; Jupiter in 2nd; Kethu in 5th; Saturn in 8th; Rahu in 11th; Sun in 11th and 12th; and Mercury in 11th, 12th and 1st.*

*General.*—Venus and Jupiter remain in favourable signs throughout the month. Sun is good for the first half and Mercury for the first week only. Of these, Venus is completely under check all through. Among the unfavourable transits, Sun and Mars are also affected by vedha throughout and Mercury so long as he is evil that is from the second week onwards. Still there are sufficiently active evil influences at work to cause much trouble during this month such as Saturn in the eighth, but the first half will be definitely better than the latter and whatever has been left over or pending from last month has a good chance of being fulfilled during the earlier half. But later on there will arise quarrels and disputes, much unpleasantness, ill-health, frequent journeys, disagreeable news, etc. Enemies and rivals will get busy to put obstacles in the way of your advancement and you will suffer in consequence.

*Health and Domestic.*—Health troubles in some form or other may be present especially such as are caused by impurity of blood, bile or heat. Injuries to person too are likely. At home, affairs will be in confusion but never become serious because of the presence of Jupiter in 2nd and Venus in first. All the same, it will be difficult to avoid quarrels and misunderstandings with friends and relatives both outside and out side the domestic circle.

*Finance and Speculation.*—Considerable fluctuations will be in evidence in this sphere of activity and there will be periods of alternation between extreme dearth for money and periods of comparative ease and comfort. Some item of loss is liable to occur if the advice of apparently well-meaning friends is followed without duly judging pros and cons of the matter. There is not much chance for success in speculative deals this month.

*Real Property, Services, Profession, etc.*—Affairs will not be permitted to have a smooth flow in regard to immovable property matters and some trouble or other is likely to occur in connection with something or other. You may have many plans for ameliorative changes in the future but none are likely to take effect at least during this month. The yield and rentals too are liable to be affected though not to any great extent. The services may not fare badly and during the first half, some improvement in position or advancement in status can be expected and with some help from directions will also become an accomplished fact. The same favourable conditions may be said to be present also in the case

of the business and the profession though not to the same degree or extent.

From the sunrise of 5th to sunset time on 7th, the period is under *Chandrashtama* influence.


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| | | *Highest* | *Lowest* |
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| Tata | ... | 2500 | 1100 |
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## ASTROLOGY AND FATALISM

(*Continued from page 180*)

life, in the sense that younger persons in increasing numbers are not dying so young and live to be sixty odd years or more, which constitutes the average age. Better sanitary, housing and living conditions account for much of this, all brought about by a better knowledge of how to take care of our bodies.

So it would seem that it is not just *fate* that governs our lives, rather the amount of intelligence we exercise in using the forces which surround us, be they terrestrial or cosmic by nature. Astrology attempts to throw some light on the latter. Let us therefore not consider the teachings of astrologyas fatalistic but as helping us to lead happier and fuller lives.

When death occurs we do not know what becomes of the spirit or soul that seemingly inhabited the body. That great force departs and the body remains inert and disintegrates. It is but matter which becomes dust, matter of the same constitutive elements which form all the bodies of our own universe. Our libraries are full of books written by great philosophers who have speculated according to their beliefs about that great life force which we call the spirit or soul of man. Our great religious beliefs are based upon the same speculations. Astrology has no quarrel with any religion. In itself it is not a doctrine nor can it explain or throw any light upon our spiritual lives. But those who study astrology obtain perhaps a better knowledge of the spiritual forces which surround us than those who do not, for, no one can study astrology and not undergo a strong spiritual awakening. Who is there, studying the stars is not struck by the grandeur of the heavens and awed by the forces which surround us? Who also is not struck by the insignificance of man in the scheme of things?

Nearly two thousand years ago, some Wise Men of the East observed in the heavens a bright star. To them it was the signal of an unusual event. Biblical history has it, that they followed that beautiful star and found Jesus, whose birth according to our present day calendar, occurred on the 25th of December of that year. We need not be concerned as to whether the birth of Christ actually occurred on the 25th of December or not. All we do know is that great spiritual leader was born at about that time, whose teachings have influenced the lives of most Europeans profoundly. Neither need we be concerned with the nature of that particular star. We can safely leave it to the astronomers to argue whether it was a Nova, a star which suddenly flares up and then quickly fades away loosing its brilliancy and assumes its former magnitude or whether it was some bright fixed star or even one of our now known planets. Nor may we be concerned with the question whether such a star was even seen and followed by the Wise Men.

The Holy Bible is full of astrological references. The Star of Bethlehem is but one of them. Surely at the time of Christ's birth there must have been a most remarkable configuration in the heavens to account for what Christians believe to have been a Divine event. Even those, who may not admit the Divinity of Christ can hardly dispute the fact that a configuration of extraordinary significance must have existed to have brought about and intensified the teachings of Christ, no matter what their origin might have been. The inspiration of Christ's teachings, reflected in the heavens some two thousand years ago continue to comfort a section of mankind. Thus we dimly perceive the spiritual force behind heavenly configurations. In the lives of great men and women we see how the planetary pattern works out for good and how in lives of others, the planetary pattern remains obscured and distorted. The pattern is always beautiful to start with, but so much depends upon the individual's ability to follow it and to make the most of it. There is no given rule. Some under the most trying circumstances succeed, others under the most easy circumstances, fail.

The true purpose of astrology is to furnish an idea of the pattern of life. Clumsy and unsatisfactory as its methods may be, yet it does give everyone an idea of his or her relation to the Universe. The better we can understand life, the better we can adjust ourselves to it. Prediction, while valuable and useful at times is not the main purpose of astrology. No one can predict the future with certainty and it is indeed doubtful if mankind would be any happier if it could be done. Let us therefore consider astrology as a helpful science or art, one which helps us to understand ourselves and others. If it served no other purpose than that, it would be of inestimable value to mankind.


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## PLANETS AND PLANNING

PLANNING has become the religion of the modern era and the panacea for all our ills. Economic planning, family planning, political planning, social planning—are all hackneyed expressions with which we are all too familiar to need an elaboration. 'Planned economy' is an expression very loosely used and it implies a centralised control of resources for utilization in the most efficient way to the good of the community.

Although the disciples of Marx believe in economic determinism as a deciding factor of historical development, yet hard facts show that economical factors are determined by historical developments which in their turn depend upon astrological factors. The precession of the equinoxes in certain zodiacal degrees seems to be linked with that ceaseless and periodical movement in human thought and feelings which constitutes the mark of civilisation as it sweeps through eras and continents. The political slavery, cultural stagnation and the economic backwardness of a nation seem to be connected with the movement of the equinox in certain navamsa ruling the nation concerned. For instance, the situation of the equinox in the navamsa of Vrishabha enables us to appreciate the history of Greece during the 'age' concerned. Cycles of relationship are particularly significant, when within a major cycle (the equinox takes 2160 years to move in a real) two or more major planets form important conjunctions and aspects. We shall elucidate the subject of the relation of equinoctial cycles and sub-cycles to phases of culture and civilisation in human history in due course. The equinox takes about 240 years to pass through one navamsa and about 72 years in 1 degree and about 14.5 years in each Nadi Amsa. These cycles and their recurrence are connected with a number of characteristic phenomena. Whilst the study of the precessional cycle both in its zodiacal as well as degree by degree movements, provides a significant opportunity to evaluate social, political and economic trends, a correct interpretation of the process is still difficult. The pattern of the Government is determined by mass-thinking while mass-thinking itself is organised to a large extent by some natural, that is, astrological law. The planets are therefore merely a yardstick to measure this natural law.

Economic planning is the result of the historical development of capitalism which in its turn has reference to certain astrological juxtapositions of planets. Economic planning is held to be a means to the realisation of the ideal of a welfare state. A *laissez-faire* policy today seems to be utopian while a totalitarian policy may prove devastating. The frustration of the capitalist economy and the concomitant stagnation, mass unemployment and the various other ills are all

traceable to the radiations from planets and stars.

Arishta yogas which are but expressions of stellar and planetary radiations have the greatest effect in moulding the future destiny of an individual, nation, enterprise or even a plan. The post-war world, which we must assume, started from the time of Saturn-Rahu conjunction in Gemini in 1945, is a world of planning. Saturn is the planet of democracy. Rahu is the planet of reaction. Their conjunction brought to an end an era of political domination and economic exploitation of Asia by Europe. It would be interesting to carefully study the Saturn-Rahu conjunction horoscope referred to above for it will enable us to appreciate the trend of political and economic events that are likely to happen in the world till the next conjunction to take place in 1960.

Now that India is facing such a grave economic crisis what are the astrological indications regarding the success or otherwise of the five-year plan. Paper planning has been prominent in India for over quarter of a century but it was in April 1948, that Government of India issued a resolution on their industrial policy, the objective being "to establish a social order where justice and equality of opportunity shall be secured to all the people". In March 1950, the Government of India appointed a new Planning Commission presided over by the Prime Minister to make an assessment of the material, capital and human resources of the country, and "formulate a plan for the most effective utilisation of these resources". Theoretically, of course, the purpose of planning is ultimately to release human abilities, to broaden the field of opportunity and to enlarge human liberty. But how far would the plan succeed? While the aims are laudable, a major psychological difficulty arises by the careless use of the words "standard of living". This phrase has a definite connotation in the West, meaning an addition of a gadget here and an amenity there. The Indian way of life for centuries has been one of simple living and high thinking and we do not want our people to become the most zealous votaries at the shrine of materialism. For example, the average Indian would like to know whether squatting, while taking food is better than eating on a table and whether the simple dhoti should give place to a tight collar dress. The answers to such questions will have all the difference to the standard of life. All this talk of planning will get some content only when the way of life is defined and accepted, whether it should be consistent with Indian traditions or in conformity with Western standards.

In this article we propose to examine the astrological implications of the plan. Our observations, as students of astrology, and as members interested in the welfare of the country, are offered in a spirit of detachment and not with a view to criticising the plan. Astrology has something in common with the exact inquiries of science. Persons untrained in habits of logical discrimination frequently ask questions expressing curiosity about the sense of applying astrological principles to current political and economic problems. Such wonderment is specially evident in the questions put by some of the so-called educated persons. Astrology is not concerned with the adjustment of means to ends which constitutes the matter of everyday thinking, nor with satisfaction of curiosities expressed by doubting Thomasses. Astrology is concerned with the entire complex of entities and events, including those that have occurred in the past or will occur in the future as well as those spread out before us in the present. Astrology's contribution is in large part to clarify that nothing in this world happens by chance or accident. Astrology is essentially the persistent effort to transcend the limitations of science while respecting the fundamental standards of intellectual attainment upon which science has come to insist.

Coming to the five-year plan, we do not know the moment at which the plan was conceived. Nor have we any other astrological data on which to base our deductions. Consequently, we have to have recourse to horary astrology by putting the question, "will the five-year plan succeed" to ourselves? We did so on 30-1-1953 at 2-50 p.m. (I.S.T.) when the planetary positions were as follows :—




*Prana Sastra* or *Horary Astrology* has its own distinct place in the literature composed by Maharshis and the injunctions are that it should be applied to affairs of the greatest moment and at times of the deepest anxiety. The judgment based on horary astrology while it is independent of human affairs is yet an integral part of the general energy system in which humanity has its existence. Everything in horary astrology depends fundamentally upon the correct selection

of a pertinent point of experience in time and space as the basis of analysis. *Prasna* is a mechanism of judgment. Horary astrology depends upon the birth of an idea which merely dramatises the fact that a coincidence of relationships has become momentarily significant and that this pointing in time makes it possible to chart them for the purpose of intelligent deduction. Valuable treatises exist in Sanskrit on this important subject, such as Chappanna, Jinendramala, Prasna Marga, etc., wherein considerable attention has been paid to the question of national problems.

The blue print of the plan envisages an expenditure of 1793 crores, divided into two parts, the first of which will cost Rs. 1,493 crores. The main heads of revenue for the plan are taxation, borrowing, foreign aid already offered and available during the period of the plan. The lagna in the above chart is Mithuna and the lord Mercury is in the 8th in conjunction with the shadowy planet Rahu and the lord of the 3rd Sun. The successful implementation of the plan depends upon public co-operation. The situation of the lagnadhipathi and lagna (aspected by Mars lord of 6th and 11th) leaves the people unenthusiastic and cold regarding the plan. The 2nd house ruling finance is occupied by the Moon lord of the 2nd in conjunction with Kethu and aspected by four malefics including Saturn. Jupiter who is the Dhanakaraka is also aspected by Saturn. Consequently, the financial resources of the National Plan happen to be one of the weakest foundations of the plan. Whilst the Planning Commission is optimistic about the internal resources, astrologically speaking, there will be deficit financing and disastrous consequences. The masses will not be convinced (Mars aspecting Saturn) that the sacrifices which they are called upon to make will benefit them. The Government would be incapable of creating mass-enthusiam for their plan. The 7th house rules foreign affairs. The 7th lord Jupiter is no doubt in the 11th but he is aspected by Saturn. This indicates that some foreign aid will be forthcoming from countries ruled by Gemini which in this context would be America. Coming to the food and land problems, we find that the 4th house is occupied by Saturn and aspected by Mars and Jupiter, while the 4th lord, though exalted in the 10th is still afflicted by association with Mars, lord of the 6th and 11th. The food prices will not come down this year. There will be a further switch-over of land from food crops to non-food crops. The plan will fail in regard to the solution of the food problem. The Planning Commission's efforts to "reconcile these conflicting interests within the agrarian economy" would be futile while the proposals regarding co-operative village forms would hardly work. The position of Mars, as lord of the 6th and 11th, in the 10th with Venus suggests that there will be heavier taxation by the Center and State Governments. Mars is the planet of industry. Saturn is the planet of labour. They are in shashtashtaka positions. Mars is in conjunction with Venus lord of the 5th and 12th. He is a yogakaraka from Chandra lagna and occupies the 9th or house of fortune. Saturn is exalted and aspected by Jupiter. The mutual disposition of Mars and Saturn should give us a clue about the industrial and labour problems. That the Planning Commission would prefer to see the present capitalist order reconstructed becomes evident from the situation of Mars. Their hope to reconcile the existence of a capitalist order with an improved 'standard of life' (?) for the masses will not be easily fulfilled. Mars is an aristocrat. His dominant position belies the cheering optimism of the Planning Commission that the vested interests will give up their privileges, will reduce the glaring inequalities of the present and share their possessions with have-nots. In navamsa, the ascendant is Scorpio or Vrischika and Saturn is in lagna. Lord of lagna is in the 10th with Rahu while the karaka of the mind, Moon is in a malefic sign in association with Kethu and aspected by Saturn and Mars. Any tyro in astrology will recognise that the above combinations in a horary chart are capable of only one interpretation, *viz.*, the psychological foundations on which the National Plan is to be built up, are anything but favourable. It seems to us that the chances of enlisting the sympathies of the masses in the working of the plan are very limited, especially because the mass mind would be full of suspicion (Moon-Kethu association aspected by Mars and Saturn in navamsa), rightly or wrongly founded, about the honesty and integrity of the administrative machinery (the political planet Sun conjunction Rahu in rasi). There will be a trend on the part of State Governments towards parochialism and there will not be that co-operation between the Center and the States which is essential to the successful working of the plan. According to Chappanna, * "if a benefic is in lagna, or a benefic navamsa rises, or the lagna or the navamsa lagna is a seershodaya sign, the enterprise will succeed". In the above Prasna chart, no benefic is in lagna but a malefic Mars aspects lagna. In the navamsa, a malefic sign rises and a malefic planet occupies the lagna. The

*(Continued on page 287)*

* सौम्ये विलग्ने यदि वास्य वर्गे शीर्षोदये सिद्धिमुपैति कार्यम् ।

# As It Strikes Me

By AGASTHYA

## Medicine—A Minor Branch of Astrology

CONSISTENT as the world is in many respects, it is still unsettled in its views upon many subjects and its prejudices are sometimes carried so far as to be altogether impenetrable to any amount of sound logic or argument. Men sometimes deny facts about which they have not the faintest idea. They denounce statements for which they have not the slightest basis, and often they are dogmatic and inconsistent to a degree inexplicable. These different phases of the mind are very remarkable instances of what bigotry and prejudice can do in the realms of logic and we can ,easily multiply instances where men have betrayed the grossest superstition side by side with the greatest intelligence and culture. Where men are fed mostly upon flesh and fish they become more brutish in their instincts and dogmas than those persons who are brought upon vegetables, fruits, milk and cereals.

Humanity has admitted the influences of planets on terrestrial phenomena in all ages and climes and the present day sciences and their discoveries and inventions simply confirm what has been known to the world long long ago. These planetary influences cause day and night, heat and cold, protection and destruction, and in fact all the growth of all the objects in nature must be attributed to these planetary influences, which are ever changing but permanent, ever resuscitating but destructive and a knowledge of which will always lead to contemplation of higher agencies, till finally we come to the highest intelligence which may be called by any name but which is mysterious, self-existing and all powerful.

Man then is the sum total of planetary influences plus an invisible ray from Brahma and his health is one of the many results through these planetary influences which he may enjoy as any one of the other advantages flowing from the same sources.

Man may have wealth or health or intellectuality, or morality, or any one of those advantages which are coveted by mankind as giving them special enjoyment or delight. In the possession of a beautiful wife a man may take his stand and give room for the envy of others. He may himself be exceedingly fair. He may be specially witty and humorous. He may be educated and intelligent. He may have excellent and promising children. He may have most agreeable relations or friends. He may have suitable power which would raise the envy of ordinary mortals or he may have two or more of these advantages together. In all these cases, the causes for these special privilege or privileges, have to be looked for in the direct planetary influences which are moulding him from hour to hour, from day to day, from month to month, from year to year, from decade to decade, and from generation to generation. In all the stages of man's existence, the hand of *time* is unmistakably felt, and all the departments of knowledge are but thoroughly subservient to the influences of time and space. Astrology ranks therefore greater than the greatest of these branches of knowledge and if it yields at all its place to any section of knowledge, it is to that of the knowledge relating to Divinity and the emancipation of the soul from the grosser materials which enclose it and retard its onward and real progress. Medicine is one of the minor branches of knowledge with which we have to deal. It does not deal with morality or sociality. It can have no reference to God or His wonderful manifestations in nature. It has no concern directly with logic or mathematics. All that it pretends to do is to prescribe cures for the diseases which may be traced to physical changes and disturbances in the human body through his environments. Medicine therefore falls far too low to be named in the same breath as astrology.

The science of the starry influences deals with all the branches of human knowledge, and notes with triumph the changes effected in the different stages of human existence. Medicine, to be really useful, must readily submit itself to the principles of astrology and be guided by it as an army should be by its general. Fevers may be due to the presence of foreign matter in the body. They may be the result of mental excitement. They may come in the wake of disappointments and dangers. They may be due to sexual irregularities in thought or body. They may be traced to causes which may have their origin in the heredity of man. In fact, so many causes produce fevers in man, that modern medicine, which is purely empirical, falls almost to insignificance in its diagnosis and treatment for a simple want of information as regards the causes, which have produced the maladies. Does a doctor take into consideration the mental condition of his patient before he prescribes his medicine. Can we say that a fever which intervenes after a sharp disappointment will be similar to that which is produced by an overloaded stomach. Can it be said that a fever which results from a good drenching in the rain will be similar to one which comes as the consequence of want of proper nourishment

to the body. Is it reasonable to think that a fever will betray no difference when produced by excessive sexual union or by an uncongenial climate. In all these and many more cases which can be quoted in large numbers the medical men will not be able to say much about the true causes which have produced the disorders in the human system. Modern medicine betrays the greatest ignorance in its study and diagnosing of the various kinds of human blood, and their peculiar predispositions to catch the various forms of diseases.

Bloody marks on any apparel worn by murdered persons are analysed by the Government Chemical Examiners in all the countries but they cannot say definitely whether the blood is that of man or animal. *Mammalian* is too generic a term to give any definite idea and in this ignorant stage of medical knowledge the supporters of medicine ought not certainly to revile at others who are much more advanced in their knowledge than themselves and whose intelligence runs in various branches with greater facility. How will a person be justified in calling medicine an important science in the light of Professor J. Rhodes Buchanan's observation in the following convincing manner :—" Of all known sciences none have been more unstable, confused and contradictory in its doctrines than practical medicine. Not only is it changing from age to age and even from year to year, but on the very same day if we pass from nation to nation, from city to city, or from one medical school to another located in a neighbouring street, we find the most contradictory doctrines taught with dogmatic confidence, at the same hour, and the votaries of each expressing no little contempt for the others."

The medicine of today has yet to make its way to the rank of an exact science. Persons who hold medicine as a science, can hardly have any excuse to denounce astrology as a science. Considering the tremendous disadvantages under which the votaries of the science of the planetary influences are labouring, it is really a great credit for them to have acquitted themselves as best as they have done. The medical profession promulgates theories and practices, among themselves which are directly conflicting and contradictory and the following of which often lands them and their unfortunate patients in no enviable positions. *Prejudice* is a disease of the brain, and is really a strong malady from which most of the medical and scientific men are suffering, and for which it would be better if they invented a medicine which could cure them without producing injurious results. These are the men who dart their lances against *Astrology* and think that the adepts in astrology can be blinded and butchered by a terrible cannonade of abuse which they can open upon the astrological adepts and take their strong-holds by surprise. Men are not as great fools as they were some few decades ago on matters scientific. Common sense suddenly revolts against the absurdities of science and, as many of the scientific theories have been exploded, people have almost lost their confidence in them.

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# Who is Kalapurusha?

BY PROF. B. SURYANARAIN RAO

WE had often hinted in the columns of THE ASTROLOGICAL MAGAZINE that Sanskrit physical sciences are in existence, that they extend over a large number of brief sutras, that they are very difficult to grasp and explain, that we are in possession of some thousands of them, and that we shall try to give some information from them. The sutras are short and very suggestive and in some places each letter of a sutra counts from one to many distinct ideas. The difficulty is enhanced in the attempt to give translations. All astrological works speak of Kalapurusha and his influence on the various organs of the human body. It is very necessary to know something about this mysterious personage, and how and why He influences the organs of the human body. Planets have influences on terrestrial phenomena, and these planets are under the direct control of this wonderful Kalapurusha. The word in Sanskrit roughly signifies Time Deified or Personified. Western ideas of time and space are distinct from those of the Eastern. In all argument or logic some hypothesis must be accepted, some premises must be granted, and some theories must be assumed as correct if progress is desired. Two and two must be accepted as making four and then all mathematics may be explained. Every inch of reasoning ought not to be held as a debatable ground. Such a procedure would only make intellectual conception or progress an utter impossibility. In order, therefore, to understand who is Kalapurusha, we have to assume the existence of God, the final power, the first cause, all pervading, all powerful, and omniscient. The Hindus call this Great Power as the self-existent Brahma, invisible, unknowable, and unthinkable. The bridge between the concretes and abstracts is difficult to cross, and cannot be crossed without proper and higher instructions. The great abyss which separates the Saguna from the Nirguna, is too deep to be lightly jumped over. Other senses than the well recognised and generally accepted five —touch, smell, sight, hearing and taste—must be developed to perceive and appreciate higher agencies and powers. Where are they and how are they developed? These are not easy questions which can be furnished with easy solutions.

Without plunging our head into the deep ocean of metaphysics, and getting drowned in the waves of endless arguments and cross-arguments we shall approach our subject directly, and take our readers into the purport of the Soudamini Kala sutras, which bear straight on the influences of Kalapurusha. As has already been suggested, the final cause for all phenomena, terrestrial or celestial, is Para Brahma. A distinction must be made between the direct creator Chaturmukha Brahma and the Para Brahma. This Para Brahma has neither form, nor name, nor action —Nama, Rupa or Criya. He is a representation of all Ananda (Bliss). He is indescribable, unknowable, omnipotent, omniscient—Nirguna, Nirvikalpa, Niranjana and Nirvikara. He cannot be conceived by the development of the five ordinary senses. All Vedantha, Sankhya, Yoga, Vedas, Philosophy, Sastras, Puranas and knowledge try to describe this indescribable original and self-existent power. This final cause, this power of all powers, this great Ruler of all Rulers, has two natures or capacities to exhibit phenomena. One is Saguna and the other is Nirguna. As all the later growth and potential energy of a tree or animal are imbedded in the seed, so also are the characteristics of creation, protection and destruction with all their phenomena are imbedded in this great Para Brahma. Parasakti is the name given to the creative energy or power of this Para Brahma and when He wishes to create worlds this Chit-Sakti or Parasakti comes out. When this sakti is in Para Brahma there is no creation; when this Parasakti comes out at the command or pleasure of Brahma, all creation work commences and this energy will then be employed in the three functions of creation, protection and destruction. The Karyarupa Parimana of sakti is called Kalapurusha or in other words this name is given to the resultant of the working forces of this sakti. Kalapurusha therefore completely governs and controls all creation, protection and destruction of the whole universe. Brahma, Vishnu and Maheswara who are directly engaged in the production of all the worldly phenomena, are under the control of Kalapurusha and He also governs all the phenomena of all the worlds in the universe. Akhilandakoti Brahmanda Naika (अखिलांडकोटि ब्रह्माड नायके) is the attribute of Brahma. Numberless worlds, tenanted by countless millions of creatures exhibiting the greatest variety in form and character bear evidence to His infinite wisdom and His wonderful designs. Kalapurusha controls all solar systems and all planetary bodies.

In other words Kalapurusha is the Karyarupa Parimana of Chit-Sakti and He governs all phenomena, celestial or terrestrial

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He controls all solar systems in the universe and all other interstellar planetary bodies. Nothing escapes his universal control and nothing can exist even for a second without his knoweldge or power. There are two branches in knowledge which are very important for our present purposes to know. Knowledge which leads to Brahma, which gives power to control all universe, which removes all our ignorance and unrealities of life, which makes us to know what we are, whence we have come, whither we are going, why we are here, and who is the final source for all these manifestations of life and its environments, and which eventually enables us to become one with Him, this knowledge is called Vidya from Vidal Gnana or a consciousness of the grand Truth—God—the final power from whom all phenomena, celestial or terrestrial must take their origin, and to whom, they must finally go and in whom they must seek their last home and eternal rest. As opposed to this Vidya or the Brahma Gnana we have Avidya or manifestation of knowleege which is ever transient, which is ever misleading, about which we cannot be definite at any time—because it is continually changing. This Avidya or the outer manifestation of Vidya ostensibly governs all objective and subjective phenomena, causes creation, protection and destruction of all we perceive by our senses, and this power has been variously called as Chit-Sakti, Maya, Illusion, Ignorance, and the Cause which directly governs all celestial and terrestrial manifestations. Kalapurusha controls all sources of knowledge which form Avidya. He subjects all the 84 lacs of changeable Jeevarasees (life-species) to the control of this Avidya Chakram —congregation of forces—binds them by the ropes of ambition, desires and avarice, and hands them over to the Maya Sakti or the wonderful Power of Transient and Illusive Universe. There is a wheel (of forces) which goes under the name of Simsumara-chakra which has been called into existence by this Kalapurusha. These forces coming from Kalapurusha, form into a cage, as it were, to which are attached the planets as wheels. They are dragging this cage and their movements determine the velocity of the various forces which compose this wonderful Sakti Panjara. The rotation of these planets with the Sakti Panjara gives rise to the endless phenomena which are being impressed everyday and of which we form a part and parcel. Everything in the universe is called into existence by these revolutions, everything is protected and made to grow by these forces and everything is finally resolved by those movements of the Sakti Panjara to appear again and again in endless varieties to serve the purposes for which the universe is created and maintained by Kalapurusha under the direct orders of the Almighty Power.

Kalapurusha is exercising his power in a most wonderful manner. Without reference to Kalapurusha, none in this world can either get what he wants here, or what he desires in the world to come. World is composed of two grand divisions, Sthavara and Jangama. The first comprises all objects or things which go under the name of the immovable. Under the latter are included all the moving phenomena. All phenomena are actuated by their previous and present karma. Karma is divided under three principal heads, (1) Agami, (2) Sanchita, and (3) Prarabdha. We have several times pointed out that astrology has very intimate connection with the karma theory and that without understanding the intricacies of the one the other cannot be properly grasped. In our next issue, we shall recur to this most interesting subject, and shall try to explain these Karmaic divisions which have an important bearing on the question of planetary influences, Kalapurusha, and the affairs of the celestial and terrestrial creatures. Happiness and misery depend upon the influence of time, and this must be carefully remembered.

*(To be continued)*

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The presence of two new gases in the Earth's atmosphere both of which would be injurious in a concentrated form, have been discovered through studies of the Sun's energy by Ohio University scientists. The discovery is expected to bring about a revision of scientific text-books throughout the world.

The University disclosed that research on the Sun's infra-red radiation revealed for the first time that the atmosphere contains carbon-monoxide and methane. The work also confirmed earlier findings that another gas, nitrous oxide is a permanent part of the atmosphere.

Ohio State physicists and astronomists said that although the gases in a concentrated form would be injurious, they exist above the earth in such small quantities as to have no physiological effects.

Still to be determined is how the substances are formed and distributed in the atmosphere. Carbon-monoxide, the scientists explained ordinarily is the product of incomplete combustion while methane is the major ingredient of "marsh gas" and fire damp found in coal mines. Nitrous oxide is the anaesthetic "laughing gas." Previously gases of the atmosphere were believed to include only nitrogen. Oxygen, carbon-dioxide, ozone, water vapour and the inert gases Argon, Helium, Neon, Xenon and Krypton.

The Ohio State University findings were made in the Department of Physics and resulted from studying the influence of atmospheric gases on infra-red rays of the Sun. Research was begun in the Physics Department in 1947 by Marcel Nigotte now at the University of Liege, Belgium. His work resulted in identification of methane and carbon-monoxide and in confirming the presence of nitrous oxide in atmosphere. Investigations had been continued principally by John Shaw, Research Associate, Ohio State University, Physics Department. The Geophysical Research Directorate of the U.S. Air forces supported part of the studies.

# The Other Horoscope

By JOHN THORBURN, M.A.

IN the very act of making up my mind to write about Western Astrology for Indian readers, I am automatically halted by the sudden recrudescence of an ancient perplexity,—of a problem that has haunted me for a whole generation,—a greater length of time, indeed, than, in the reckoning of Herakleitos, the new-born babe might need to qualify for the office of a grandfather. Still unresolved, that old perplexity makes another challenge, another shattering intrusion within my thought. The problem, or problematic rather, —for it can scarcely be stated in a single question—is that of the danger of premature synthesis of oriental and occidental ideas. Astrology can hardly proceed—and certainly not at all in the higher ranges of its interpretive and historical function—without some secure ground in religious idea, in *Weltanschauung* which must have a certain amount of articulation and which cannot be left altogether in the indefinition of vague symbolism, but which is at least to be brought within the scope and control of that region where the religious consciousness begins to encounter the rigour of argument we take for granted as the condition of philosophic thought. Not that the ground of which I speak can be made a matter, merely or purely, of philosophy. Rather is that ground to be secured in a middle region, so to say, —its very security, to speak in paradox, arising through the tension between the religious consciousness and the pure reason.

Astrologers have always admitted this, more or less, and have worked upon it as a presupposition. Or at least they have taken it for granted, without, perhaps, bringing it clearly to consciousness, though it never seems to have received due formulation. Not in the West, anyhow.

Astrology, however, was always a gift of the East to the West,—whether, in earlier times, that gift was sent from the middle East, as the astrology of the Magi, of the "Wise Men from the East", and which you might call, if you like, the astrology of the Prologue to the New Testament; or whether, in later times, it came from a more distant East through the maritime energy and the adventurous interests of Europe realizing themselves and coming to their own mainly in Portugal, Holland and England, —the latter two, at all events, having a very specific hand in the transmission. Unfortunately, the latter form of transmission was subject to disability to which the former—relatively at least—was not. For astrology, in the second case, came embedded in ideas which the occident was bound to misunderstand and transvalue,—ideas entirely coherent and articulate, no doubt, in their original source, but which as unassimilable by the West created radical confusion in the Western attitude to, and presentation of, astrology,—a confusion from which the West, except perhaps in Germany, has not been able to free itself to this day. In Germany, where mystical ideas had a freer and purer expression, an expression in deeper, more radical harmony with the religion and culture of the West, it was not so bad. Perhaps, too, Central Europe had a more direct contact with oriental thought and feeling. For these reasons, and reasons akin to them, we may understand why the integration of astrology with European thought and culture has taken place first in Germany, as I think it has done in the University of Freiburg, Baden, and possibly in that of Munich.

Further South and in the earlier time, there is one very striking example of an astrology wrought out not only in full harmony with, but in profound interpretation of, the essential quality and direction of the Western mind. And that is the astrology of Dante whose great tripartite work is still unrecognized for what it is,—a poem through and through astrological, astrological in conception, in plan of exposition and in detail of artistic expression. Dante and Kepler should, I think, be placed together as men who through sheer force of intellect could shed from astrology, whose validity they recognized and the nature of whose truth they understood, all alien and eclectic ideas, and effect its presentation in essential and profound relation with the highest forms of the religion and culture of their age. In another region, with hardly less honour, we should not be unmindful of Jakob Boehme in Germany and Dr. John Dee in England, the first developing his mystical thought through astrological symbolism yet in such a way that the most critical minds, today, find in him an entirely acceptable source for the development of their rigorously dialectical theology, the second for an extraordinarily pure exposition of what today passes under the dubious name of the occult. Dr. Dee's effort—and I think his success—was, with the aid of astrological symbolism, to find some means of 'pure' apriori exposition, or at least to show that the meaning and power of his ideas depended upon an absolute rigour of argumentation. To some extent, we are indebted to the preservation of his well-being, and so of his work, to his friend, Eliza-

beth I, whose perspicacity is well known. She knew pretty well the kind of minds she had to deal with and was but rarely deceived in her evaluations.

It would be through a kind of submission to the austerely limitative and regulative control upon our thought of minds such as these four that we might hope to place due safeguard on the formulation of our ideas. And yet the help they give us depends not so much on the direct control which they exercise upon us, as on their ability to stand before us as symbols of rectitude. They all of them experienced, in themselves, the eternal conflict between the mystic and the thinker. That was common to them all, and perhaps they all of them recognized it each in his own way; but I am obliged to say that, so far as I can discern, Dante alone was able to speak from the vantage ground of an absolute, or almost absolute, mastery. He alone perceived to the full the control which the cultural and religious norms must exercise upon astrology, while yet achieving a perfect, or almost perfect, freedom for the presentation (both in the poem and in his philosophical works) of his own astrology.

The difficulty raised by the nature of astrological thought is that it passes through a very great range,—from the purely conceptual to the purely symbolical. I entertain no doubt at all that the root ideas of astrology are apriori in character, 'of the nature of the apriori'. Not that a pure apriori 'justification' of astrology could ever be given any more that it could be given of physics. But if the question of origin is pressed home, the approximation of certain basal astrological concepts to the ideal of the pure apriori will be found surprisingly close. This fact, however, must not be allowed to damage our attitude to the symbol which comes forward in all its *essential* wealth of imaginative and emotional content; while between these two, the pure concept and the unconditioned—or almost unconditioned—symbol, there lies the region of symbolical *thinking*, to which the fullest respect must be given, yet whose status it is so extraordinarily difficult to determine. The primary methodological problem about astrology is, I think, to gauge the extent to which an apriori principle does operate in all astrological thought.

But then, the danger which I had feared is two-edged. Or perhaps it is. For I have no means of estimating the way in which Western ideas may be, or have been, accessible to oriental thought. Only, I cannot but suppose that the problematic character which besets the interchange of idea must also be found in the attitude of the orient to the occident. This aspect of the matter, however, will scarcely cast its shadow over the first part of our inquiry where the question is one merely of astrological technique in the sense that we are dealing primarily with the astronomical basis of astrology. Not that such technique can be separated from interpretation. Still, we are asking questions about the astronomical mechanism of astrology in such a way that it can be kept in *relative* separation from the great essentials of astrology,—astrology as interpretation and history. Later on, in our illustrations, we *may* have to raise vexed questions about astrological methodology. But, as we say in the West, sufficient unto the day is the evil thereof.

The system of astrology which I wish to outline is due to the genius of Mr. W. H. Sampson of London. Its zodiacal presupposition is, of course, the moving zodiac, not the zodiac of the constellations. This is in harmony with Western tradition. That is not at all to say that he has written and thought without the idea of the fixed zodiac in his mind.

Two major additions, however, are made to the traditional mode of dealing with the nativity as based on the moving zodiac. They cannot, properly speaking, be separated. The two additions to Western theory are essentially inter-related, and explain and reinforce each other. Yet for purposes of exposition we must consider them first separately.

It is therefore difficult to know which to begin with. The simplest way is, I think, to consider at the outset the use made by Mr. Sampson of the heliocentric co-ordinates of the planets' places. I do not suppose that he was by any means the first to employ these. It might be an interesting question to ask when, in the history of astrology, suspicions were first aroused that heliocentric places are valid as characterological elements. But the originality of the manner in which they were employed lies in the co-ordination of the two systems, the geocentric system and the heliocentric system. First, the heliocentrics were inserted in the same map with the geocentrics, and in relations to the angles and house cusps just as if they were geocentrics, and interpreted accordingly. Then next, the heliocentrics would, quite naturally, be regarded as forming aspects with each other in the ordinary way. They could form conjunctions, trines, squares, etc., etc., just as the geocentrics did.

So far there is no difficulty, no theoretical difficulty, in conceiving the new method and its working, except, of course, in the fundamental question. Is the heliocentric astrologically valid? Is the energy contained in the heliocentric really transmitted through the Sun? In view of the recent discoveries about the interference in radio reception effected by specific heliocentric

configuration of planets, it is quite easy to accept the notion of such transmission by the Sun, and so to establish ground for observational investigation of the entire heliocentric question.

But the two systems, the geocentric and the heliocentric, having been thus placed side by side are also regarded as interdependent. For, not only are heliocentric aspects valid to heliocentrics, but they are valid also to geocentrics; and, in extension of the total system to transit and progress, etc., heliocentric aspects of the moving planet are valid to geocentric places, and geocentric aspects of the moving planet are valid to heliocentric places, while also aspects of moving heliocentric to moving geocentrics are likewise valid. This last point is one of importance in the case of the majors on the progress. Progressive reciprocations of this kind precipitate sharply and have astonishing force. All in all, examination of every kind of relation of the majors to each other, to radical positions as well, of course, on the progress is of the utmost importance to the heliocentric issue, and it is, in my view, absolutely decisive. The impact of a heliocentric motion of the more slowly moving majors on the progress on a significantly sensitive geocentric, or *vice versa*, is of such unmistakable strength, I had almost said, of such tremendous strength, as to place the whole matter of the heliocentrics beyond controversy. In such examination it is, of course, necessary to calculate all places to seconds of arc.

Nevertheless this mode of coordinating planetary position and movement has been so often and so persistently challenged that it requires an elaborate and thorough-going defence which should be both astronomical or mathematical-apriori and astrological or interpretative-historical, embracing at once character and destiny through empirical characterology, retrospect and forecast. This dual defence it is, of course, impossible to furnish in a short article; but I have just given an indication—more than an indication—of one of its main lines. The other main line I may be able just to touch upon at a later stage.

We turn then, to what is, after all, the most brilliant part of Mr. Sampson's astrological synthesis, —his use of what has been called the solar epoch, but which I shall call the tropical epoch as thereby avoiding all ambiguity in the shape of other possible epochs that have been designated as solar but that have little or nothing to do with character and destiny. Needless to say, the tropical epoch has nothing to do, either, with the lunar horoscope which, if it claims validity as an index to character and a guide to destiny, can substantiate that claim, if at all, only in the most shadowy and unsatisfactory manner.

The tropical epoch then, is the horoscope cast for the moment in which the Sun a year previous to birth occupies the same point of the zodiac as at birth. The interval separating the two horoscopes, the tropical epoch and the natus, is thus a solar or tropical year. But a tropical year is not a constant quantity. Its average is about 1 year, 5 hours, 49 minutes, but the vagaries in its length are most astonishing—and can be most disconcerting in extreme cases if you do not take account of them. While, therefore, for rapid psychological *Ueberblick*, for view of the horoscope *a vol d'oiseau*, it may be quite sufficient in ordinary practise to subtract the above quantity from the moment of birth, for astrological work in which you really want to enjoy yourself to the full, it is far better to find the position of the Sun in natus to seconds of arc, then find the time to seconds of time (if you are sure of the moment of birth) when he was in the same place the year before. Then for that time cast the horoscope in the usual (Western !) way. You thus obtain the tropical epoch which is valid, observe, for the time of birth and *not* for the time of epoch. It is also to be noted that it is valid for the place of birth and not for the place of conception (unless that has been the same as birth).

I know of nothing in my experience like the tropical epoch for penetrating to the depth of human character. And it is by the use of the epoch that you can best secure the true, profound, ecstatic joy of astrological experience through a juster estimation of character than could otherwise be possible, and, I think, I might add through a finer perception of the delicate shades of unfolding experience by retrospect and forecast.

The validity of the tropical epoch has been so often, and, let me say, so unintelligently, contested that here again it is my submission that thorough-going defence is requisite; and again that that defence must have the dual quality of being, first, apriori, and second, empirical, and that the two lines of defence must, in the last resort, be brought very closely together, so that you may secure a single system of purely *astrological* proof, *i.e.*, such type of proof as properly belongs to astrology and astrological thought. Again, this would pass beyond our scope, and there can be given only a few bare indications.

One thing, however, I do want to say, and to say with emphasis. Much nonsense has been talked about the tropical epoch as raising some peculiar problem of precession. The total problematic of precession in astrology, I admit, or rather, contend, is a tremendous one. One might almost say that when it has been dealt with effectively we shall know the totality of all secrets in

the universe. But what I want to emphasise here is: *This problematic falls entirely outside the theory of the epoch.* In connection with the theory of the tropical epoch there is no problem of precession. From first to last we are dealing with the moving zodiac, and the initial point of that is defined simply and solely by the vernal equinox. And the time of epoch is defined by the interval between the Sun's occupation of his zodiacal position at birth and his occupation of the same position in the moving zodiac a year earlier, and in no other way. Of course, when you wish to correlate the Western method of horoscopy with that whose presupposition is the fixed zodiac, then indeed the problem of precession makes its absolute demand. Granting that this challenge is unconditioned, it can nevertheless be taken up only at a later stage. It is just at this very point where the difficulty of synthesis between occidental and oriental astrological thought is so great, and where, as it seems to me, the need for warning against premature and illegitimate synthesis is proportionally urgent.

Since the epoch is a horoscope of the time of birth and not of the time of epoch, it follows that all methods of forecasting or retrospect are applied through unconditional regard for this fact. In applying the method of the ordinary progress, for example, the number of days corresponding to the number of years of life is reckoned from birth. From this again it follows that the two progressive Suns, that in the progress for epoch, and that in the progress for natus, are always very nearly, though not necessarily just quite, at the same point of the zodiac. The very small difference that may occur is due to the difference in the Sun's aberrations in the two successive years. This is a very interesting point, for in some cases it enables us to distinguish between the effect of the Sun's aspect to his own place in the epochal progress and in the natal progress,—as for example at the time of semi-square and sextile, *i.e.*, around the 45th and 60th years respectively.

## II

In the total synthesis, then,—*i.e.*, the use of the two horoscopes in which, radically, the Sun is at the same point in the zodiac (though in entirely different mundane position), the Moon and the remaining planets having different zodiacal positions, these latter (*i.e.* the planets the focus of whose orbits is the Sun) occurring twice in each horoscope,—geocentrically and heliocentrically, we have at our disposal an immensely greater astronomical equipment than in the old traditional scheme where only the natus was used and only the geocentric positions. But surely this corresponds far more completely to the reality. How could a single horoscope showing only the luminaries and eight planets be taken as adequate to account for the many-sidedness of human character? Why, in such a horoscope you can but very rarely get any definite configuration to emerge! Even with the addition of all the aspects you can muster,—the quintile, contraquintile and septile in addition to the more generally employed and perhaps more basal,—the chances are very low of getting anything like a vigorous, forcibly knit configuration. By contrast, calculate the chances when you have two horoscopes instead of one, and eighteen positions in each instead of ten. Calculate the chances,—taking into account also of the extent to which the chances are raised through the manifold relations of the aspects to the additional planetary elements. I have heard the objection raised that all this makes astrological interpretation too complicated! What an absurdity! Could Einstein have secured his triumph in the domain of astronomical physics if he had said, "The problem is too complicated?" After all, the problem of access to human character through astrology is a very grim one,—more difficult, far more difficult in the last resort, than Einstein's. There is but little use in bewailing its complexity.

The first broad, general consideration, therefore, on which the validity of Mr. Sampson's system is to be grounded is: that the system makes immediately evident a variety of astrological configuration which is far more nearly adequate to the multiplicity of dispositions, dissonances and capacities in the human subject than any other system of astrology which has been put forward in the West. The essential structures of character, or perhaps rather we should say, the essential structures of man's temporal being, are thereby laid bare with a clearness of outline and vigour of pattern that no other Western system of astrology has been able to effect even remotely.

Coming, then, to the detail of defence—or, if you like, of proof,—provided you do not confuse proof in mathematics with astrological proof which is of an entirely different order,—the first thing to point out is: that there is, and must be, an 'apriori' approach to the validation problem, or, making more rigorous safeguard, an approach which is 'of the nature of the apriori'. It cannot be the 'pure' apriori of pure mathematics. For we take for granted the validity of the geocentrics. We are justified in doing so on the ground of the 'empirical' observation of ages of astrological discipline. (And yet, *no* astrological observation is possible without the operation of apriori principle!) We take for granted the validity of the

traditional Western system. Yet we do so, we are 'bound' to do so, *in very acute consciousness of its limitation.*

Watching, studying, pondering very long over, the movement of planets in the plane of the ecliptic, while at the same time keeping the various modes of forecasting, but most especially the progress, clearly in mind, we note the peculiar form of conjunction—to begin with, merely as an astronomical phenomenon,—of superior and inferior conjunction in the case of the minor planets, of superior in the case of the majors. 'The peculiar form',—its impressiveness first to the eye as in eclipses, still more to the visual imagination which easily construes the form in its totality, ranging at will through space and so bringing every type of conjunction within its scrutiny,—but most of all impressive to the mind in its challenge for the recognition and interpretation of itself *as form.* But when thus recognized as form, does it remain merely an astronomical phenomenon? Does not the recognition carry with it the transition to astrology? So we may return to the horoscope, the transit planets and the progress.

First considering the transits only, what we remark is that at the moment of conjunction, a corresponding *astrological* phenomenon appears only when the conjunction makes impact upon a sensitive point in the horoscope. *Any* conjunction of the Sun with Jupiter does not make you happy. If it did, everybody in the world would be happy on the same day. But this (*i.e.* non-appearance of the phenomenon) does not hold good of the progress. There a conjunction does produce an astrological phenomenon whether or not it makes impact on any sensitive point. Now the scrutiny of such conjunctions is of enormous importance for the theory of heliocentric values. The matter is far too complex and far reaching to be dealt with in any short compass even on its very fringe. But a reference to the form of conjunction in the case of Jupiter may serve, though in itself very insufficiently, to indicate the appropriate line of thought to be pursued.

I once heard it asserted by an astrologer whose powers of astrological observation were obviously high that the conjunction of the Sun with Jupiter as *moving* on the progress is more powerful than the Sun's passage over the radical geocentric Jupiter. This is, of course, quite false. But there is this much justification for the remark that, as a rule, the conjunction with the moving planet precipitates sharply, or relatively so, and is more spectacular at the moment than the passage over the radical, which, in keeping with the nature of Jupiter, develops relatively slowly, unfolding gradually, so to say, to an expanse of fragrant and sustained blossoming, between the fountains and the groves in a kind of rhythmic tidal wave, or springing from a faint glow spreading gradually in intermittent flame, yet, at a point, breaking as if in radiance of dawn and mounting to the greater ranges of inspirational fire. Now *why*, by contrast, is the moving conjunction more sharply spectacular and far more transient? It is impossible to answer in brief, yet the principle at issue can be briefly stated. It is because these are energies let loose from *two* planetary sources—two sources of the same planet's power—as at the same moment sharply activated by the Sun, and not from one only as is uncritically taken for granted by ordinary astrological theory. That is to say, the astrological phenomenon to be considered is the sudden disbursement of a quantum of energy that can *not* be accounted for by the geocentric system alone. But that is only half the explanation. For as well as quantitatively, the phenomenon cannot be accounted for *qualitatively* through the geocentric, merely. In the average horoscope, the two co-ordinates of Jupiter are, radically, far enough apart, and often in sufficiently different signs to demand qualitative consideration each in itself. Hence, the phenomenon of conjunction is *necessarily* misinterpreted if only the geocentric be taken into account.

My argument as outlined above is abstract. But what I may urge with full legitimacy is that it may be applied, and, in application reconstituted, without change of essential form to cases as they come along in scores or hundreds. The argument as given above is from conjunction on the progress. Planetary motion in zodiac, however, may be studied in many other ways. It is only by prolonged scrutiny of, and by prolonged reflection over, the sum total of phenomena at disposal that one arrives at the general principle. Neither quantitatively nor qualitatively can the astrological phenomena arising in connection with any horoscope be satisfactorily explained without the fullest consideration of the heliocentric places. I have so often heard the position disputed on general grounds, the mathematical or astronomical impossibility of the interdependence of the two systems. I can only register dissent in summary by saying that there is no apriori reason, none whatever, why they should not be interdependent. More positively, the scrutiny of the phenomenon of conjunction taken astronomically and astrologically reveals the necessary interdependence of the two systems at certain crucial points. But that alone is sufficient to state the necessity for systematic investigation of every possible form of movement in relevance to the issue. The *necessary* methodological question is therefore stated: Since, in certain

*(Continued on page 281)*

# Confusions in Predictions

By SHRI MANMOHAN KRISHNA WALI, BAR-AT-LAW

ON many occasions, even practical astrologers will find that it is easier to justify the occurrence of an event after it has actually happened than to forecast it. This difficulty arises because astrology is not an exact science even though set rules have been laid down for predicting results. The uncertain element in the mind of the astrologer, is the conflict of the different yogas. He has to put several bits together and make an overall picture. Unless he has spiritual perception, apart from mere learning, he cannot be said to have the proper frame of mind for correctly foretelling results from the astrological point of view. In the present material world, we do not find many people so well mentally equipped. If the results therefore, do not come out to be true, we should not blame the science.

One might recall the story related in Hindu mythology in which Lakshmi is said to have laid a curse on astrology when Vishnu was insulted by the great seer and astrologer Bhrigu who thereafter, to checkmate the goddess, wrote his famous Samhita. This incident, if it means anything, does show at least that the learned men of the past were cognizant of the fact that astrological yogas could lend themselves to different interpretations, thereby introducing an uncertain factor into the predictions. Our ancient sages had a way of explaining things in the form of parables and stories to impress the people and this was the way adopted in the present case also.

However as the science cannot be said to be untrue and only the practitioners are liable to err, so the question will bear further examination. Let us take the nativity as an illustration. When predictions are to be made we have to take the positions of the stars in relation to the birth lagna, the Moon and the navamsa as our basic factors. Very often the stars by ordinary interpretation, will yield different results for those several positions. There are also other things to be considered. Keen perception is required for judging what the overall picture would be.

Suppose we want to know the effect of Saturn in a certain birth chart. Saturn is in the first house in Leo in the janma kundali, in the fourth house in chandra kundali and in second house in Sagittarius in navamsa kundali. What would be the resultant effect? Out of the three positions of Saturn, that in the janma kundali is the strongest as it is in the first house which is stronger than fourth and second houses. Therefore we can say straightaway that the predominant effect namely that of Saturn in lagna must be adverse for health and that it would make him morose and melancholy. (The person is emaciated and generally complaining of ill-health). Saturn must also however show its fourth house and second house effects though in a lesser degree namely loss of property and loss of money or household goods respectively. (In Saturn's period he lost his property and household goods in Pakistan but not money).

Taking Jupiter's position for the same person, it is found in Aquarius in the seventh house in janma kundali, in tenth house in chandra kundali and in Aries in sixth house in navamsa kundali. Evidently, the tenth house position in chandra kundali is the strongest and it gave him good permanent Government service.

The rule that emerges from this discussion is that to know the predominant effect of any planet we should see where it is strongest, whether in janma kundali or in chandra kundali or in navamsa kundali. On finding that out, we should particularly study its position in the kundali wherein it is the strongest, out of the three kundalis, and judge effects accordingly. To a lesser degree the position of the same planet, in the other kundalis would also show its effects. Hence we often see that a person experiences good and evil less or more, in the same period and sub-period. We have, therefore, to look to all these relevant factors in judging the effects of a planet and what is not less important, the exaltation and debilitation houses of that planet should also be particularly studied in the kundali in which it is the strongest out of the three kundalis mentioned above and results told accordingly. The ordinary rule is that a planet in its period and sub-period helps and protects the house where it has its exaltation and has the opposite effect for the house wherein lies its debilitation. In case of Rahu, Taurus is to be taken as the sign of exaltation and Scorpio its debilitation while for Kethu it is *vice versa*.

It is very seldom that planets in their periods and sub-periods give unmixed good or evil, generally the good is mixed with the evil, with one or the other predominating. A perusal of the above few lines would, I hope, convince the reader why a planet does not turn out to be wholly good or wholly evil even though its position in the birth chart so indicates, and help to remove the confusion of thought while making predictions.

Another factor of great import-

ance is a study of planetary transits namely the positions of the stars from day-to-day and month to month viewed in the kaleidoscope of the birth chart itself. It is generally believed that planetary transits are very powerful for good or evil when they are supported by the readings of the birth chart; but even otherwise, certain extraordinary transits exert a marked influence on the individual. By way of example, a few such transits may be quoted below :—

1. The combination of Venus and Jupiter in the sign Pisces which took place last time in May 1939 and February 1940.
2. The combination of exalted Sun with three benefics in May 1952.
3. The occupation of the sign Libra by Mars from January to August 1952, *i.e.* for about seven months continuously.
4. The occupation at one and the same time by both Mars and Saturn of their respective exaltation signs in November and December 1952 for the most part.

Similar other examples can be multiplied. Transits like these are bound to have a very marked effect on the individual apart from the positions of the stars at birth. The best way to consider the effects in their proper perspective, is to place the transitting planets in the birth chart itself. Thus for those persons whose birth lagna is Pisces or Gemini, the first combination noted above falls in lagna or tenth house in the birth chart with the result that the individual must have extraordinary good luck. One whose birth lagna is Aries, must have the second combination in the lagna and Sun being lord of fifth house, it must be fortunate for children or educational pursuits. Then again for a person having Libra in first or eighth house, Martian transit, as shown under No. 3 above, for such an unusually long period, must produce evil results. Lastly, combination No. 4 must be favourable for a person having Aries or Capricorn as lagna due to the exaltation of lord of lagna in tenth house in either case.

These extraordinary transits which are related to the past, have been cited so that the reader may be able to verify their results for himself. I am sure he will decidedly find them manifesting their effects in his daily life during the relevant period or thereabout. So, if along with the dasa, we take the planetary transits into consideration, particularly those of an extraordinary type as illustrated above, we cannot fail to have their effects verified in actual life. Solar and lunar eclipses are also transits of an extraordinary type and their effects on the individual should be watched in the horoscope with reference to janma lagna and rasi. As a matter of fact, we should take into consideration the rasi in the same way as we do the lagna.

There are some people who instead of taking the dasa readings, simply consider the effects of planetary transits in their birth charts and I am convinced such people can hit upon on some of the major events of life in this way.

In conclusion, it must be said that in judging results, we should consider not only dasas but also the important planetary transits and those who are initiated into the mysteries of astrology, may also bear in mind the progressed chart. If one is able to do all that, it may be said that one is apt to achieve a high degree of accuracy in predicting results.

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Another great point in the philosophy of Sri Sankara is that through a knowledge of the identity of Jiva and Brahma, as indicated in the sentence—"Tat Twam Asi"—Brahma is realizable, in this very incarnation. All misery ceases, divine light floods the being of man, and he is free from error, free for ever.


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# On the Greatness of Sanskrit Language

By RAI SAHEB RAMCHANDRA, M.A., P.E.S.

"*AHAM Rudrebhir Vasubhish Charami, Aham Adityair Uta Vishva-Devaih ; Aham Varunobha Vibharmi, Aham* **Indragni,** *Aham Ashvinobha.*"

**Translation**

"I move with Rudras, Vasus, Adityas and Vishvedevas ; I bear both Mitra and Varuna ; I support Indra and Agni, and both Ashvins."—*Rig Veda-X, 125, 1.*

**Introductory remarks.**—The Vedas are regarded as the most ancient books on record, handed down from father to *son or pupil* in the earliest stages and later put down in writing, retaining the accuracy of *language* in every respect, and hence of the embodied *Thought.* The Rishi, the Devata and Meter are specifically mentioned in the beginning of each Vedic hymn. It is the *Thought* which is of greater importance, especially to those not acquainted with Sanskrit, than the language, the garb or form in which the original thought is expressed and conveyed to others in the manifested world of *rational beings*, as regarded by some modern thinkers. But to the orthodox both are equally important. Language came to the *wise* scholar, asking his protection against the *Ignorant.* Realisation of Thought, intrinsic rather *intuitional*, may not necessarily need the use of words. The original words in a particular context, if properly understood, cannot mislead one, but the translation is liable to misinterpretation, especially when the Sanskrit term has no exact equivalent in the other language, as so emphatically pointed out by the Founder of THE ASTROLOGICAL MAGAZINE and many others. There are many technical terms in Sanskrit, as in the above Vedic verse also, which have no exact equivalents in English and probably in other languages into which the Vedas have been translated.

Inspite of this great handicap, the ancient Indian *Culture*, primarily based on the Vedas and the Vedic lore, *has made its mark*, even though mere translations, on some of the highly advanced nations of the world, nations regarded as highly advanced and still advancing in *science* (KNOWLEDGE) and Culture, the so-called *substance* and its *reflection*, since culture is based chiefly on the knowledge acquired and properly put into practice or *applied* in daily life for self-improvement and for the good of others, nay for the amelioration of the whole of humanity. If the ancient culture of India is *acquired direct from the original Sanskrit works*, it will have a still greater effect, leaving little or no room for ambiguity, misinterpretation or misunderstanding, and that is the work of our learned scholars and leaders, especially those in charge of Government.

**2. Spoken Sanskrit.**—There was a time when Sanskrit was spoken freely in India, centuries back, at least in the Vedic and Upanishadic periods, possibly in the Epic period also. And this is evidenced by the names of rivers, mountains, tracts and other places mentioned therein. Some families in certain parts of India retained the use of Sanskrit in the recent past also. A small family of four, father, mother, a boy and a girl aged 7 and 10, visited our College, Delhi, St. Stephen's, in 1891–92. The family hailed from Nadia or near about. The four talked quite freely in Sanskrit, as we did in English and the vernacular. They told us that all the people of their region used Sanskrit in their daily life. In other words Sanskrit was their mother-tongue, of the whole group inhabiting those parts. That was a surprise to us all, the fact that Sanskrit, regarded as a dead language, *was a living language in those parts of India*, possibly in others also. Sanskrit may thus be regarded as the *national language* of the people inhabiting those regions. If the country happens to be very large, there may arise differences both in *form and thought ;* and this is what probably happened in India, since a very large number of dialects have their origin in Sanskrit. Of *these, Hindi* has a very large number of words resembling Sanskrit terms both in form and thought. Just think of Panjabi as spoken in the various districts; of English and other languages in the same way.

**3. Origin and growth of Language.**—Sound, Shabda *in Sanskrit*, on which the so-called articulate words are based, is the *attribute of Akasha* which is generally translated into English by (ethereal) space. And this Akasha is described as the bearer of *Name-cum-Form* by our Upanishatkars. And this space is the very first evolute, followed by life, light, water, earth, etc. Max Muller has written a very valuable book on the Science of Language. His tribute to the *Indian sages and the Sanskrit language* is widely known from his works of great value to Sanskrit scholars. "No speech without reason and no reason without speech", writes he in his "Science of Language" in connection with the origin of words and many philological problems. Articulate speech implies at least one, if not two or more, intelligent beings, as soliloquies and dramas. The Vedas and the Vedic lore provide instances of

both to a close student of the Vedas.

Man began, after his appearance in the lengthy process of evolution, with isolated names, pointing out to certain objects, and gradually developed a language in course of time. Nobody can say for certain, in view of the growth and development of *Western scientific thought*, which language was first evolved. Sanskrit is, at any rate, one of the oldest, if not the most ancient language, on record. It has been shown that the acquisition of knowledge requires the guidance of a teacher or outside assistance to begin with. That assistance may come from natural phenomena (Adhi-Daivik in Sanskrit technique) according to our sages. Certain powers have been delegated, *as it were*, to nature by the controller of all, Berkley's Universal Mind or Brahman (*vide* Mundak Up-I. 1, 2; and Gita-IV. 1. In this connection the esteemed reader's attention is invited to the 4 articles under the "*Co-ordination of Sciences in Ancient India*" series, as published in May 1948, and January 1949, issues of THE ASTROLOGICAL MAGAZINE.

**4. Claims of Sanskrit.**—The great seers of India regard the cosmic consciousness as the *Sole Non-dual Reality*, designated by innumerable names, and symbolised by innumerable forms for purposes of understanding, on account of its infinite forces and functions, delegated to Nature, the so-called *Maya*. The Vedic versus heading this article, have speech as *Rishi* and *Atma* as deity, with specific metres, when chanted by men on His appearance in course of evolution. Speech is simply a symbolic representation of the *Consciousness Factor*, individual or universal, the controller of all, *non-dual Brahman here*. The Sanskrit grammar and nirukta, clearly indicate the *scientific structure* of sanskrit letters and words, etc. The original Sanskrit was changed into Prakrit and other dialects. The modern *Bhasha* may be regarded the mother-tongue for many here in India even now.

**5. Restoration of Sanskrit to its original position.**—It must take time to make Sanskrit as the mother-tongue or the national language, in a way, of India. Before obtaining that object, Sanskrit must be gradually the *inter-provincial language*, that is it must be *understood* and fluently *spoken* by the learned readers and the educated people including collegiates and clerks *as is the case with English in these days*. We know how English got this position after years and years. Similar methods might succeed in the case of Sanskrit also. *Hindi will first be made compulsory* from the start to the highest class like English in England, French in France, Persian in Persia, etc., etc. *Sanskrit*, too, must be similarly treated in schools and colleges, from the fifth or sixth standard upwards all through. These two should be considered as *compulsory subjects* for examination purposes. *Other dialects* including English and local vernaculars may be treated as *Optional subjects* according to the needs and wishes of the local people. Students taking English as an optional subject in schools must treat English as a compulsory subject in colleges for higher studies, since English is likely to continue as a useful international medium, especially for advanced study of the so-called Western sciences. As the study of Sanskrit improves, *Sanskrit technique may replace foreign terminology*, and that may bring Mahatma Gandhi's *Ram-rajya* possibly putting an end to materialism, nay to the very *tendencies leading to materialism and agnosticism*, some of the chief causes of trouble and self-aggrandisement in this world.

**6. Technique of the Vedic verse.**—Just consider a few passages showing how our Maharshis and sages *interpret* the technique they use in their writings:—

**Br. Up. III. 9. 1-9** explains the nature of *Vishve Deva and others* in a dialogue between an enquirer (E) and Yagyavalkya (Y) by means of *their spaceless contact* तेषांन वदि *Tesham Nuvidi in SK*. E. "How many Devas?" Y. "3300, 33000: well, *O'M*". E. "How many Devas?" Y. "33: well *O'M*". E. "How many Devas?" Y. "6: well, *O'M*". E. "How many Devas?" Y. "3: well, *O'M*". E. "How many Devas?" Y. "2: well, *O'M*". E. "How many Devas?" E. "½ concerned: well, *O'M*". E. "How many Devas?" Y. "ONE: well, *O'M*". E. "What are 3300, 33,000?" Y. "They are their *Glories* only. Devas are 33 indeed". E. "What are they 33?" Y. "*8* Vasus, *11* Rudras, *12* Adityas, thus 31: Indra and Prajapati, making 33", E. "What are Vasus?" Agni, Prithvi, Vayu, Antariksh, Aditya, Dyau, Chandrama and Nakshatras; these are called Vasus, because *all this* (life-wealth) is placed in them." "What Rudras? 10 organs in man, eleventh Atma. They cause weeping, when departing from the mortal body. "What are Adityas? They are 12 months of the year, since they taking all pass away". "Who is Indra, and who Prajapati?" "They are *Thunder* and *Yagya*, that is Lightning and Animals". "How 6? Agni, Prithvi, Vayu, Antariksha, Dyau and Aditya are 6". "How 3? The 3 worlds, all devas being in them". "How 2? Food and Life." "What about ½?" "That flows, purifying; in this *all grows and increases*". "Which is One"? "That Deva is Life, He is Brahma and That,"

It may be noted that "½" is explained before "*One*". This "½" refers to the minutest nucleus in manifestation, resembling the scientist's spin ½ or radio-wave of the smallest magnitude;

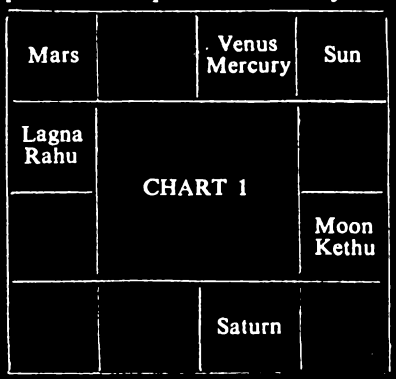
(*Continued on page 283*)

# A Note on Aquarius

By P. DAMODARAN NAIR, M.A., B.L.

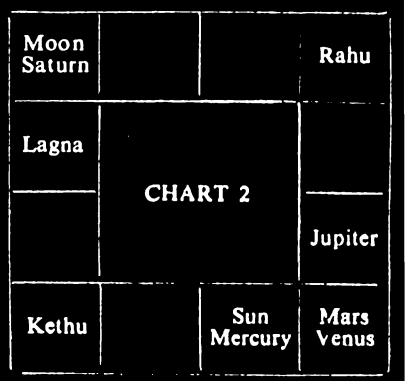
AQUARIUS, "the Water Bearer" sign, is ruled by Saturn, the planet of duty and labour and of course, the masses. Modern astrologers assign the rulership of this sign to the planet Uranus. Varahamihira has proclaimed it to be a mystery. The sign is idealistic and philosophical but also unforgiving and unreliable like its lord, Saturn. The ethics of Saturn is the harmonious fusion of contrary elements. He is an excellent master and befitting servant. He gives and takes away life. This is a conspicuous anomaly, which is hard to be reconciled except when we recollect the fact that as the lord of Aquarius, Saturn owns Capricorn also, the 12th house which denotes loss, death and misery. If the lord of the ascendant becomes lord of the 12th, the native will generally have no peace of mind; he will suffer from bodily pains, ill-health and have a sense of frustration in almost all matters. Amongst all the zodiacal signs, Aquarius is the only sign, whose lord happens to be the lord of its 12th and so, unless the planets are otherwise favourably situated, people born in this sign will suffer certain critical setbacks, which will jeopardise their reputation and happiness. As such ordinarily the birth of an individual in Aquarius is condemned; yet it has to its credit some of the greatest philosophers and teachers like Sri Ramakrishna and Karl Marx. That shows that the sign has something remarkable and extraordinary in it, which comes into fruition when it is completely free from afflictions of any kind whatsoever.

Aquarius is a fixed and odd sign, which is of short ascension. It is also a windy sign and as such governs the breath. Circulation is its prime function. In general, it governs marshy places, mines, rendezvous of debauchees, prostitutes and vulgar folk, toddy shops, gambling houses, caves, etc. It also governs the buttocks, legs, ankles, eyes, bones and muscles of the feet, teeth, fibula, etc. In the realm of diseases it governs nervous disorders and spasmodic eruptions. It favours the study of all scientific subjects and can be said to be the patron sign of astrology. The first decanate of this sign is masculine and ruled by Saturn. It is in the shape of a man disturbed in mind, intoxicated and clad in deer-skin, having a face resembling a vulture. Those born in this decanate will be in affluent circumstances, provided Jupiter, the lord of wealth is well placed. They can earn from journalism, publication of books, partnership associations, politics and also from marriage, *vide* Chart 1. The native has worked as a manager of certain firms and editor of several periodicals, quite successfully.




He never feels the want of money. Financially his position improved soon after his marriage was over. The second decanate of this sign is feminine and its ruler is Mercury. It is in the shape of a female seated in a partly burnt carriage, bearing pots on her head. People born in it are inclined to indulge in luxury and an extravagant form of life. They take risks in speculation and are liable to succeed as restaurant keepers, mining engineers and in like professions.

The native of Chart No. 2 had several jobs under Government but he did not stick to any one of them. He tried to edit a magazine but failed. Now he is doing business as a petty hotel manager. The third decanate of Aquarius is again masculine and its ruler is Venus. It is in the shape of a man black in complexion with long hair and wandering with iron pots. Those born in this decanate will shine in artistic lines and earn from landed properties or business activities. Their financial position will not be sound.




In Chart 3, the native does not possess much wealth but possesses considerable talents in fine arts and leads a happy life. He can paint, sing and act. As Parasara has stated, the only planet that is most favourable to Aquarius is Venus, for persons born in Aquarius, Venus, the lord of fortune (9th) must necessarily be strong. If it is weak and ill-disposed, the native will become most unfortunate. In Charts 1, 3 and 4 Venus in strong but in Chapter 2 it is not so. The native of Chart No. 2 is unlucky in every respect. As Venus denotes marriage, he failed in that respect also. He has practically divorced his wife.

| | | | |
|---|---|---|---|
| | | Moon | Saturn |
| Lagna Jupiter | CHART 3 | | Mars |
| | | Venus Sun | Mercury |

An Aquarian means a Saturnian. Those whose horoscopes show Aquarius on the ascendant will possess marked Saturnine characteristics; more so, when Saturn is in the ascendant. As Dr. B. V. Raman says in his "Hindu Predictive Astrology", they are generally tall and lean, with full of hairs on the body; their appearance attractive, manners pleasing and disposition elegant. Their lips are flushy and cheeks broad with prominent temples. They are intelligent, quick thinkers and good leaders. Their motto is to serve humanity. They make friends of others very soon but are easily offended. They have tremendous powers of endurance and are of a forgiving nature. They have an innate love for independence. They know their responsibilities and discharge their duties satisfactorily. They never violate the law and are disciplined. Their conversation is interesting and instructive. They feel shy to exhibit their talents in public. They are peevish, slow at work, timid and at times cowardly also. They have a love for solitude and have a renouncing temperament. They can take up chemical, botanical and industrial enterprises. They will be much devoted to their life partner but in family life, owing to the short temper of the latter, they will not have sufficient happiness. Their humanitarian doctrines make them liable to be misunderstood. Their health will not be robust after middle age. They are liable to suffer from colic troubles and diseases incidental to exposure to cold weather. They are influenced by the Venusians to a great extent.

To ascertain the true nature and fortunes of an Aquarian, the first thing that one has to do is to scrutinise the position of Saturn. Though it is a natural malefic bringing death, loss of loved ones and despair to many people, it exhibits benefic qualities at times. When well-dignified, Saturn would raise the native high, in the estimation of others, from the sphere of his birth or surroundings; and when ill-dignified, throw him down outright. It is opposed to undue activity and hence when in Aries or associated with Mars it gives malefic results. Similarly it is opposed to scorching heat and glaring light and so, when in Leo or associated with the Sun, it proves evil; again it is opposed to high fluidity and change and so, when in Cancer or associated with the Moon, then also it produces malefic results. Saturn well-placed in Aquarius in the ascendant is always a great aggrandizing factor. It indicates royal qualities, power and position. It makes the native regular in his habits, ingenious and placid. Such persons are indefatigable workers and ruthless opponents. They have great consideration for labour and are practical, able, intellectual and philosophical.

Chart 4 is a good example. It is the horoscope of the acknowledged head of the 'Scientific and Revolutionary' School of Socialism, Karl Marx. The benefic Venus is exalted in the 2nd (House of Speech) and the lord of the 2nd is in the 11th (Gains). The mystic sign of Kumbha rising would have certainly made Marx a great mystic and philosopher, but the fact that a fallen Mars, who in this case is Karmasthanadhipati aspects the lagna and the lord, "made him turn his back against the idealism of Hegel and to transform his dialectical method into what was to become the logical basis of Marxism, *viz.*, dialectical materialism" (THE ASTROLOGICAL MAGAZINE, page 371 of 1947). If Saturn is in Pisces, the native will be wealthy, happy and religious; more so, if associated with Jupiter; but in association with the Moon, the lord of the 6th or Mercury, lord of the 8th it may give bad results *vide* Chart 2. The native is unhappy and unsuccessful in all his attempts. Saturn in Aries is a most unfortunate position. Such natives suffer ill-health, unexpected loss and disappointments almost throughout their life. Saturn in Taurus denotes success and gains through several sources especially from agricultural operations. Association with Venus gives rise to Raja Yoga. In Gemini, Saturn denotes that the native is speculative and ingenious but narrow-minded and shameless; he will have taste for technical subjects—chemical and mechanical sciences or fine arts, *vide* Chart 3. In Cancer, Saturn causes miseries and calamities, family strife and troubles, and diseases. Such natives will have few sons and will be slow, dull, selfish and deceitful. If Saturn is in Cancer and Moon in Capricorn, the native may fall a victim to dropsy. When in Leo, Saturn would make the native severe, obstinate, stubborn and unfortunate. He will be hard-working and have a menial mentality. If this Saturn is afflicted, the native will be hated by all and will court death as a source of relief from mental worries. When in Virgo, Saturn makes the native malicious, erratic, shameless and unscrupulous; but he will have success in business matters and high position. Saturn in Libra is good; it will give the native happiness, wealth, pomp and glory, *vide* Chart 1. Such

*(Continued on page 256)*

# Narada School of Palmistry

BY V. A. K. AYER

IN my search after authentic works of an ancient character on Indian palmistry, I came across some valuable manuscripts in palm leaf, in Sanskrit of course, dealing with different schools of it. A few years back I struck on what is known as the Kartikeyan system. It is a marvellous work in which hundreds of lines on the palm and thousands all over the body are called by name, their physical appearance accurately described, along with places of incidence and effects on the owner. There is none of the vague and wishy-washy descriptions of which we are all too familiar. It is a precise science. The work, incidentally, is under print. A few months back I came across another valuable manuscript describing the Narada system. My object in this article is to give the reader a glimpse into the rationale of this system, and its relation to the Kartikeyan system if only to convince the reader that real Indian palmistry of the hoary past was quite a different thing and was made of sterner material.

Perhaps it would be wiser to give the reader the proper background to the Indian system of palmistry so that he can get the right perspective. As you know palmistry belongs to the *nimitta* category of prognostications, and hence is included in the *Samhita* part of astrology, the other two parts being *Ganitha* and *Hora*. Astrology being a *Vedanga*, it follows that palmistry is also a *Vedanga* and hence was studied and written upon by the Sages of old. I suppose the reader wouldn't want me to go into details with all *nimittas* which are eightfold; it may, however, be mentioned that *Angavidya*, *Sareeraka Sastra*, *Samudrika* or *Palmistry* as it is variously called, was given the pride of place[1] among *nimittas* by being made to head the list, astrology closing up the rear. I am not prepared to discuss the merits of this classification; for to me each one of them is equally important.

The most common name by which the science is called in India is Samudrika sastra. There are quite a number of texts on this science in Jain literature. Followers of that religion claim it their exclusive contribution. There is also the counterblast from the Saiva side too; they trot out the Sambhava school of palmistry! I may, however, point out that there is little difference in the texts of the two Samudrikas except in the names of the deities in the benedictory verse. The popular Samudrika sastra we know of contains for the most part physiognomical details with a leavening of a few lines on the hand or the forehead. It should be remembered that I am not carrying the Western school of palmistry into the discussion at all.

It is necessary at this stage to give the reader the tradition of Indian palmistry as I understand it. It is found in one of the current Samudrika texts. Lord Vishnu was enjoying *yoga nidra* when the Sea-Lord Samudra thought of copying the auspicious marks on the body of Narayana for the benefit of mankind. This science was handed down to later generations. Among the great names which are mentioned as subsequent writers on the subject are Narada and Shanmukha. The contention of the Sambhava school is that Lord Kartikeya founded the science of palmistry. Continuing the story, the science was in existence in an elaborate form till the time of King Bhoja. But later, it was condensed out of all recognition because of the crippling intellects of the subsequent generations who found the science too difficult for comprehension and practice. In its final stage, one Samudra reduced the science to tabloid form and that has come to stay as the Samudrika sastra that we know of today.

The knowledge of this tradition put me on the track of older treatises on palmistry. It is clear from the above history that the Narada and Kartikeyan schools should be much older, more reliable and vaster in detail, and so they are. Unlike in the present day Samudrika, we find thousands of lines being delineated in them.

There appears to be a close relation between the Narada and Kartikeyan systems. Several lines are common to both the systems and the delineations about them are identical although the Narada system is vaster in detail. *Nine *avasthas* are considered for each *rekha*. I feel that the Kartikeyan school should be later in origin, as indeed the tradition gives, in view of its comparative finesse and condensation. In both the systems there appear to have been close co-ordination and inter-relation between the different *nimittas*, particularly between astrology and palmistry. In fact, the Kartikeyan school specifically proclaims that God manifiests the *dharma* and *adharma* of individuals by means

[1] अङ्गं स्वप्नः स्वरश्चैव भौमं व्यञ्जन लक्षणे ।
उत्पातमन्तरिक्षंच निमित्तं स्मृतमष्टधा ॥
अङ्गविद्या निमित्तानां मष्टानामपि गीयते ।
मुख्या शुभाशुभज्ञाने नारदादि निवेदिता ॥

* एवं सर्वासामपि रेखाणां उच्चनीचभङ्गारिष्ट मृतिक्षय खण्डना नवविध लक्षणानि प्रत्येकं भवति ।

of the lines on the hands[2] on the one hand, and the planets in the heavens on the other. One is described as *adhyatma jyotis* and the other *bahya jyotis*. What is of greater interest in the Narada school is that the planets and lines are yoked together, as it were. The lines are equated to the nine planets, as the stanza below says.

Before proceeding further it may be mentioned that the work under discussion appears to have been part of a work called *Rahusya samhita*. It has not been possible for me so far to find out more particulars about authorship, etc. of this work. I hope to do later. Now the work is in the form of a conversation between Lord Kesava and Narada. The latter requests the lord to teach him the science of marks, etc. on the body. The

*(Continued on page 283)*

## A NOTE ON AQUARIUS

*(Continued from page 254)*

natives will shoulder responsibility and rejoice in administering unadulterated justice; they will have high position and popularity. Like Aries, Scorpio is not a good position for Saturn. When Saturn is in Scorpio, the natives will be rash and adventurous, merciless, mean and self-conceited. They will have worries to a great extent. When Saturn is in Sagittarius, the native may have inclination to study philosophy and religious treatises. He will be artful, faithful and apparently generous; also healthy and wealthy. When in Capricorn, Saturn will give landed properties, success in business, harmony in domestic life and friendship with great and illustrious personages; such natives are apt to become covetous, peevish and revengeful.

5. When the Sun inhabits Aquarius, it is supposed to lose its vitality. Such natives will therefore be poor, unhappy, unhealthy, unlucky and unsuccessful in their attempts. They may have rare faculties and self-esteem. If this Sun receives the aspect of Saturn, the native will have neither success nor at least a remote chance to better himself. If the Sun in Aquarius receives the aspect of Saturn, Mars or Rahu; or is associated with any one of them, the native will be likely to suffer from appendicitis. When the Moon is in Aquarius, the native will have an awkward figure—rough skin, large teeth and big buttocks. He will be emotional, energetic, liable to fraud, mystical and perverted. He will have sudden elevations and depressions in life and a lot of mental worries. He will be adulterous, inoffensive and inclined to hyprocrisy. If afflicted, it gives a tendency to varicose veins, ulcers of the leg, dropsy and appendicitis. When malefics are on either side of the Moon, the native will have a tendency to commit suicide. Mars in Aquarius denotes great hardship, misunderstanding with elders and superiors and enmity towards mother and servants; but such natives will be quick in forgiving and forgetting. They are liable to be unhappy, miserable, controversial, wicked and poor. They will be well-versed in dialects. They are liable to get into danger on water. When Mercury is in Aquarius, the native will be of middle-stature, licentious, frank and sociable. It bestows a meditative and enquiring mind to the native. He may exhibit technical skill but indolent habits also. "Mercury in one of the houses of Saturn, trine or sextile to that planet", says Ptolemy, "gives excellent understanding". Such people will have riches and they indulge in a pleasure-seeking life. When Jupiter is in Aquarius, the native will be intelligent, learned, philosophical, controversial, speculative and talented, *vide* Chart 3. He will have many reverses in life and is liable to suffer from consumption. When Venus is in Aquarius, the native will be handsome, liked by all, amusing, witty, effeminate, timid and calm. He will be generous, honest and sincere; intelligent and healthy. He will have ability in music and other fine arts. He may acquire landed properties, houses and good library. Ordinarily Venus in Aquarius makes the native sensual and he is likely to indulge in sexual immorality. If the Venus is strong and unafflicted, the native will remain steadfast and loyal to his partner and may have domestic happiness. The presence or aspect of Mars will destroy the nobler aspects of his emotional nature. When Rahu is in Aquarius, the native may have disappointments and mean instincts. He may lose his wife or children early in life and the consequent worries may lead him to mental derangement in the end, unless the other planets are favourably situated as in Chart 1. Sometimes it may make the native a philosopher. When Kethu is in Aquarius, the native will hate all and be hated by all. He will incur the displeasure of his superiors and be pessimistic to the core. An antidote for almost all these evils for persons born in Aquarius is, of course, the strong position of its lord, Saturn, and its Yogakaraka, Venus.

| | | | |
|---|---|---|---|
| Venus | Sun<br>Moon<br>Rahu | Mercury | |
| Lagna<br>Saturn | CHART 4 | | Mars |
| | | | |
| Jupiter | | Kethu | |

[2] धर्माधर्मपरीपाको लेखाभिर्व्यज्यते नृणाम्।

# Astrological Diagnosis of Diseases

By K. S. RAMASWAMI IYER

ORGAN of vision or sight (eyes) is of the utmost importance to the whole system of created things in this universe and this is verily applicable in the case of animate beings. Astrology is most appropriately described as the eyes of Vedas by the good-old superhuman or divine messengers of God in their six principally apportioned divisions as clearly exhibited in the following passage from ancient sources:

छन्दः पादौ शब्दशास्त्रं च वक्त्रं
कल्पः पाणौ ज्योतिषं चक्षुषी च
शीक्षाघ्राणं श्रोत्रमुक्तं निरुक्तं
वेदस्याङ्गान्येवमाहुमुनीन्द्राः

Ayurveda or the Hindu system of medicine speaks about the indispensable importance of astrology in medical treatment. This system of medicine was practised by our ancestors, not for any pecuniary gain but solely with the explicit object of establishing in the sick an harmonious relation in the disturbed performance of physiological functions of different organs after first mitigating the acute afflictions. The principle they had adopted was Mani (astrological guidance), Mantra (adjusted forms of sound vibrations) and Oushadham (medicine), thus giving the first place to astrology.

The modern scientific developments of the so-called democratic world with its ever-changing principles have achieved but little beneficial results in curing or at least alleviating the sufferings which are being undergone by a vast number of human beings throughout the world and this result is arrived at after spending crores and crores in the name of research, X-ray and other equipments, pathological examinations, blood transfusion, etc., under the direction of the dominant school of medicine. A careful, diligent and painstaking study of astrology by medical men will point out, with the greatest possible accuracy, the exact location of the affected part and an equally intelligent and precise comprehension of the attendant symptomatology both subjective and objective in the field of observation is sure to give the totality of symptoms, from which, the correct remedy should be chosen in order to effect a speedy cure. In this connection, the common man who is not medically qualified may find it difficult to understand the exact meaning of the expressions—subjective and objective symptoms—and I shall try to explain these by denoting the former for the symptoms expressed by the suffering subject or patient and the latter for those found out of examination of the patient by the attending medical man. This method of diagnosis is absolutely indispensable at least in so-called incurable diseases like asthma, cancer, diabetes, epilepsy, paralysis, poliomyelitis, rheumatism, tuberculosis, etc., for which, we can have definite indications from the planetary positions as to their nature whether temporary or permanent, the former being curable and the latter incurable. Before arriving at the aforesaid conclusions, it is highly necessary to go deep into the subject of heredity or the organic relation between generations, especially between parents and offspring; thereby the transmission of qualities even from ancestors to their descendants can be understood clearly. I propose to deal with the astrological division of the twelve signs of the zodiac in so far as its medical aspect is concerned concising same as much as possible and introducing the ascendant or lagna at the beginning.

*Ascendant or Lagna.*—This is the zodiac at sign upon the Eastern horizon at the exact time of birth of the nativity and it determines largely the physical appearance, height, weight, degree of vitality, etc., which are very important to study in connection with health and disease. This house is termed as the first or rising sign, the vital centre or part of a horoscope and contains the dominant features of life that are to be expressed and worked out in conjunction with the lord of that sign, the Sun and Moon representing respectively father and mother and resident planets if any to give their characteristics to the nativity, all of which are to be considered strictly in accordance with the different kinds of strength they possess and also aspects of other planets either benefic or malefic. This also relates to the nature, life, health, external complaints, sickness and accidents and rules the form, consti ution, the bodily temperament, stamina and general constructional peculiarities of the physical body, as a whole, signifying the organic elements, physiological factors and the physical characteristics which determine the amount of strength of the body in its organic resistance to diseases. Since the rising sign rules largely over the most vital and sensitive part of the body in its disease and health, this part becomes weakened or strengthened respectively according to illness or wholesomeness and it shows the nature of disease the native is subject to during his lifetime, giving due consideration also to aspects of planets as aforesaid.

I shall now endeavour to give a general survey of the first sign of the zodiac (Aries or Mesha).

*Aries or Mesha.*—This is the

first sign of the zodiac comprising of 9 quarters of the first three constellations or nakshtras denoting thereby that persons born under these quarters will have Moon in Aries in their horoscope. This, being one point of vernal equinox, is affiliated with the first house. Aries is known as a barren, bitter, cardinal, choleric, commanding, diurnal, dry, eastern, equinoctial, fiery, fortunate, hot, hurtful, inflammatory, masculine, mental, movable, violent sign. It is the day sign of Mars, the exaltation of the Sun and the fall of Saturn and it gives to the native much force, energy and vitality when on the ascendant at birth. The favourite name given to this by Paracelsus is "cerebral pole", from where, the sympathetic nervous system begins and ends with the night sign of Mars, Scorpio, which is the genital pole of Paracelsus. The form of the body given by Aries when on the ascendant tends to be dry, spare, moderately sized and a swarthy complexion. Although the head taken as a whole is ruled by Aries, it chiefly represents that part of the head which comes above the level of the upper fold of the two ears (*vide* sloka 4 of Chapter 1 in Brihat Jataka).

The head being a very complicated part of the body containing many parts and vital internal organs, all the planets have a special rule over the different parts and organs, of which, the rulership of Mars (Kuja), being the lord of Aries, standing as a predominant factor of guidance in diagnosis in conjunction with the planets posited therein and the aspects of other planets posited elsewhere either benefic or malefic. The rulership of Aries is reciprocal to some extent as a reflex influence from Scorpio, the eighth house from Aries, which is also ruled by Mars. Other signs also exercise their influence in a minor degree in governing some parts of the head as a result of co-ordinated working of different parts and organs which are governed by different signs and planets and consequently a combined rule of signs and planets is given in the following paragraphs :—

*Sun in Aries.*—Aries being the sign of exaltation for the Sun, his jurisdiction of rule commands good influence which is heightened by aspects from benefic or friendly planets or correspondingly lowered from inimical planets. Being a fiery planet in a fiery sign owned by another fiery planet of a friendly disposition, he rules over diseases and disturbances in the form of ache, acute fever, apoplexy, arterial disorders, blood pressure, brain affections, circulatory flutter, cephalitis, cerebro-spinal affections, dizziness, dry and hot diseases, epidemic and eruptive fevers, fainting, fire (accidents from), flushings, foulness, giddiness, headache, heat diseases, inflammatory affections, mania, measles, physical injuries (head), scarlet fever, spotted fever, sunstroke, swoonings, tremblings, etc.

*Moon in Aries.*—The Moon rules over the destiny of man from the period of gestation (pregnancy) by focussing the planetary influences on the mind and body with an ebb and flow order in accordance with her quick movement and waning and waxing nature and hence she is the time marker in human affairs affecting and reacting on the general health in a changeable and variable degree of influence. The vitality of man usually increases according to growing Moon showing thereby increased resistance to diseases and a corresponding decrease in her waning period thereby causing acute diseases almost similar to Mars and acquired diseases in the form of aches, asthma, astigmatism, catarrh, chlorosis, conjunctivitis, dropsy, epilepsy, female complaints, insanity, kidney disorders, lunacy, lung diseases, menstrual disorders, night sweats, oedema, pneumonic affections, phthisis, respiratory disorders, rheumatism, swellings, vision defects, etc.

*Mars in Aries.*—Mars, familiarly known as "The God of War", has perhaps more to do with human illness than any other planet in the field of destruction, thus creating more disturbances of a mechanical origin than natural, verification of which has been illustrated, beyond any shadow of doubt whatsoever, from the use of highly destructive weapons and elements in the last war of 1939. However, Mars has a good and powerful influence also on the constructive sphere and along with the Sun gives energy, heat and force to the body as well as courage and stimulus to the mind. The action of Mars is more acute and violent while that of other malefics like Saturn is more slow and chronic. The centrifugal action of Mars tending to redden the surface of the affected part causes congestions of a highly inflammatory character giving place to abnormal rise of temperature to burn up poisons in the system. An afflicted Mars tends to cause hot, dry, fiery, inflammatory, pernicious and destructive diseases such as abortion, abrasion, accidents, aneurysm, blisters, boils, brain-fever, bruises, burns, carbuncles, cerebro-spinal disorders, chicken-pox, contagious fevers, cutaneous eruptions, cuts, delirium, dry and hot diseases, effusion of blood, enteric fever, fiery diseases, fractures, genito-urinary diseases, hectic fever, hypertrophy, incised wounds, inflammatory disorders, insanity, itch, madness, malignant fevers, mortification, nerves (inflammation), operations, pectoral affections, plague, poisoning, puerperal fever, rush of blood, shingles, skin eruptions, smallpox, surgical diseases, vascular

excitement, venereal diseases, wounds, yellow jaundice, etc.

*Mercury in Aries.*—Mercury rules the nerves and nervous system in general over and above his principal rulership of the mind and reasoning, in which, he exerts a variable influence depending much upon his association of planets either benefic or malefic on friendly, neutral or inimical terms. When afflicted, he tends to cause overwork, sleeplessness, insomnia, restlessness, nervous diseases indicating a lack of spiritual calm, resulting in nervous, excitable, quivering, subtle and ceaseless motion. Mercury causes affection of nervous system, mental disorders and various other disturbances which vary in course and return periodically thereby disturbing the brain and mind to a great extent. In the different signs he rules the nerves in the parts of the body represented by the particular sign in which he is posited, has ownership, exaltation or to which he aspects. He is a convertible planet producing diseases of the nature of asthma (nervous), brain complaints, bronchial disorders, cellular irritation, giddiness, hay fever, headache, inco-ordination, lethargy, loco-motor ataxia, melancholia, neuralgia, neurasthenia, paralysis, periodical diseases, quotidian fever, rheumatic pains, spasmodic pains, trembling unbalanced mind, etc.

*Jupiter in Aries.*—The general influence of Jupiter is benevolent and his aspects never do harm unless configurated with powerful malefics in a train of evil directions. Jupiter has rule over nourishing, supporting, conserving and storing of various cell substances required for the proper nutrition of body by regulated distribution and consequently he is said to possess life-saving power by the principle of preservation. Most of the diseases ruled by Jupiter arise from indiscretions in eating or drinking causing indigestion, distension, fullness and torpidity ultimately leading to diseases in the form of adrenal disorders, albuminuria, aneurysm, arterial affections, assimilation (improper), blood alterations, cellular inflammation, congestion, diabetes, digestive fever, eczema, flatulence, high-living diseases, indigestion, jaundice, liver diseases, palpitation pancreatic diseases, plethora, putrifaction, renal calculus, scrofula, typhoid fever, vomiting, watery blood, etc.

*Venus in Aries.*—Venus complaints originate mostly from intemperance, habitual indulgence, lascivious habits and immoral practices all tending towards diseases affecting mainly the generative organs, genitals, womb, bladder and breasts as a result of excesses in every way. His position in a neutral but fiery sign also encourages such diseases as small-pox, measles, sloughings and diseases arising from weakness or injury by poison. His influence mainly causes the following diseases:—Atrophy, bladder affections, blood diseases, Bright's disease, cancer, complexion disorders, consumption, contagious diseases, debility, emaciation, enlarged tonsils, epidemic fevers, eruptions (venereal), glandular swellings, gleet, goitre, gonorrhoea, hysteria, impure blood, involuntary discharge, kidney diseases, leucorrhoea, menstrual disorders, night emissions, ovarian affections, poisoning, priapism, private parts affections, renal disorders, scurvy, skin eruptions, sterility, syphilis, tuberculosis, unnatural discharges, venereal affections, wasting, womb disorders, etc.

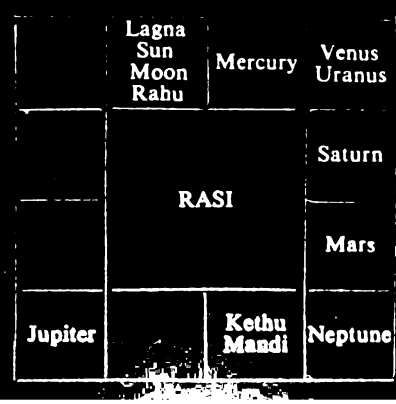
*Saturn in Aries.*—In his house of debilitation, Saturn, being enduring and chronic, is the principal cause of physical ailments through affliction of that sign and the parts or organs ruled by it mainly to his destructive influence especially in men of splenic diathesis. His evil directions are highly pernicious during old age or during the period ruled by him thereby weaken and lower vitality in the physical body but people with a benign Saturn cling to life tenaciously in sickness, trouble and adversity. Saturn in a fixed sign tends to be a very evil afflicter producing chronic and lingering diseases, bringing gloom and even death by hindering the escape of waste matter from the body in fevers and inflammations forming gall stones, uric acid and urea, which, during muscular activity, are deposited in joints of the body causing gout and rheumatism. Saturn, being antagonistic to Moon, tends to aggravate all Moon diseases by his conjunction and evil aspects. His own direct action over body by his afflictions is to disturb the peripheral nerves, the connective tissues, the osseous, mucus and cutaneous systems to cause degeneration of tissues and disturbances of vaso-constriction. He is considered an affliction in any sign and even in his own signs of Capricorn and Aquarius he afflicts the knees, lower limbs and ankles causing various disturbances. Saturn, being the cause of the greater part of human suffering, the diseases and afflictions ruled by him are perhaps more numerous than those of any other planet and the most important ones relevant to his position in Aries are:—Ague, apoplexy, arthrites, articular rheumatism, back and blood disorders, bodily debility, bone diseases, bruises, caries, carcinoma, cerebral disorders, chronic diseases, circulatory affections, congenital defects, cutaneous diseases, decrepitude, dislocation, eczema, epilepsy, epithelioma, eruptions, excoriation, fibrous tumors, fractures, gangrene, giddiness, horny growths, hysteria, impure blood, indurations, infirmity affections, itch, latent diseases, leprosy, lingering diseases, low fevers, malignant diseases, malnutrition,

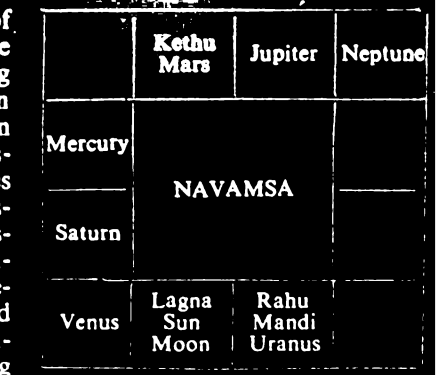
mania (suicidal) marasmus, medullar paralysis, memory and mental disorders, morbid and noxious diseases, obstinate diseases, palsy (paralysis), periodic affections, prolonged and protracted diseases, relapsing diseases, returning diseases, rheumatism, skull affections, tremors, tubercles, tuberculosis, tumors, ulcers, virulent diseases, wasting diseases, etc.

*Rahu (Dragon's Head) and Kethu (Dragon's Tail).*—These two shadowy but powerful malefics do not have any sign of the zodiac as their own but they are supposed to partake the characteristics of the signs they occupy during their inordinate course of transit. Hence the writers on judicial astrology invariably recognise their influence in planetary notation of a horoscope even though mathematical astrology does not seem to lay stress upon their importance (*vide* page 3 of A Manual of Hindu Astrology by B.V. Raman). I have read articles of modern writers on this subject giving different versions about their ownership, exaltation, debilitation, etc., and I shall be glad to have something definite from any of the veteran scholars. According to Western astrology, Caput Draconis (Dragon's Head) is the Moon's north node possessing the characteristic nature of the Sun and having Taurus as his sign whereas Cauda Draconis (Dragon's Tail) is the south node of Moon having the nature of Saturn and Mars, but tends to correspond to Saturn in evil afflictions but only in a lesser degree. Under the aforesaid circumstances it is superfluous to reiterate the diagnostic symptomatology, which can be well understood from my remarks on the combined rule of signs and planets already given interpreting according to position, conjunction, aspects and relations to the different planets and signs.

*Neptune in Aries.*—This planet, when posited in the sixth, twelfth or Virgo at birth, is capable of doing maximum evil in the nature of disease, sorrow, self-undoing and trouble, acting strongly upon the nervous system and mind in conjunction with Mercury, disturbing chiefly the motor nerves acting as sinews or wires of transmission. The diseases and disorders of Neptune are also conjoined with those of the malefics like Saturn, Mars, Sun and Uranus through association, conjunction or aspects all tending towards evil directions and consequently destructive in character. The influence of Neptune is said to be inimical to a great majority of inhabitants all over the world creating chaotic and morbid conditions in health described as :—Anaemia (nervous), acute nervous affections, atrophy, brain disorders, brooding, catalepsy, chaotic mind, debility (nervous), deformities, excitement, fainting, forgetfulness, fibrons growths, ganglionic and glandur affections, insanity, insensibility, involuntary motions of parts, innervation, mania, nervous depletion, pain (nervous), paralysis, polio-myelitis (infantile paralysis), shrinking limbs, somnambulism, stupor, tissues (wasting), unexplainable diseases, etc.

Lagna 26° 10′, Sun 25° 8′, Moon 23° 51′, Mars 123° 6′, Mercury 36° 28′, Jupiter 244° 58′, Venus 68° 3′, Saturn 113° 2′, Rahu 20° 58′, Kethu 200° 58′, Gulika or Mandi 182° 18′, Neptune 167° 34′, Uranus 60° 56′.




*Uranus in Aries.*—The influence of Uranus is of a sudden and spasmodic nature fundamentally observed and determined to be more psychic and mental than physical. The diseases and complaints of Uranus are somewhat similar to the combined effects of Saturn, Venus and Mercury and are of a nervous origin, difficult to understand and often incurable since his afflictions tend to sudden and unexpected disorders of a peculiar nature full of spasmodic, electrical, shooting and neuralgic pains in the form of:—Accidents, acute pains, brain affections, chorea, contortions, cramps, fits, loco-motor-ataxy, neuralgia, spasmodiac affections, tremors, twitchings, etc.

An illustration with a horoscope will, most probably, prove the importance of astrology in medical diagnosis and impress on the minds of readers the factual truth concerning the ascendant and planets posited in different signs indicating, by their position, aspects and the consequent strength, the various disorders affecting human beings throughout the universe. I have taken, for this purpose the horoscope of a child born at Calcutta—latitude 22° 40′ N. and longitude 88° 30′ E. on 9th May 1948 at 5-29 a.m. (ref. case of polio published in October and December issues of THE ASTROLOGICAL MAGAZINE). Unfortunately it was a day of solar eclipse which commenced at Calcutta at 5-41 a.m.

*(Continued on page 283)*

# Letters to the Editor

[The Editor does not hold himself responsible for the views of his readers. Constructive criticism is always welcome. Vituperation and inuendo will not be permitted. While the Editor encourages healthy controversy on subjects relevant to THE ASTROLOGICAL MAGAZINE, he must remind readers that claims on the available space in this column are heavy. The Editor therefore requests readers to be as brief as possible in all letters submitted for the correspondence column. *Ed., A.M.*]

### Sayana and Nirayana

Sir,—I give below a few extracts from "The New India" (dated 9-9-1925) and I hope some of your eminent contributors will refute the suggestions made therein that the astronomical references given in Mahabharata and Ramayana are based on the Sayana system.

"The one knotty question which has baffled the wits of many a scholar in his attempts to reform the Panchang is about the precession of the equinoxes. Should the Panchang show the position of the Sun, Moon and planets *excluding* this precession or *including* it, and what is the exact amount of precession today. This difficulty is at present peculiar to India alone and does not affect any other country in the world. In the old days when Ramayana and Mahabharata were written, this difficulty did not exist. All references to astrological facts, recorded in the Puranas refer to the celestial longitudes of the Sun, Moon and the planets including the precession of equinoxes. Occasionally, the positions of certain planets in relation to certain stars are given, as they have special significance for astrological purposes. Let us consider this in detail.

Here is the horoscope of Shri Ramachandra :

वाल्मीकिरामायण ।

ततश्च द्वादशेमासे चैत्रेनावमिकेतिथौ ।
नक्षत्रे एदिति दैवत्ये स्वोच्चसंस्थेषु पञ्चसु ॥
ग्रहेषु कर्कटे लग्ने वाक्पतौविन्दुनासह ।
प्रोद्यमाने जगन्नाथं सर्वलोक नमस्कृतम् ॥
*(Balakanda Sarga 18, Sl. 8, 7, 10, 11.)*

अध्यात्म रामायण ।

मधुमासे सिते पक्षे नवम्यां कर्कटे शुभे ।
पुनर्वस्वक्षौ सहिते उच्चस्थे ग्रहपंचके । मेषें
पूषणि संप्राप्ते ॥

On the 9th tithi of the bright half of the 12th month, the Chaitra, when the zodiacal sign, Cancer, was rising above the horizon, with Jupiter and Moon, and when five of the planets (*viz.*, Sun, Mars, Saturn, Jupiter and Venus) were posted in the signs of their exaltation, Kausalya gave birth to Rama, the lord of all the worlds.

Now if the Sun occupied the sign of his exaltation at the time of Shri Ramachandra's birth and the day of birth was Navami (9th tithi) the Moon cannot be in the Punarvasu Nakshatra, but must be in Pushya, because even supposing the Sun to be in the Aries 1°, the Moon must be beyond 96° (12 × 8) on the Navami day, whereas from Aswini to Punarvasu being only 93° 1/3 (13-1 3 × 7) Pushya would have commenced even before the Ashtami Tithi was over. It must be possible to reconcile this paradox, as all texts of Ramayana agree that Shri Rama was born on the Navami and also when the Moon was in the Nakshatra Punarvasu. Some of the progressive astronomers and astrologers in the North have offered a solution for this. They hold that the astronomical descriptions of important events, as given in the Ramayana and Mahabharata are not repetitions, but represent two recognised methods of narrating events : (1) according to the planetary positions in relation to the 27 groups of stars called the nakshatras, and (2) according to their positions in respect of the zodiac of twelve equal divisions of 30° each, counting from the vernal equinox, which is called "Mesham".

They think that the calculation of the positions of the planets in rashis or divisions of a *fixed* zodiac is of later origin and has no astrological significance. The verse quoted above from *Adhyatma Ramayana* makes the matter clear and removes the paradox regarding Shri Rama's horoscope.

Thus at Shri Ramachandra's birth, the Sun was in the Nakshatra Purvabhadrapada and the Moon was in Punarvasu Nakshatra. It was therefore possible that the distance between the Sun and Moon exceeded 96, and 9th tithi had commenced before the birth took place. At the same time, it is mentioned that five planets, (including the Sun) were exalted. Thus the Sun was in the sign Aries in the movable zodiac, the vernal equinox then being in the Purvabhadrapada Nakshatra. The calculations made on this basis not only prove the horoscope to be genuine, but also justify the period assigned to Shri Ramachandra's reign on our earth.

Let us now consider the horoscope of the Mahabharata War.

The planetary positions are described in the Mahabharata as in the Sanskrit verses quoted below and the tabular statement following the verses :

कृष्णसिष्ठायी गमनकाल ।

A. कौमुदे मासिरेवत्यां शरदन्ते हिमागमे ।
*(Udyogaparvam 83, Sl. 7)*

B. कृष्णप्रतिनिवर्तना-बलरामगमन....काल।
रोहिणी ए गतेशूरे पुष्येण मधुसूदनः ।
पाण्डवेयान पुरस्कृत्य यथावभिमुखः कुरून् ॥
*(Salya Parva 35)*

C. युद्धकालेन ग्रहास्थिति ।
(चन्द्र)
मघाविषयगः सोमस्तस्मिन प्रत्यपद्यत ।
*(Bhishma Parva Ad. 17, Sl. 2.)*
(मंगळ)

D. माघ्यास्वंगारकोवक्रः श्रवणे च बृहस्पतिः
*(Bhishma Parva Ad. 3, Sl. 14)*

E. कृत्वा चांगारकोवक्रं ज्येष्ठायां मधुसूदन ।
अनूराधां प्रार्थयते मैत्र संगमयस्विव ॥
*(Udyoga Parva Ad. 143, Sl. 9)*
(गुरु)

F. श्रवणे च बृहस्पतिः
*(Bh. Ad. 3, Sl. 14.)*
विशाखायाः समीपस्थौ बृहस्पति शनैश्चरौ ।
*(Bh. Ad. 3, Sl. 27)*
(शुक्र)

G. शुक्रः प्रोष्ठपदे पूर्वे समारुह्यविरोचते ।
*(Bh. Ad. 3, Sl. 15)*
(शनि)
विशाखायाः समीपस्थौ बृहस्पति शनैश्चरौ ।
भगं नक्षत्रमाक्रम्य सूर्यपुत्रेण पीड्यते ॥
*(Purva Phalguni).*
(राहु)

H. अर्कमुपेतिच *(U.P. 143. 11.)*

I. बलरामगमन प्रतिनिवर्तकाल ।
चत्वारिंशदहान्यद्य द्वे चमे निहतस्यमे ।
पुष्येण संप्रभातोस्मि श्रवणे पुनरागमः ॥
*(Gada Parva Ad. 5, 6.)*

J. भीष्मदेहावसानकाल ।
शयेम यस्यां शय्यायां यावदावर्त्तनं रवेः
दिशंवै श्रवणक्रान्तां यदागतादिवाकरः ।

विभो क्षेमं तथः प्राणान् सुहृदः सप्रियानिव ।
*(Bh. Ad. 20—72, 73)*
प्रतीक्षमानस्तिष्ठामि प्रवृत्तिशशिसूर्ययोः ।
अष्टपञ्चाशतरात्राः शयनस्यायमेगताः ।
माघोयं समनुप्राप्तः मासः सोम्यो युधिष्ठिर ।
त्रिभागशेषः पक्षोयं शुक्लो भवितुमर्हति ॥
*(San. Ad. 158—27, 28)*
निवृत्तमात्रेत्वयने उत्तरे वै दिवाकरे ।
समावेश यदात्मानात्मन्येव समाहितः ॥
*(San. 47—3.)*

J. Bhishma was confined to bed on the 10th day of battle and expired on the 58th day after, *i.e.*, on the 68th day from the commencement of the War.

As the War commenced on the Full Moon day of Margashirsha, the 68th day calculated from it brings us to Magha Ashtami, which is the day assigned to the anniversary of this event. The Sanskrit verse says :

*i.e.*, Magha month, according to both systems, the Paurnimanta and the Amanta.

Again take the statement about the Moon's position :

**Planetary positions on Kartik Amavasya day of the Year 5306 Before Shalivahan Era**

| Reference to verses | Sayan or Movable Zodiac | | | Planets | Fixed Zodiac | | |
|---|---|---|---|---|---|---|---|
| | *Division* | | | | *Division* | | |
| A | 0 | 0 | Aswini | Vernal Equinox | 94 | 59 | Pushya |
| D | 126 | 34 | Magha | Mars | 221 | 33 | Anuradha |
| E | | | | | | | Jyeshta |
| F | 181 | 8 | Chitra | Saturn | 276 | 7 | Uttarashadha |
| D | 197 | 47 | Swati | Jupiter | 292 | 46 | Sravana |
| F | 211 | 8 | Vishakha | Mercury | 306 | 7 | Dhanista |
| A | 213 | 16 | Vishakha | Sun | 308 | 15 | Shatataraka |
| | 213 | 27 | Vishakha | Moon | 308 | 26 | Do |
| H | 220 | 43 | Anuradha | Rahu | 315 | 42 | |
| G | 231 | 1 | Jyeshta | Venus | 326 | 0 | Purva Bhadrapada |

They are not fictitious, but represent the true condition of the heavens towards the end of the Dwapara Yuga when the Pandavas lived. *They belong to the year 5306 before Shalivahana Era and are capable of being verified by Sayan Ganit.*

Mr. Visaji Raghunath Lele, one of the Sayan (reformed) Panchang-makers, has verified these planetary positions by calculations which have been certified to be correct by the late Rao Bahadur Kero Laxman Chhatre, Professor of Mathematics, Deccan College, Poona.

This is also why some astrologers (and their number is fast increasing) have adopted the ancient rule :

Judge of the effects of planets by their positions in the movable zodiac (Sayana system).

The War commenced on the Full Moon day of Margashirsha, when the Sun had advanced to about 228 and when the Moon was in the Rohini Nakshatra. It ended when the Moon was in Sravana, thus comprising a period of 18 days (from Rohini 4 to Sravana 22). This will be found to agree with the statements I and J of the Sanskrit text.

I. Balarama went on pilgrimage before the War, when the Moon was in Pushya and returned after 42 days when she was in Sravana.

which shows that the Moon, though occupying the Rohini Nakshatra of the movable zodiac on the 1st day of the battle, was at the same time near the Magha stars. This would be irreconcilable at first sight, but perfectly clear if it be remembered that the vernal equinox was then in Pushya (95) and, therefore, as the Moon was then in the Rohini division of the movable zodiac, she was correctly said to be near the Magha stars.

The foregoing remarks are sufficient to convince any thoughful student that the prognastications about the War were made at the time of Mahabharata by observing the positions of the planets on the movable zodiac and by their association with the important stars, and unless the question of restoring the Panchang and the horoscope to their true and correct status, according to the Sayana system, is seriously taken in hand by learned authors, and other astrologers and public leaders of all Provinces of India, our ancient science of astrology and the Hindu Religious system will deteriorate day by day and dwindle into an ignoble creed. May the Guardian Rishi of Astrology and His Hosts of Devas help in the accomplishment of the sorely needed reforms."

Madras. X. Y. Z.

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### Hysteria

Sir,—I invite through these columns the opinions of advanced students of astrology on the following *horoscope. The native is suffering for last eight years from hysteria according to expert opinion.

The last attack of hysteria was on Monday (10-11-1952) at 7-50 p.m. and it lasted full three hours and she was relieved of suffering at 10-50 p.m. Previous to it, she suffered the same attack on 17-10-52 (Friday) near about 8-30 p.m. and was relieved of it at 12-00 p.m. and still previous to it, she had an attack of some kind on the night between 2nd and 3rd of October 1952 at 4 a.m. to 6 a.m. (Night between Friday and Saturday).

Baghpat. N. V. JOTWANI.

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### A Case of Polio

Sir,—With reference to Mr. N. S. P. Iyer's letter in October 1952 issue of THE ASTROLOGICAL MAGAZINE under the caption 'A Case of Polio', I find on working out the horoscope that there is an error in the time of birth given in the footnote. The time given is Ishta Ghati 5-47 which comes to about 2 hours 19 minutes after sunrise. In Rasi kundali given, lagna is Mesha with Sun in the Lagna. This is clearly impossible.

Very possibly there is some mistake or misprint. Will you please look into the matter or in the alternative communicate with Mr. N. S. P. Iyer or give me his address to enable me to communicate with him. If this is too much trouble, please forward this letter to Mr. N. S. P. Iyer.

How can any student of astrology work on a data in which neither Navamsa lagna nor degree of the lagna nor Mahadasha balance is given ?

Santacruz. N. T. MODI.

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### Wealth and Debilitated Mars

Sir,—In sloka 40 in Adhyaya VIII of *Jatakaparijata*, the learned author writes to say that Mars if posited in Karkataka would make the native a king's favourite and confer upon him much wealth. How a planet situated in its sign of debilitation is capable of making one a king's favourite or would be showering upon him wealth as said ?

I know a gentleman now a Police Magistrate who was born with Cancer as his rising sign where Mars the lord

*Born.—27-10-1897 at Gh. 5-10 after sunrise. Lagna—Scorpio ; Saturn in Vrischika ; Rahu in Makara (Capricorn); Kethu in Kataka ; Venus and Jupiter in Kanya (Virgo) ; Moon, Sun, Mars and Mercury in Thula. Born under Vishakha Nakshatra, 3rd pada.



# your Scientific difficulties solved

BY MIHIRA

[In the letters THE ASTROLOGICAL MAGAZINE receives from the readers, many interesting questions are put pertaining to astrological and scientific problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you why not write us about them? *This service is free to all readers of* THE ASTROLOGICAL MAGAZINE. Address communications to—MIHIRA, c o THE ASTROLOGICAL MAGAZINE.]

Q. 1. (*a*) How to know the longevity of wife from the husband's horoscope in the absence of her correct birth date and horoscope? (*b*) According to "Hindu Predictive Astrology" by B. V. Raman, on page 144, Jupiter in the 5th house gives a few children but in a number of horoscopes I have observed that when Jupiter aspects the 5th house from the eleventh or from lagna, a number of children are born. Why is it so? *M. M. A.*

Ans. (*a*) If the wife is to predecease the husband, then the date of her death can be ascertained by finding out the appropriate dasa and bhukti. First whether she will die before her husband has to be judged from the husband's horoscope. If she is to survive the husband, then her longevity cannot be ascertained from the husband's horoscope as with his death, his horoscope will cease to have validity. (*b*) Jupiter is Putrakaraka and when a karaka occupies the bhava concerned, that bhava is said to lose its vitality and give rise to very little of their indications (*vide* verse of Chapter II of *Bhavartha Ratnakara*); but the effects of Jupiter's aspect are beneficial not only as that of a benefic but also as Putrakaraka.

Q. 2. (*a*) What are the effects of Gajakesari Yoga? And when do the results materialize? The general view is that this yoga is formed when Jupiter and Moon are in square to each other. But some say it is also formed when are in trine. Is it correct? (*b*) In *Brihat Jataka*, it is mentioned that Sun opposition Saturn, when Sun is in Aries and Saturn in Libra, causes Raja Yoga. Is exact degree opposition necessary or is it sufficient if they occupy these signs somehow? *D. P. D., Calcutta.*

Ans. (*a*) The effects are "many relations, polite and generous, builder of villages and towns, a Magistrate over these; will have a lasting reputation even long after death". This is a yoga which governs the whole life but of course specially in the periods and sub-periods of the two planets, such effects are to be expected. There is no authority for the proposition that the yoga arises when the two planets are in trine to each other; though not only square but also opposition and conjunction will cause the yoga. (*b*) In such a case, the effects will be more intensive if the opposition is exact, that is 180° distant and the effects will lessen in proportion to the planets being away from this distance though occupying the same signs.

Q. 3. (*a*) When is a planet placed in Sandhi in a Bhava chart? (*b*) How are results for combinations of planets given as good when such combinations include the Sun which renders other planets in conjunction with it (combust) and therefore devoid of good effects? *J. N. P., Allahabad.*

Ans. (*a*) There is Bhavasandhi when a planet occupies just the very end of the bhava or the very beginning of a bhava, *e.g.*, if a bhava, say 2nd bhava, extends to say, 25 degrees and the centre or the cusp falls in 8th degree of Leo, then 20° 30' will be the end of 2nd bhava and if a planet occupies that degree, it will be deemed to be in Bhavasandhi. (*b*) The number of degrees in which a planet is said to be combust is limited and differ for different planets and never more than 17 degrees. Therefore it is possible for a planet to be in the sign or house in which the Sun is located but be beyond the range of combustion. It is then that the effects of the yoga will be full in such cases.

Q. 4. (*a*) Is there any authority to consider the Bhava Chakra for the predictive purpose? (*b*) Is worship to be given to planets according to Rasi Chakra or Bhava Chakra? (*c*) For specific yogas, which Chakra—Rasi or Bhava to be considered?

*S. No. 6549.*

Ans. (*a*) In Hindu Astrology, it is axiomatic that Bhava Chakra is to be considered for effects unless otherwise stated or implied. For instance in Jaimini, it is the rasi alone that is generally considered. (*b*) This is to be done according to both, whichever is relevant for the purpose. (c) Sripathi Paddhati, Chapter I, verse 11 says:

एव हि भावाः परिकल्पनीयाः तेषां तेषामोगोत्थ
फलानि तस्मात् ।

For it is by calculating bhavas that the effects due to certain combinations are found out.

Q. 5. (*a*) You have stated in answer to queries 6 and 7 on Pp. 200-1 of THE ASTROLOGICAL MAGAZINE that Mars is both the ruling planet and karaka for chillies and onions. In that case, there should be uniformity when the market fluctuates for both commodities. But I find from my observation of three years that when chillies are high, onions are low. Please explain. (*b*) It is stated that when the lord of a house joins with its karaka, all that is indicated by that house will prosper. What will be the result if the 6th lord and the karaka of debt joins together in a kona, or kendra or 8 or 12? What will be the result if the lord of 6th is in 11th and karaka for debt is in debility in another house?

*K. R. K., Tuticorin.*

Ans. (*a*) As in Natal Astrology, the karaka alone does not explain all matters connected with any particular affair or thing in mundane astrology. Taking the example referred to by you, you have ignored one important difference between the two commodities chillies and onions. Chillies grow above earth and onions grow below earth. This element also should be taken into consideration. (*b*) That the combination of a karaka with the lord of the bhava concerned is beneficial, is a general statement. If 6th lord is in a kendra or kona, it is generally considered to be bad and if in 8th or 12th to be generally good. The conjunction of karaka is likely to make bad worse and good better, though much will depend upon who the lord

of sixth is. Still such a combination will be good for interim purposes and bad for certain others and this will also depend upon the set up of the particular horoscope.

Q. 6. (*a*) "Swanavamsa Karasayee Vargottama". Does this mean planet or same sign in Rasi and Amsa or in the same number of house from Rasi and Amsa lagna? (*b*) Which planet is more potent?—one in exaltation or one in Vargottama? (*c*) What are the effects of a planet attaining Vargottama but in debilitation (Saturn—Aries)? (*d*) Why is ownership of 11th to a planet is considered bad while its location in eleventh is good? (*e*) How to predict children when the fifth house is not aspected by any planet? Are we then to take quarter aspect and half aspect? (*f*) Will it be ever possible if no planet being favourable for an ascendant as per Gochara and what results may then be predicted? (*g*) Is position in 7th from own house for a planet bad in the same manner as 7th from exaltation is debilitation, or is it good? (*h*) Is ownership of quadrants by benefics always bad or are there exceptions? Will it be intensified if the planet is lord of two kendras? *A. V. S. N., Guntur.*

Ans. (*a*) It means same sign in Rasi and Amsa Chakras and not otherwise. (*b*) The planet in exaltation is more potent (*c*) The debilitation is not so bad as otherwise. (*d*) No explanation is available. We have to accept what is authoritatively stated. (*e*) Children are not produced only by an aspect to the fifth house. If not aspected, planets may be located in fifth house and the fifth lord may be aspected; Putrakaraka may be in good position and in all these cases, there will be issues according to the strength and nature of the planets concerned. (*f*) The question does not make any intelligible meaning as it is Chandra lagna that is generally taken into consideration in judging effects of transits. (*g*) This position is considered as a weakness for the planet concerned in Western Astrology as it is considered to be in its detriment; but not so specifically considered in Hindu Astrology. But to consider it as a weakness, appears reasonable. (*h*) There are no exceptions to this rule in the texts.

Q. 7. (*a*) It is said that when malefics occupy Prasna lagna or horary chart when it is a question of litigation and enemies, it always favours the querent Suppose (*i*) Lagna is occupied by a malefic and aspected by a malefic as Rahu in lagna and Kethu in 7th house, (*ii*) Lagna is occupied by a benefic as well as a malefic and aspected by benefics and malefics, (*iii*) Lagna is occupied by a malefic but not aspected by a benefic. What will be the results in the above cases? *M. N. N., Bangalore.*

Ans. (*a*) First of all, this statement is not correct. Malefic in lagna cannot be favourable when the query refers to any subject matter. (*i*) Rahu in lagna is always aspected by Kethu in 7th and so no specific question arises in this case. (*ii*) The strength of either should be judged and results for the influence that is stronger, should be given. (*iii*) The effects will be only adverse.

Q. 8. (*a*) For Taurus lagna, Sun and Mercury are in the ascendant and Venus is with Rahu in the 2nd house. So Mercury and Venus lords of 1st and 2nd interchange houses. Is Ayatna Dhanaprapta Yoga (acquisition of wealth without effort) present and if so, to what extent? Is the yoga spoiled by the presence of Sun in Taurus and Rahu in Gemini? How will be the period of Mercury for this yoga? (*b*) For Taurus lagna, Jupiter and Moon are in Pisces in eleventh house. Is there any yoga? *A. S. U., Kharagpur.*

Ans. (*a*) The yoga mentioned is no doubt present. This is spoiled to some extent by the presence of Rahu in second house. Whether it is also spoiled by the presence of Sun in Taurus or not, depends on the distance between the two planets Sun and Mercury. If Mercury is combust, the yoga is no doubt greatly spoiled. On this fact also will depend whether Mercury can have beneficial effects during his period. (*b*) Since Jupiter and Moon are combined, it gives rise to Gajakesari Yoga. It does not depend on which sign is lagna.

Q. 9. (*a*) What is the significance of the two Yogakarakas occupying the lagna house in the navamsa? (*b*) Saturn in 10th house aspected by Mars, Jupiter, Mercury and Sun. What does this signify? (*c*) What is meant by Bhadra Yoga? What are the required conditions and what are the effects? *S. S., Madhura.*

Ans. (*a*) Though they may not be in conjunction in the rasi, they may be deemed to be in conjunction. But it will not have the same efficacy as of the conjunction in the rasi. The effects will be subsidiary. (*b*) The effects of Saturn in 10th will be greatly intensified, whether for good or bad will depend upon the location of aspecting planets as well as upon the houses which they rule in the horoscope. (*c*) Bhadra Yoga is caused by the disposition of Mercury in a kendra which should be identical with his own or exaltation sign. The person born in such a yoga will be strong, will have a lion-like face, well-developed chest, well-proportioned limbs; he will be taciturn, will help relatives and will live up to a good old age.

Q. 10. (*a*) What is the result of the combined aspect of Mars and Saturn or Kethu posited in the fourth house when that house happens to be Taurus? (*b*) For Aquarius lagna, what will be the result of these aspects on Kethu in 4th house, Mars from Scorpio and Saturn from Leo assuming that Kethu is unassociated. *R. N. Nair, Kotma.*

Ans. (*a*) When Taurus is 4th house, lagna is most probably Aquarius and Mars will be lord of 3rd and 10th houses and Saturn lord of lagna and 12th house. Kethu is a malefic and in debility in the sign Taurus. As Kethu reflects the effects of the planet in whose sign he is placed, we have to judge the effects of the aspects in this light as impinging upon an afflicted Venus. But Saturn and Mars can aspect Taurus from more than one sign, but Mars being lord of 10th his effects will not prove injurious but beneficial. Saturn's aspect too as that of lord of lagna will act beneficially. But their lordship in both the cases is bad and this fact will have to be borne in mind in adjudging the effects. Without these aspects, the mother may be lost even during infancy but their aspects will prolong her life somewhat though no final opinion on this can be given without knowing (1) where the aspecting planets are situated, and (2) the position of the other planets in the horoscope. (*b*) Here the location of the aspecting planets is given. Mars aspects from his own sign but the aspect is a weak one, for Mars, as it is not a special one in this case. But Saturn's aspect being a special aspect, is very powerful and being lord of 12, may bring about an early demise of mother.

Q. 11. (*a*) Under the column 'How is this Month for You', you say that Jupiter in the Janma Rasi is not favourable, while from the books, Jupiter in Janma, 2nd and 5th rasis endows success, etc. Please reconcile. (*b*) The planet in the 8th will generally indicate the nature of death. But a native with Jupiter (a benefic) in the 8th dies of burns in Kuja dasa. Kindly say whether Dasanatha also plays his part in determining the nature of death. What is the part of the lord of 6th or planet in 6th as 6th indicates the nature of diseases. In this regard, kindly elucidate how death takes place from the astrological point with due colloboration with the medical side. (*c*) What is Yogarnava? What are its results? *M. V. S., Madras.*

Ans. (1) जीवेजन्मनि देशनिर्ग

मनमर्थेर्थच्युतिश्चुतां ।

*Phaladeepika, Chap. XXVI, Verse 8.*

*(Continued on page 281)*

## WHAT IS PSYCHIC PHENOMENA?

(*Continued from page 242*)

And such is the possibility open to those who are capable of understanding, and who are willing to receive and reveal the great and wonderful truths brought to earth by spiritmen.

## THE OTHER HOROSCOPE

(*Continued from page 247*)

crucial instances, there appears the necessity to explain the residual phenomena through resort to the heliocentric system as interdependent with the geocentric, is not the form of investigation prescribed—and necessarily prescribed—as the investigation of this interdependence in general?

I play for safety and set the question at its lowest power. But for any one who has made a patient, persistent, protracted study of zodiacal motion, the whole matter would rather reduce to the simple statement. Assuming the validity of astrology as it is understood in the West, the validity of the heliocentric system and its dependence on the geocentric must be asserted on apriori grounds. So, the pathway of concrete observation would be necessarily disclosed and defined.

The second line of proof, then, —to use that term—*is* "the concrete observation" of the effect of the heliocentrics. Reference has already been made to crucial instances of the reciprocal aspectation of the majors. Further discussion lies beyond our scope. The most we can do is incidentally to illustrate when we come to consider the horoscope of Nietzsche.

*(To be continued)*

## YOUR SCIENTIFIC DIFFICULTIES SOLVED

(*Continued from page 270*)

(2) नानादुःखं स्थितिनाशं बन्धुक्लेशं
रिपुबाधाम्.....।

*Jatakadesa Marga, Ch. XI, verse 5.*

(3) जीवे जन्मन्यपगतधनधीः
स्थान भ्रष्टे बहुकलहयुतः ।

*Brihat Samhita, Chapter 3.*

(4) मोहार्थनाशास्थिति मानभङ्ग
ग्रामाश्वक्षजाति विरोध वैरान् ।

*Yavaneswara*

गुरुः शशिस्थानगतः करोति.....।

Who says Jupiter's transit of Janma is good? (*b*) It is true a planet in 8th generally indicates the nature of death. But this is not the only influence connected with the question nor is the 8th house alone indicative of the nature of death. It will be noticed that in B. V. Raman's "*Hindu Predictive Astrology*", combinations for violent death are dealt with under 6th house. This will also be clear if you go through combinations that have been mentioned in the texts for death through burns, *e.g.*, it has been stated (*i*) if the Moon hemmed in between two malefics occupy a sign owned by Mars, death will be caused by a weapon or through fire. (*ii*) If the waning Moon, Mars, Saturn and Sun respectively occupy 10th, 9th, 1st and 5th houses, death will be caused through smoke, fire, imprisonment or crashing. (*iii*) If Saturn, Sun and Mars be posited in 10th, 7th and 4th houses, death will be caused by weapon, fire or royal displeasure. (*iv*) If the 22nd decanate be the second in sign Taurus, death is likely through bilious complaints, fire and theft. (*v*) The same is likely if the 22nd decanate is the last one in Capricornus (*vi*) If Mars and Sun occupy the eleventh house, the native concerned will meet with his death through poison, fire or weapon. It should not be inferred that wherever the above combinations are present, in all such cases death will be by the above causes. The strength of lord of lagna, 6th and 8th houses and their indications also should be consulted. If they are confirmatory, then alone such predictions should be made. (*c*) 'Yogarnava' literally means a flood or ocean of yogas and is the name of a Sanskrit work. As such it has no effects.

## DIARY OF IMPORTANT EVENTS, DECEMBER 1952

(*Continued from page 272*)

Force Globemaster transport plane here yesterday was officially estimated at 86.

23. Gwalior.—An I. A. F. Dakota which left Agra early yesterday morning for Hyderabad crashed about an hour later, killing its three occupants.

27. Teheran.—23 passengers and crew aboard an Iranian Airways Dakota were killed when a plane crashed in fog near Teheran Airport last night.

## HOW IS THIS MONTH?

(*Continued from page 279*)

will be apparent within the month itself. You should exercise great care in your speech and in all dealings with estate agents, etc., as adverse results are likely to too readily follow carelessness in such matters. You must also guard against fraud through such agencies. The services will be hit badly and the above injunction with regard to speech and actions with regard to those who are placed under you as well as above you applies all the more to this class of people. Profession and business will flourish as usual with but little ill-effects from the adverse transits

*Chandrashtama* extends from about the noon of 4th upto the midnight of 6th.

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## ON THE GREATNESS OF SANSKRIT LANGUAGE

*(Continued from page 252)*

and That One, *Om* (ॐ) is at the helm in each case, unaffected but controlling all. Sanskrit texts show no polytheism or dual control, but only one controller of all, That One, O'M. This will be realised when Sanskrit is restored to its ancient glory in India.

---

## NARADA SCHOOL OF PALMISTRY

*(Continued from page 256)*

lord gracefully does so, after enjoining upon the versatile chela that the longevity of the person should be determined before everything. In the following stanza, nine *rekhas* are said to represent the Sun, presumably in the horoscope.

पाशा बालामही विद्या हृद्गता इन्दिरा तथा ।
पुत्र भ्रातृ कलत्रश्च रवि रेखा नवास्मृता: ॥

They are Pasa, Bala, Mahi, Vidya, Hridgata, Indira, Putra rekha, Brathru rekha, and Kalatra rekha. Most of the rekhas are also found in the Kartikeyan system too and are identical in the matter of placement and effects. But what is of greater value in the Narada school is that each rekha has been described in its nine *avasthas* or conditions corresponding to the different *avasthas* of planets. I shall confine myself to describing the first of the *rekhas*, Pasa. There is a valuable commentary to this work. I am giving the gist of the commentary to this line alone.

Pasa found in the middle of the palm in circular shape, has the effect of attracting the whole world towards the owner. The line derives its name by its action or effect which is inalienable. This shape is seen when it is *uchcha* (Sun?). It is *neecha* when it is cut in the middle vertically, it confers good position, high birth, ability to please others, etc. It is asleep when both of its ends are cut up vertically, and is also unevenly formed. The effects are, uneven improvement in status, happiness and fullness of wealth. It obtains *Arishta avastha* if it is mixed with other lines but clear at the middle. The effect is to dilute luck in the matter of vehicle, education and gnana (4th house indication)? *Mriti avastha* is when she is in the shape of a crescent and mixed with others. The effects being loss in attempts and gain of son. She is in *kshaya* condition when she is either vertical or crooked in the middle. The effects are to give benefic results at the beginning and end of life. If the *rekha* appears on the navel in a vertical form it is in *Khanadana avasta*, the result being fame. If it appears vertically on the knee it is in *Sama avastha*. The results thereof are great luck, being sent on errand by kings and being received. (Ambassador?) She is said to be *misra* when the colour of the line is different at different stages and black spots are found on or near her. It indicates a person of diverse activities.

Then he proceeds in the same manner with Bala *rekha*, etc. It would thus appear that the science of ancient palmistry in the light of the above description is a gruelling science and a positive nightmare for the sloppy reader or practitioner.

---

## ASTROLOGICAL DIAGNOSIS OF DISEASES

*(Continued from page 260)*

*i.e.*, 12 minutes after birth. Moreover it was an Amavasya day (New Moon) too, which signifies a completely weakened Moon in the lagna (ascendant) hemmed in between two powerful malefics, namely, Sun and Rahu in the same sign of ascendant as shown in the undernoted chart with the exact planetary positions.

In addition to the aforementioned remarks there are other powerfully malefic aspects from Saturn by his tenth house aspect and Kethu and Mandi by their seventh house aspects. Sun, although in his exaltation house, does not possess the strength of exaltation but on the other hand he is to be considered as temporarily weak owing to eclipse. Moreover, this being a birth at the end of a thithi, a Nakshathra (Bharani 4th quarter), a rasi, a navamsa and the lagna under malefic aspects, the nativity ought to have immediately joined the majority (ref. sloka 1 of Chapter 3 from Jatakadesamarga) had it not been for the benefic and powerful Jupiter aspecting lagna from thrikona (trine). This saviour, posited in his own house with Moola Thrikonabala and without any malefic aspect, not only aspects the lagna but also Mars the lord of lagna and Marakasthana (8th house from lagna). Now the affection of pneumonia can be well answered by the weakened Moon (karaka for lungs) antagonistically aspected by Saturn, who, always aggravates all Moon diseases to the highest degree. According to Western astrology, Neptune, who is the chief afflictor in poliomyelitis, is posited in the sixth house (disease) which is owned by Mercury who rules the nerves and nervous system and Neptune strongly affects the nerves to produce polio, which can, in many cases, be successfully treated with homeopathic medicines. The achievement of longevity, according to Hindu astrology, depends much on propitiating the nine lords (Navagraha), whereby not only the benefics support the nativity with long life but the malefics also leave off their evil doings and favour him with continuity of life.

---

The great Pyramid is an accurate mathematical and astronomical structure in which is recorded the history of the Adamic race.

health, 19 sudden gains, 21 appreciation of investments or rise in values, 23 for increase in popularity, and 29 for personal progress. *Critical Dates*:—4 and 31 for financial failures, 8 for ill-luck through correspondence or travels, 12, 26 for ill-health in the family and children, 18 for sudden depreciation or loss, 20 for travel, failure or ill-luck in property affairs, 27 for losses in general.

**Thula (Libra).**—*Fortunate Dates*:—5 and 19 for travel benefits and improvement of affairs in public or office work, 10, 11 for gain through agreements or fine news, and travel advantages, 14 for improvement of the children and their progress, 21 for sudden gains, 23 for fame and professional progress, 29 for gains through deals. *Critical Dates*:—4 and 31 for surprising items in the personal affairs verging on loss, 12 and 26 for loss of domestic happiness or loss of popularity, 18 for ill-health to wife, 20 for loss, 27 for loss in deals.

**Vrischika (Scorpio).**—*Fortunate Dates*:—5, 10, 11 for travel benefit and financial advantages, 14 for domestic happiness or home improvements, 19 for settlement of disputes, 21 for capital advantages to wife or partners, 23 for dealing with affairs related to property and investments, 29 for increase in popularity. *Critical Dates*:—4, 31, 12, 26 for loss, upsetting items of news, 18 for quarrels, 20 for travel failures, 27 for decline of personal influence.

**Dhanus (Sagittarius).**—*Fortunate Dates*:—5, 10, 11 for gains and increase of esteem, and material progress, and benefits through travels, 14 for good luck through letters, 19 for speculation success, 23 for gains, 21 and 29 for fame and popularity. *Critical Dates*:—4, 12, 26, 31 for travel failures or ill-luck through correspondence, or pecuniary loss, 18 for ill-health to children, 20 for ill-health in the family or to self, quarrels, 27 for decline in the share values.

**Makara (Capricorn).**—*Fortunate Dates*:—5, 10, 11 for travel advantages, and general happiness, 14 for financial poise, 19 for settlement of domestic affairs or gain through land income, 21 children's progress, 23 for resolution of tangles or disputes ending, 29 for increase in values. *Critical Dates*:—4, 12, 26, 31 for unpopularity or loss in prestige, 8, 12 for travel failures, 18 for loss of happiness, 20 ill-health to children, 27 sudden loss.

**Kumbha (Aquarius).**—*Fortunate Dates*:—5 for appreciation of investments, 10, 11 for gains in general and financial poise, 14 increase in personal influence, 21 for domestic happiness, 23 for health and travel benefits, 23 for sudden gains or travel advantages. *Critical Dates*:—4, 12, 26, 31 for travel failures, loss in investments or breaks in a peculiar way, 8 for loss, 18 for failure to fulfil the contracts, 20 loss of domestic happiness, 27 for ill-health to wife and travel failures.

**Meena (Pisces).**—*Fortunate Dates*:—5, 10, 11 for travel benefits and increase in personal esteem and popularity, 14 for general progress, 19 for pecuniary benefits, 21 for good news through correspondence, 23, 29 for travel advantages, and domestic happiness, and tranquillity. *Critical Dates*:—4, 12, 26, 31 for travel failures and sudden losses, ill-health in the domestic circles, 8 decline in the share values, 18 financial loss, 20 travel failures or upsetting items, 27 for quarrels and disputes.

---

## PLANETS AND PLANNING

(*Continued from page 235*)

only positive element is the rising of a seershodaya rasi as lagna. The unfavourable influences are far more powerful than benefic ones Consequently, success cannot be predicted for the national plan, despite sincere and patriotic motives with which the Commission were impelled in preparing the plan. Mercury is the planet of planning. He has become a malefic and is considerably afflicted. The karaka of the mind Moon is with Kethu aspected by Saturn. Consequently, there will be a lack of vision and forethought in implementing the plan. The political planet Sun is involved in the affliction to which Mercury is subject. This means that the present set-up of the planning machinery with the Prime Minister as the Chairman prevents it being a really impartial and expert body. Planning done under the present set-up of planetary positions—Saturn occupying Libra and thus causing sade-sathi for the country, Rahu occupying the 5th or house of thinking and planning and Jupiter posited in the 8th from the Janma rasi of India, may result in abolishing wealth instead of abolishing poverty. It occurs to us that for the duration of Saturn's stay in Libra, the present economic crisis and uncertainty in India would continue in some form or other. In an under-developed country like ours, unless all the peoples and nations of the world would realise the universal truth that mankind is one great family and that poverty in any part of this globe is a potential threat to prosperity everywhere there can be no road to an economic millenium. Let us pray for Light and Divine Grace for the good of India and her people.

---

## THE SUN IS A FRAUD

*By Chapman Pincher*

After a dreary night sympathising with the baby over her teething difficulties, my wife and I sat down to a seven o'clock breakfast with the joy of living at its lowest ebb.

Half-way through the porridge course the sun came out, and instantly our spirits soared. We even began a conversation—a rare event in our house so early in the day.

"Why does the sight of sunshine automatically make you feel good?" my wife asked.

I explained. Chiefly as a result of our childhood experiences, we unconsciously associate sunshine with pleasure. The memory of pleasure makes your heart beat faster. The circulation of the blood, especially to the brain, is stimulated. So you feel better.

Psychologists have the right idea. They call the condition *euphoria*—a false sense of well-being.

Just how false is shown by the fact that probably nothing makes an African, after an all-night session of pacing his mud hut with a screaming piccaninny, feel worse than another sunny morning. A dull, cool dawn cheers him up much more.

Even the good effect of lying in the sun is 90 per cent psychological. The ultra-violet rays in sunlight enable your skin to manufacture vitamin D, which makes you more resistant to germ attack.

You would have to be a registered drone to sunbathe long enough to make as much vitamin D as you get from one halibutliver oil capsule.

Because a dark object absorbs more of the sun's heat than a light one, a spring tan makes you worse off for standing up to summer temperatures. It protects you from too much ultra-violet light, but there is little danger of an overdose in this country. So, the health value of a tan is largely an illusion.

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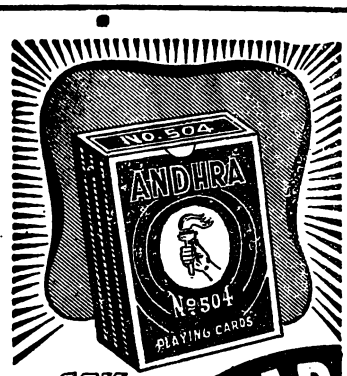
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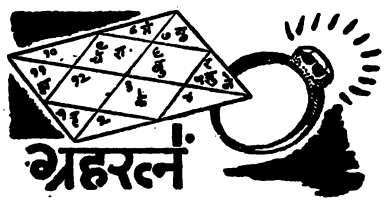
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# IRAN

IN the world chaos of today, developments in Iran or Persia loom ominously. At the present moment, Iran faces an uncertain future both internally and externally. Bordering on Russia, Iran offers the Soviets an easy access to the Middle East and India in the event of war. Iran can easily become a bone of contention and any crisis there may have serious international consequences. Iran has traditionally been a theatre of Big-Power rivalry. Today, this rivalry is more intense because the stake is so much greater and because there is a deep conflict of ideologies.

Before analysing the future of Iran as revealed by the planets, we shall briefly deal with Iran's past history. In ancient times, Iran or Persia included the whole of the table-land enclosed South by the Arabian Sea, East by the Indus Valley, West by the Persian Gulf and Mespotomia and North by the depression between the Caspian and the Arabian Seas. According to historians, the first inhabitants of the country appear to have been of Sumerian stock, but on the fall of the Assyrian Empire, the Medes became the heirs of its political power and to a great extent of its civilisation.

At the death of Alexander, what is now Persia was ruled by the dynasty of the Seleucids, descendants of one of his generals. Then the Parthians, a Turanian tribe from the North produced the Arsacid dynasty, about 249 B.C. who gradually seized the whole of Persian soil. The Parthian power was superseded by the Sassanian dynasty, which ruled the land until 651, a period marked by constant wars with Byzantine Empire. The Turks then got possession of Persia, and for nearly 600 years it was part of the Caliphate but with its own petty rulers. In the 13th century, the country was overrun by the Mongols who founded a dynasty that lasted for a century. They were driven out by Tamerlane, whose son and his descendants ruled until about 1500. In 1499, the Sufavi dynasty was founded and an era of conquest began extending Persia's sway over Afghanistan and Baluchistan. The Sufavi dynasty was overthrown by Afghans in 1772 and the Turks taking advantage of this situation made Nadir Kuli as the Shaw in 1736. His reign, short but tyrannical was followed by another period of disorder in which Afghanistan and Baluchistan became independent. From the end of the 18th century, Persia was ruled by the Shahs of the Qajar dynasty, with despotic power subject only to the inference of interpreters of sacred law.

Let us digress a bit and make a few remarks about the ruling sign of Persia. A study of Persian history in the light of planetary movements seems to suggest that the ruling sign of Persia could undoubtedly be Taurus, the sign suggested by Ptolemy in which case most of the above historical developments and those that have subsequently taken place, become perfectly justified astrologically. Geological features and the

*flora* are also valuable aids in enabling us to astrogically classify a country. In Persia date palm cultivation has made great strides along the shores of the Persian Gulf. Food products include the cereals, wheat, barley and millet. The higher ground is pastoral country. This description more or less fits in with the characteristics of Taurus.

Iran's loss of big chunks of territory to Russia in her wars (in 1800–1807, 1826–1828) and growing economic and political dependence are all explainable by certain juxtapositions of Saturn and Rahu with regard to Iran's ruling sign, *viz.*, Taurus. At the beginning of the 20th century, Iran became ~~to all~~ practical purposes an economic colony of Russia and England, with strong political ascendancy in Tehran. After the war of 1914–18, the subsequent troubles and the signature of the Soviet-Persian treaty of 1921, by which Moscow formally confirmed her previous renunciation of Czarist concessions, Reza Khan Pahelvi was elected Shah by the Constituent Assembly on 23–12–1925, deposing the last representative of the Qajar dynasty, *viz.*, Sultan Ahmed Shah, who was absent from the country for some time. Mark the positions of Rahu, Saturn, Jupiter and Mars in Chart No. 1. Saturn and Mars are in mutual opposition, Saturn and Rahu in Dwirdwadasa and Jupiter and Mars in Shashtashtaka. These positions explain the emergence of intense Iranian nationalism. The Treaty (Chart No. 1) was a success from the Soviet point of view and a definite failure from the Iranian point of view. With afflictions so strongly present, no genuine friendship could emerge from these arrangements between the parties.

| | | | |
|---|---|---|---|
| Venus Mars | Kethu | | |
| Mer. Sun | Chart No. 1 RASI | Moon | Jup. |
| | | Rahu | Saturn |

| | | | |
|---|---|---|---|
| Venus | | Mer. | Kethu |
| Sun Moon Saturn | NAVAMSA | | |
| Rahu | Mars Jup. | | |

Venus and Saturn, lords of Taurus and Aquarius, ruling Iran and Russia respectively are in Samasapthaka positions. Venus is in the 11th from Taurus in association with Mars lord of the 7th (foreign affairs) and aspected powerfully by Saturn. These phenomena marred the outward happiness of the Soviet-Iranian honeymoon.

Chart No. 2 relates to the day on which Reza Khan was elected Shah. In dealing with these horoscopes, we are handicapped for want of correct data. In the absence of the exact times, we are basing our interpretations on the concerned Janma Rasis. In Chart No. 2 mark the powerful affliction of the Moon by Mars-Saturn association. The 10th is occupied by Rahu and aspected by Jupiter, Venus and Saturn. Rahu being aspected by Saturn and the disposition of Mars, Saturn and Rahu in mutual kendras are factors, the significance of which is too well known to students of astrology to require further

| | | | |
|---|---|---|---|
| | | | Mandi |
| Kethu Jup. Venus | Chart No. 2 13-12-1925 Visakha | | Rahu |
| | Sun Mer. | Moon Mars Saturn | |

| | | | |
|---|---|---|---|
| Sun | | Moon Venus | Mars Saturn |
| Mer. Kethu | NAVAMSA | | |
| Jup. | | | Rahu |
| | Mandi | | |

elaboration. Saturn in Chandra lagna, inspite of Saturn being Yogakaraka, is an evil position indicative of distress and discontent, while the position of Mars denotes strikes, riots, fires and incendiarism. Mars is the planet of nationalism and associated with Saturn, it would become aggressive. The new Shah, intensely nationalist consistent with the indications in Chart No. 2, tried to do for Iran what Kemal was doing for Turkey—complete political and economic independence and Westernisation of the country. This nationalism was directed against both the Soviet and the British influence. Iran's relations with Britain came to a head when in 1932, the Shah abruptly cancelled the Anglo-Iranian oil concession. British warships appeared close to the Iranian Coast and the matter was referred to the Council of League of Nations. Before an award was given by the League, the crisis was tided over and an agreement was reached for the " Iranisation " of the Company's personnel and an extension of the concession until 1903. All in all Iran succeeded in emancipating herself from both Soviet and British penetration. When the second World War was declared, Iran proclaimed her neutrality. Owing to Nazi German penetration before and during the early part of the war, the Shah and his Government tended so far to favour the Axis powers that after the German invasion of Russia in 1941, counter-measures became necessary. Note Mars in Hitler's horoscope and Mars in Chart No. 2 are in Samasapthaka. British and Soviet forces entered the country from South and North, deposed the Shah and installed his son Mohammed Reza. All this was done to secure a transit route for military supplies to Russia.

On the day the Shah was deposed, Saturn (retrograde) and Jupiter were in the 8th from Chandra lagna in Chart No. 2, Mars was in the 7th, retrograde and Rahu was in the 12th. The Gochara positions were extremely bad that they made the Shah lose his kingdom.

The present Shah of Russia, Mohamed Reza Pehlvi was born on 26-10-1919, time not known. By a consideration of his life events we have tentatively fixed the lagna as Libra or Thula, in which case the exaltation of Guru in the 10th forms a formidable Raja Yoga. The disposition of Saturn, Yogakaraka in the 11th with Venus lord of Lagna and Mars lord of the 7th is another powerful Raja Yoga. For the time of birth fixed by us, Saturn's dasa remains for about 16 years and 8 months.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | | Kethu | | | | | Mer. |
| | Chart No. 3 RASI | | Jup. Mars Venus Saturn | Jup. Kethu Lagna Sun | NAVAMSA | | Moon Rahu |
| | Moon Rahu | Sun Mer. Lagna | | Venus | | | Mars Saturn |

The above horoscope is significant. From Chandra lagna, the lord Mars is in the 10th house in association with Venus lord of the 7th (and 12th) and Saturn lord of the 3rd and 4th. Jupiter, lord of the 2nd and 5th is in the 9th exalted. The conjunction of Mars and Saturn in the 10th tempered feebly by the association of Venus, renders the subject somewhat dictatorial and bigotted too. But Jupiter's exaltation in a thrikona (aspecting the Chandra lagna) is a factor too important to be ignored.

Note how the 7th house is afflicted by Kethu's presence and the aspect of Saturn. Venus, Kalatrakaraka, and the lord of the 7th is afflicted by his joining two first-rate malefics. Consequently, his private life could be anything but happy. It may be noted that he first married Princess Fawzieh, sister of Farouk in 1939 and the marriage was dissolved in 1948 and he subsequently married in 1951, Suraya Isfandiari Bakhtiari. The Sun's debilitation in the 12th favours frictions with political parties. There is no doubt Neechabhanga for the Sun but his presence in the 12th usually signifies *degradation. But against all these odds stands Jupiter, exalted in the 9th and thus balancing all the other evil influences.

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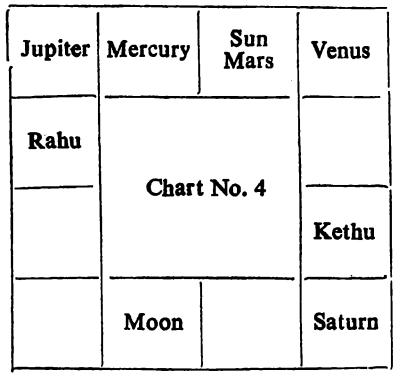
Under the Anglo-Soviet Persian Treaty of January 29, 1943, the independence and territorial integrity of the country were guaranteed. As soon as the new Shah came to power, Persia's integrity and independence were guaranteed by the Big Three Conference in Teharan. American Forces were withdrawn from the country at the end of 1945 and British troops evacuated Persia by March 1946. Soviet troops nevertheless remained. Soviet violations of the Tripartite Treaty caused Iran to bring the matter to the attention of the United Nations Security Council and Russia withdrew her troops in May 1946.

All the developments took place in Budha dasa, Ravi, Chandra, Kuja and Rahu Bhukthies. Budha as lord of the 9th is well placed in lagna while the sub-lords Sun, Moon, Mars and Rahu are afflicted in some way or other either by aspect or association of one of the major malefics.

Despite this belated evacuation the security of Iran was far from assured and Iran's internal problems were still awaiting solution. While Russia withdrew militarily, she stepped up considerably her anti-Iranian propaganda. There was a recrudescence of Tudeh party activities. Unemployment and economic difficulties began to plague the Iranian Government. During this period Saturn was transitting Leo, the fourth from the Janma Rasi of Iran and Jupiter was in the 8th, while Rahu was in the 12th. These transit influences gave rise to an ideal breeding ground for the growth of extremist doctrines. We shall next come to the emotional landslide, *viz.*, the passing of a law by the Majlis nationalising the oil industry. On 28-4-1951, the Majlis, and on 30-4-1951, the Senate voted immediate nationalisation. The Shah reluctantly signed the bill on 22-5-1951. The Anglo-Iranian oil fields became a scene of strikes and riots. Martial law was proclaimed.

In dealing with these various political and historical developments a student of astrology is always handicapped for want of the exact time of the event. Chart No. 4 relates to the signing of the bill by the Shah. Mark the disposition of Mars lord of Aries (the ruling sign of England) in the 7th from the Janma Rasi. In a national horoscope, the 7th house signifies war. Chart No. 4 is an example of the power of Mars as the significator of violence and murder when situated in the 7th house. Britain's reaction to the moves of the Persians was generally conciliatory. It cannot be otherwise as Mars is in the house of a benefic subjected to a Subhakarthari yoga. The horoscope is not without its unfavourable implications. Chandra lagna is aspected not only by its lord Mars but also by Saturn and Jupiter. Obviously, Iran does not seem to have approached

the task of nationalisation of the oil industry with vision and understanding. The Mars-Sun




conjunction does not augur an immediate or satisfactory solution of the problem. In anticipating future developments in the Middle-East, the affinities of various groups of nations to different planets are of great consequence. If we accept the prevailing views that Aries rules England, Aquarius rules Russia and Taurus rules Persia or Iran, then we could anticipate that no satisfactory understanding would be arrived at at all between England and Persia. On the contrary, Soviet policy will further speed the recession or British Power. Rahu the planet of diplomacy is transitting the 12th from the ruling sign of Russia. This makes unlikely a large-scale Soviet military move in the Middle-East. For the time being, the technique of keeping up tension and sowing confusion is likely to continue.

Taking again the horoscope of the Shah, he is at the fag end of Budha dasa which will expire by about the middle of this year. Budha is lord of the 9th and 12th and occupies the lagna. From Chandra lagna he is bad by ownership as well as by occupation. He is in the constellation of Sani, who, occupying the sign of his enemy Sun, aspects both Budha and Sani. In the navamsa, however, Budha is more happily placed. On account of the predominantly beneficial nature of Budha's influences, during his dasa, the Shah has enjoyed quite favourable results, beginning from his mariage, accession to throne and the preservation of the independence of the country. The next dasa will be that of Kethu. He is in the 7th from Chandra lagna and the 8th from lagna, aspected powerfully by Saturn. Kethu is in the constellation of the Sun and hence bad. Kethu dasa is the third and goes under the name of vipat or destruction and hence unfavourable. Added to all these, sadesathi for the Shah has just commenced. Saturn is transitting the radical Sun. Being retrograde, he transits the exact radical position of the Sun about June - July 1954 by which time Kethu dasa will have commenced. By about the middle of October 1956, Rahu–Saturn conjunction will be taking place about 9° Scorpio, within the orb of the radical Moon's position. All these influences appear to be ominous indicating sudden developments in Iran, leading further either to the abdication or deposition of the Shah or some other misfortune befalling him. But because Jupiter is well placed, he will get back his throne in Sukra dasa. Iranian nationalism takes strange and unexpected turns. The domestic economy will further deteriorate. The present regime is likely to be overthrown and new leadership emerge. Premier Mossadeq is not going to have his own way. A change in the Iranian Government is indicated about the middle of this year. Saturn's transit augurs uprisings directed by an underground movement, that is fomented by forces from the outside. Iran, during the next three years, is likely to experience a fate similar to that experienced by Egypt recently and find its Government too had changed overnight. There will be assassination of a few prominent political and religious leaders. Washington will take basic decisions about the Middle - East, for it feels that for the West the stake in Iran is far from negligible.

Indications for Iran during the next three years are adverse. The Shah must be specially careful about his health and the safety of his person. As Jupiter occupies a unique position the intensity of the evils indicated above can be minimised by taking suitable precautions in advance. Stars only impel and they do not compel.

# C. G. Jung on Astrology

By C. T. K. CHARI, M.A.

(*Department of Philosophy and Psychology, Madras Christian College*)

IT is well known that many intellectuals in the West today ignore the alleged findings of astrology and scoff at its "proofs". The celebrated physicist Max Born probably spoke for many of his *confreres* when he declared in his Waynflete Lectures at Oxford: "Astrologers claim the dependence of the fate of human beings on the constellations of stars. Scientists reject such statements—but why? Because science accepts only relations of dependence if they can be verified by observation and experiment, and we are convinced that astrology has not stood this test." [1]

C. G. Jung, the eminent founder of "Analytical Psychology", in contradistinction to many thinkers of his generation, has shown a keen appreciation of the subtlety and intricacy of the problems involved in the acceptance of astrology. He has quite recently embarked on some bold and far-reaching speculations concerning the occult sciences which may be of interest to students of astrology. The speculations are outlined in a book published under the auspices of the "C. G. Jung Institute" at Zurich. To the founding of the Institute in 1948, the initiative of various psychological associations in Switzerland and abroad, and of prominent representatives of science, contributed. The Institute is under Jung's personal direction and its object is to develop his psychology in various directions.[2] The results of the "astrological experiment", to which I shall refer in this article, form part of the "Studies from the C. G. Jung Institute."[3]

The problem with which we are confronted, if we accept even a tithe of the supposed findings of astrology, is that there are correlations between the observed positions of certain celestial bodies, or constellations of them, and specific details of human lives which cannot reasonably be attributed to "chance". In an attempt to solve the problem we ask: what is the *modus operandi* of the "celestial influences"? In other words, we seek a *causal* explanation of some sort. Perhaps we are tempted to seek an analogy in the "sunspot cycle" and the potent way in which it influences electro-magnetic activity on earth. We know that a big sunspot can interrupt radio, telegraph and telephone transmission. Is it stretching our imagination too much to suppose that there may be other "emanations" from celestial bodies which influence, perhaps selectively, the psycho-physical organisms of human beings? Research along these lines is needed; more of it and not less of it. Professor S.W. Tromp, in a series of experiments he carried out with "dowsers" or "water diviners" in the psychological and physical laboratories of the Leiden University, found that when definite physical stimuli were carefully isolated and presented, they evoked "dowsing reflexes."[4] He gives precise experimental details. For instance, a blindfolded dowser holding a loop-shaped rod could detect a sudden change in a magnetic field of 0·001 oersted, or a magnetic gradient of 0·001 oersted/cm. It was found that the skin potential of a moving dowser, whose two wrists were connected to a sensitive string galvanometer, registered a sudden change, amounting sometimes to 20 mV, when the dowser entered a dowsing zone. The mere walking of the dowser did not affect the level of the Q-peaks in the electro-cardiograms. Less pronounced, but essentially similar, phenomena were observed with non-dowsers. According to Professor Tromp, the sensitivity of the dowser can be so great that reactions observed over a person reclining on a bed persisted even after the bed had been vacated for hours or days. The effect was found to vanish if the bed was sufficiently earthed.

Experiments of this kind should make us very careful about rejecting the hypothesis that unknown "emanations" of some sort may influence the behaviour of men *via* the nervous system. Nevertheless, the hypothesis that "emanations" from celestial bodies causally influence human beings to the *specific* or *detailed* extent to which they must, if the astrological data are to be relied upon at all, creates a formidable difficulty. No analogies drawn from our present knowledge of electromagnetic and other radiations can bear the weight of so stupendous a possibility. Is the hypothesis of a *causal chain* of events altogether legitimate in this field of speculation? Jung maintains that it may not be indispensable. A causal influence, he argues, is an energetic transaction. The concept is relevant only to the world of moving bodies, or

[1] *Natural Philosophy of Cause and Chance* (Oxford: At the Clarendon Press, 1949), p. 6.

[2] See Jolande Jacobi, *The Psychology of C. G. Jung*. 5th and revised edition. (Routledge and Kegan Paul, 1951), p. 178.

[3] *Naturerklarung und Psyche*. By C. G. Jung and W. Pauli (Studien aus dem C. G. Jung Institute), 1952.

[4] S. W. Tromp, *Psychical Physics* (London: Cleaver-Hulme Press, 1949).

rather (if we follow quantum mechanics) to the world of macroscopic moving bodies. It has no bearing on the deeper issues of the psyche. Space and time are "elastic" in relation to the psyche. Occult phenomena emphasize the independence, or at least the partial independence, of the psyche with respect to space and time.

If we abandon hopes of a causal explanation of the "non-chance coincidences" of astrology and the occult sciences generally, what other approach can we conceivably adopt? Jung suggests that there are two mutually irreducible types of order in the universe: the causal order with which science has busied itself a good deal and another type of order which has to be explained in terms of what he calls "synchronicity". "Synchronicity" is not just synchronousness or contemporaneousness. In a "synchronicity phenomenon", two events belonging to independent causal series are linked in a non-causal meaningful manner (*Sinngemass*). It is not, of course, a "coincidence" in the trivial sense. The German *Sinn*, which is used as a pivotal concept by Jung, in fact defies translation. It is on a par with his own peculiar interpretation of a symbol as *Sinnbild*.

I shall not discuss here at length Jung's application of the principle of "synchronicity" to parapsychological phenomena. He narrates some cases which, if they are deemed sufficiently evidential, raise very perplexing questions indeed. Thus a patient, at a very critical stage of her treatment, was recounting a dream about a beetle: a golden scarabaeus. Suddenly there was a noise, a flutter outside. An insect had flown against the window. It was not a golden scarabaeus; but it was a kindred species of beetle, "the nearest analogy to a golden scarabaeus which our altitudes can produce". Shall we dismiss this as an "odd coincidence"? But, says Jung, coincidences of this kind are highly significant for those who experience them. They have a "numinous" character for the percipients or experients.

Let me now refer to Jung's excursion into astrology. The horoscopes of unmarried persons were compared with those of married persons in the hope of finding statistically-significant differences. When *all* the results were pooled, the differences were not significantly beyond "chance expectation". But, as it turned out, this was not the whole story. For one subgroup, and it happened to be a fairly large subgroup, significant differences emerged. Jung opines that, from a rigorous scientific point of view, there can be little hope of establishing the truth of astrology by working out correlations for indiscriminately pooled data. The fact that a "greater-than-chance" result is obtained only for certain subgroups indicates a "synchronicity phenomenon". There seems to be a meaningful connection or linkage between certain objective facts and the mental states of the astrologer. Jung points out that his theory was perhaps foreshadowed by Leibnitz's metaphysical postulate of monads in "pre-established harmony".

In the present state of scientific knowledge, it is very difficult to say whether Jung has hit upon a brilliant explanation of astrology or has merely restated the problem without solving it. It will not certainly do to abandon statistical researches into astrological readings on the ground that they lead nowhere. In the recent Annual Number of THE ASTROLOGICAL MAGAZINE, I have urged the need for refined methods of statistical assessment. It is far from clear whether, on Jung's "acausal" theory, astrology can function successfully as a *predictive* science. One does not understand how "meaningful coincidences" of the kind described by him could have led to definitive principles and classificatory schemes. Be that as it may, the fact that so great an intellectual has been bestowing some attention on these problems is indicative of the possibility that not all in astrology is myth, superstition and incompetence.

B. V. Raman in his *Astrology and Modern Thought* (revised edition, 1950, Pp. 10-11, 78) makes a reference to Jung's views, as set forth in the earlier book *The Secret of the Golden Flower*, and also quotes a personal letter from the great psychologist sympathetic to the claims of astrologers. Dr. Raman remarks that "we may not subscribe to the views of Jung in their entirety..... As the "synchronistic" principle represents a time evaluation based on the formative potency of the moment, it is closely, though not entirely, allied to the astrological precept". Jung, in his more recent publication, recognizes an alternative to his hypothesis; namely, a "magical causality". The recognition of "qualities or basic conditions manifesting simultaneously in various places in a way not to be explained by causal parallelisms" may be but a stepping-stone to some new and queer conception of causality. Would that be a hitherto unsuspected kind of "teleological causation", as Leibnitz's theory of "monads" would seem to suggest? Who knows? The history of science should put us on our guard against rash denials. Only the patient amassing of data and the adequate analysis of them will tell. Meanwhile Jung has given his contemporaries something to think about.

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Buddism is a religion of strenuous endeavour. Its mission is to enlighten each human being to cleanse himself from the psychical impurities of covetousness, anger, pride, stubbornness, conceit, malice, envy, etc. . .

* * *

One should never dogmatise; but always analyze.

# Studies in Birth Rectification

BY P. S. SASTRI, M.A., M.LITT., PH.D.,

*University, Saugor, (M.P.)*

RECTIFICATION of the given time of birth is a rather difficult problem. Many attempts have been made, and not one can be said to be accurate in so far as adjusting an approximately correct time of birth. I do not mean that I have discovered one. My purpose is only to focus the attention of the readers on the diverse material that is available and on the need to derive some standard principles. In this paper, no mention will be made of the lunar epoch method precisely because it is a method which gives doubtful results at times; and it needs a separate investigation.

In every horoscope there are four important points. The points close to the ascendant or descendant, to the zenith or nadir, to the Sun or its opposition, and to the Moon or its opposition are the essential points for consideration. The position occupied by the Sun or Moon may coincide with the first two pairs of the sensitive points; and in such a case, the birth time can be taken to be correct. Likewise add the longitudes of the Sun and the Moon and divide it by two. If the result agrees with the longitude of the ascendant, descendant, M.C. or I.C., then we have the correct time of birth. In this manner, we may represent the following valid equations:—

1. (*a*) (Long. of Sun + Long. of Moon) ÷ 2; (*b*) (2 X Long. of Sun) + Long. of Moon ÷ 3; (*c*) Long. of Sun + (2 X Long. of Moon) ÷ 3 = Ascendant, Descendant, M.C. or I.C.

2. (*a*) (Long. of Ascdt. + Long. of Moon) ÷ 2; (*b*) (2 X Long. of Ascdt.) + Long. of Moon ÷ 3; (*c*) Long. of Ascdt. + (2 X Long. of Moon) ÷ 3 = Sun, M.C. or I.C.

3. (*a*) (Long. of M.C. + Long. of Sun) ÷ 2; (*b*) (2 X Long. of M.C.) + Long. of Sun ÷ 3; (*c*) M.C. + (2 X Long. of Sun) ÷ 3 = Moon, Ascdt. or Descdt.

4. (*a*) (Long. of Ascdt. + Long. of Sun) ÷ 2; (*b*) (2 X Ascdt.) + Long. of Sun ÷ 3; (*c*) Ascdt. + (2 X Long. of Sun) ÷ 3 = Moon, M.C. or I.C.

5. (*a*) (M.C. + Long. of Moon) ÷ 2; (*b*) (2 X M.C.) + Long. of Moon ÷ 3; (*c*) M. C. + (2 X Long. of Moon) ÷ 3 = Sun, Ascdt. or Descdt.

6. (*a*) (Ascdt. + Long. of M.C.) ÷ 2; (*b*) (2 X Ascdt.) + M.C. ÷ 3; (*c*) Ascdt. + (2 X M.C.) ÷ 3 = Sun or Moon.

This list can be multiplied by similar observations regarding the sensitive points. Thus Ascendant may replace Descendant, and M.C. may stand for I.C. Whatever we may do, does the principle embodied here work satisfactorily? We are assured on good authority that the agreement comes true within an orb of three degrees. This itself is enough to show that the entire method admits of an error of about ten minutes in the rectified time of birth. Further, take an example of a horoscope: Ascdt. is Aries 3°15′; Sun in Capricorn 8° 11′; Moon in Capricorn 19° 58′; and M.C. 266° 49′. The equation 5 (*a*) alone fits in here; and I get the longitude 278° 23′ which falls within that of the Sun. But since I can expect an error of three degrees, the time of birth can as well be ten minutes earlier or later. This is surely beyond any comprehension.

Another method tells us that we have to take the longitudes of the Sun, Moon, Saturn for the noon day of birth. Add the longitudes of Sun and Moon and take half of this amount. Add the longitudes of Sun and Saturn and have one half of this amount. Then add the longitudes of Moon and Saturn and have one half of this. Add all these three halves and divide it by two. The result will give the Ascdt., Descdt., M.C. or I.C. This must be true of all the persons born on that day, whatever may be the times of their birth. This does not solve our problem.

A third method goes by the arcs. Note the dates of the important events in the life of the person. These dates are to be reckoned in years, months and days after birth. Then count them into an arc of direction by taking one degree for one year of life. Then add it to the longitude of the planets and find out their aspects to the cardinal points of the horoscope. The arc of one degree to one year is not technically accurate; and such an arc can, if neccssary, be applied only to the Sun and the M.C. and not to any other. These limitations are enough to make us ignore this method.

Let us take a more precise formulation of this method. Take the date of an important event and count as many days after birth as the native was years old at the time of the occurrence of the event. For example, an individual was 26 years old when an important event occurred; and the day will turn out to be the 17th February, for one born on 22nd January. Then take the position of the Moon on that day and see whether the Moon during the twenty-four years forms any aspect to any radical or progressed planet. Now on the 17th February I find the Moon in Capricorn; and there

is an exact square aspect at 11-8 a.m. with radical Mars (3° 26′ Libra). And since the presumed time of birth falls near about 11-10 a.m., the result of this aspect ought to take place near about the birthday. But a certain malefic incident took place nine months and a half later.

If there is an appropriate aspect on the progressed day, find the actual time when this is formed and convert it into months and days. Since one day is taken to stand for one year, two hours will stand for a month. Here, we are asked to note particularly the directions of Mercury, Mars and Herschel which are supposed to act very promptly.

| | | | |
|---|---|---|---|
| H. 17.3 Moon 7.13 | 21.35 Rahu | 23.6 Guru | |
| | CHART I | | 29.30 Sukra |
| | | | 9.10 Neptune |
| | | | Sun 3.1 Mercury 28.12 Mars 25.38 |
| Sani 1.26 Lagna 11.47 | | 21.35 Kethu | |

Leaving aside the illustration already given, I shall take up another (Chart I). The native was born on 19th September; and we need the results after he completed his twentieth year. We have to look to 9th October. The Moon is in Sagittarius 9° 13′ by about 5-20 p.m., that is, approximately four hours and twenty-four minutes after his supposed time of birth. At about 1-21 p.m., we get a square between this Moon and the radical Moon; and this works to 10th October. This agrees with the malefic influences that began then. By next morning 9-13 a.m., there is a square with radical Herschel, and this works to the 23rd of July. But he left home and studies and was in a crisis by the middle of January. There is an error of six months. On the 11th October at 2-13 a.m., there is a square to radical Mars and at 8-6 a.m. I find another square to radical Mercury. The first gives the date 8th April 1951, and the second gives 6th July following. It was during this period that there appeared to be some improvement. On the 12th October (representing 1952 September onwards), I find at birth time the Moon in Capricorn 10° 33′. But the worst period really began in September and it has come to a close by the last week of December. The whole method seems to fail in accounting for facts. I may be reminded of the M.C. which is 20° 2′ in Virgo. But the M.C. was exact square to M.C. on 10th October at 3-15 p.m., or in the last week of October 1950. If this square is a decisive event, it must have occurred in the middle of January 1950; and then I will have to accept the thirteenth degree of Virgo as the M.C. This is roughly twenty-eight minutes earlier than the given time. I cannot enter into the question of altering the given time to such an extent; nor can I wait to see what the other progressed planets will have to say, since at another time I wish to discuss the difficulties involved in progression.

Let us consider another method. We are told by a very good authority that the transit of any planet across one of the angles of the horoscope is very helpful in rectifying. The angles are the most important and highly sensitive points in a nativity; and the transit of any planet cannot be a matter of dispute. If a planet passes out of a positive quadrant (4th to 1st house) into a negative quadrant (first to tenth), then we have an indication of the passing out of the parent and the like. For instance, an individual lost his father on 1911-11-18, when he completed seventeen years and twenty-five days. The arc of direction for this period works to 1° 8′ 17″ and his ascendant is Libra. Exact time is not known. He was said to be born before seven and after five in the morning. Mercury was in Scorpio 1° 14′; and this degree rises when the sidereal time was 9-47-18. We get 8-39-1 when we deduct the arc of direction from this. This is the sidereal time of his birth. This works to 6-34 a.m. as the time of birth when Libra 15° 35′ was rising. Assuming this to be correct, if we work out the directions to 1946, will we get the same result? When he completed fifty-two years and fourteen days, he lost a son. The arc will now come to 3° 28′ 10″. The significator is Jupiter who is in Gemini 13° 58′. This degree of Sagittarius rises at 12-55-57; and when I deduct the arc I get at 9-27-47. Thirty-four years and five months after birth, the mother died; and this gets an arc of 2-17-40. Neptune is 23°6 of Taurus. This degree of Scorpio rises at 11-24-21; and the sidereal time of birth will then have to be 9-6-41. Here are three different sidereal times of birth. Which have we to choose? The safest course is to find out whether any other method can help us.

There are some more directional methods which are taken to help in determining the exact time. We can glance at them briefly. At the outset we have the noon date method. Considering one day to be equivalent to one year, for a native born on 22-1-1920 we can get the progressed positions for 24th February 1920; and these will represent for the year beginning in 1953. Since the individual is born before noon, the noon on 24th February will correspond to some date between 22nd January 1953 and 22nd January 1954.

Now, this method wants the G.M.T. of birth to be employed. Find the time between the birth

*(Continued on page 350)*

# *Astrological Warfare (11)

BY LOUIS DE WOHL

**The man who told the British what the German Astrologers were going to tell Hitler**

ONE of the consequences of my articles on Astrological Warfare will be—I hope—that some astrological students will concentrate on this particular field of research and I would like to provide them with as much material as I can. It goes without saying that I am not able to talk of just everything I know. I have been out of the British army a long time now, but there are still things that should not appear in print because they might become important again in the case of another war. Obviously, this is so far more frequently in all matters referring to intelligence work proper and I never had anything to do with that. But secrecy was and to some extent still is necessary also in a number of other matters. However, there is a good deal of not only interesting but simply fascinating material that can now be disclosed.

At some stage I had to make a check-up on the theory that Hitler had the ships of his navy launched according to astrological principles. In order to do that I did not content myself with a series of charts set up for the launchings of the units of the German navy—and my list of them was fairly complete, I believe, except for small units like minelayers, destroyers, torpedo-boats, E-boats and the like—but I also examined a number of other ships whose destiny had become famous one way or the other. As a means of comparison, Hitler's men were bound to have done the same thing in order to find out "what was good or bad for a ship".

Number one was the unfortunate "Titanic", "launched" on May 31, 1911, at 12-42 p.m., in Belfast, Ascendant 21 : 54 Virgo significator Mercury 15 Taurus in close conjunction with Saturn 13 Taurus at the cusp of the 9th; Sun 9 Gemini in quincunx to Jupiter in the 2nd, ruler of the 4th—the end; Moon conjunct Neptune and Venus, 19 : 45 and 20 : 30 Cancer in the 10th; Mars 28 : 30 Pisces in the 7th in sextile to Uranus 29 Capricorn in the 5th; Mars the only well aspected and Jupiter the only badly aspected planet, Uranus in opposition to the group in the 10th, and ruling the 6th—not a very nice chart. But I am convinced that the ship would have "lived" had it not started its maiden voyage on April 10, 1912, at noon from Southampton. Saturn was exactly in 19 Cancer, conjunct the launching Neptune. Sun and Mercury were transitting the eighth house of the launching chart. Jupiter 15 Sagittarius was in quincunx to the launching Mercury (the birth ruler) with the Sun in quincunx to the launching ascendant. And the chart for the maiden voyage itself was downright evil. Captain Smith had both luminaries afflicted by Mars at birth and an opposition between Sun and Moon. At the time of the catastrophy he had Uranus exactly conjunction Sun and exactly opposition Moon.

Two days before Britain declared war on Germany, the Athenia had set out on September 1, 1939, at noon, British summer time, from Glasgow. She was sunk two days later with loss of many lives. Here again the chart for the voyage is conclusive. The Ascendant is 5 : 54 Scorpio in quincunx to the Moon 6 and Jupiter 7 Aries in the 5th. Both these planets are in quincunx to Venus 6 : 51 Virgo and the Sun 8 : 09 Virgo in the 10th. Mars in Capricorn (24 : 24) in the 3rd squares Saturn in 9 : 58 Taurus retrograde in the 6th, near the cusp of the 7th and close to the opposition to the ascendant. Uranus 21 : 58 Taurus, retrograde in the 7th, is square Mercury 21 Leo at the midheaven (22 Leo), but in trine to Mars in the 4th and to Neptune in the 10th. Ruler of the 8th is Mercury (3 Gemini), of the 4th, Uranus; and the cusp of the 4th is squared by its significator.

At this stage I began to suspect that a chart set up for the beginning of a voyage might be more conclusive than the launching chart. After all, we are not dealing with an ordinary radix horoscope here.

It was therefore with rather mixed feelings that I embarked for Canada at the end of April 1941, not under particularly good aspects either in my own horoscope or in the chart drawn later for the departure. There had been no means to find out the actual hour of departure beforehand—not even the captain of the little Norwegian steamer knew it, until he unsealed his orders a few hours before sailing time. He also was not very optimistic. "I've always got through so far", he said. "I have been too.....lucky. That must end some time". It was the period of our worst losses at sea. We were in convoy about thirty ships, guarded by three old—formerly American—destroyers and one corvette. Our own armament was one five inch

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gun and two machine guns of obsolete design. There was one-one-trained gunner on board. So I demoted myself from Captain to the ranks and became a machine gunner for the twenty days it took us to reach Montreal. It was a new experience.

I was particularly worried about the possibility of encountering a German surface raider. The Scharnhorst and the Gneisenau were supposed to be out and about and according to their charts they could very well have a success just now. The Scharnhorst was born on October 3, 1936, and Jupiter had just been trine its Neptune-Saturn, would form the same aspect in a few days' time and also the sextile to its radical position. The Gneisenau was launched on December 8, 1936—she also received Saturn trine Neptune and Neptune was in trine to her Venus—so was Uranus, too. I hated the idea of becoming a good aspect for either of the two by being caught. Drowning may or may not be a nice death, but it was certainly better than to be caught alive by the Fuehrer's men in my case. I had been fairly outspoken in my opinion about him in several of my books and even if he did not yet know that I was actively working against him, I knew I was due for a good portion of Nazi sadism, if they got me.

Well, they didn't get me. The worst that happened was a desultory attack by a German "Condor" plane, soon enough driven off by our fire and that was not very impressive after nine months incessant bombardment, day and night by hundreds of his Juncker, Heinkel and Focke Wulf cousins. I had scarcely landed in Montreal when I found out that the Scharnhorst and Gneisenau had not budged from their lair in Brest—but instead a much bigger and more formidable fellow was out and about: the super battleship Bismarck! She was launched on February 14, 1939, officially as a ship of 35,000 tons. Actually she and her sister ship, the Tirpitz, were nearly 50,000 tonners and the largest battlewagons in the world, except for one Japanese monster.

Now the Bismarck is worth a closer inspection. She has the 6th degree Scorpio rising, and a midheaven of 21 Leo. The Sun 24:30 Aquarius, is in quincunx to Neptune 22:45 Virgo in the 10th, in a wide sextile to Saturn, a wide square to Uranus, and a close conjunction with Mercury 21 Aquarius. Her Jupiter 10 Pisces in the 4th is square Mars 9:30 Sagittarius in the 2nd (what a waste that ship was!) and that Neptune in the 10th was squared by the Moon 26 Sagittarius, also in the 2nd. Now does that look as if she had been "astrologically launched"? It didn't to me. She was probably sent out from Norway at the middle of May 1941, but surely her instructions should have been to "hit and run". For she would run into Saturn square Mercury and her Mercury was so close to the Sun that she would have Saturn square Sun by induction as well. Moreover Saturn would be square her midheaven. Actually, she did try to hit and run. She encountered—not entirely accidentally—the battleship Prince of Wales and the old, but enormous, battle-cruiser Hood. Her shooting was excellent. She hit the Prince of Wales and by a fluke got a heavy shell into the powder magazine of the Hood—the poor old ship sank with almost all hands within a few minutes. Then, quite rightly, she gave tail.

Now here comes a very interesting point. She had been accompanied by the German cruiser Prinz Eugen, launched August 22, 1938, a very modern ship but obviously no match for a fight of giants. On May 23rd, the Hood was sunk, the Prinz Eugen had the following aspects: Uranus conjunction Jupiter opposition Sun; Jupiter conjunction Jupiter opposition Sun; Saturn trine Neptune square Mars. Only flight could save her from disaster. She fled and escaped. And she escaped because no one bothered much about her: different with the Bismarck. When I had the news of the sinking of the Hood, I gave one short glance at the Bismarck's chart and said "She's lost". My reason was not entirely astrological. The Prinz Eugen had worse aspects than the Bismarck and would escape. But the destruction of the Bismarck was now a matter of honor for a very formidable power called the Royal Navy. The Hood could not go unavenged. Therefore, unless the Bismarck had even more trines and sextiles than shells and torpedoes, she was doomed. And though she did have the shells and torpedoes, she did not have the trines and sextiles. They hunted her like a man-eating tiger. Once they almost lost her, but they found her again. They slowed her up with torpedoes and finished her off. The King George V—a far luckier ship than the Prince of Wales, her sister ship—did most of the work and the cruiser Dorsetshire gave her the *coup de grace.* She never reached home to report about her victory over the Hood.

In a previous article I have mentioned how I left New York on the very day the Normandie was burning in the harbor. My ship was on the pier next to her and what a sight she was! The pride of France, the 80,000 ton luxury liner Normandie had been taken over by the U.S.A. and was to be converted into a troopship. She was practically ready for sailing when it happened. Now look at her: she was launched on October 29, 1932, at 2:45 p.m. in St. Nazaire,

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# *Who is Kalapurusha? (2)

By Prof. B. SURYANARAIN RAO

WE pointed out in our last issue that astrology completely recognises Kalapurusha as its head, One, who controls the planets on the one hand, and the Karma of man on the other. All creation, mineral, vegetable, or animal—including the man—has Karma of its own, and hence we see so many inequalities in the positions and surroundings of objects in Nature whether they belong to sthavara or jangama class. There is an Avaranam (call it atmosphere or a kind of screen or veil) called the Avidya chakra which conceals from the ordinary view the great Brahma, and makes Him invisible and unknowable. The Sakti Panjara, we referred to in our previous issues, has an intimate connection with the Karma department, and the planets are the medium between the Sakti Panjara, Karma, and the sub-lunary phenomena. The connection—we admit—between these three is most mysterious and will not be intelligible even if we attempted to explain it. The classification of Karma will be touched in these columns later on. Agami, Sanchita, and Prarabda are under the direct orders of Kalapurusha. The Sakti Panjara is the Amsa of Kalapurusha, and produces a most wonderful variety of action and exhibits the most admirable arrangement in the universe. All the divine and lustrous bodies do their allotted work in the proper time and place by the directions emanating, in every smallest division of time conceivable, from this Sakti Panjara under the orders of Kalapurusha. The great power which Kalapurusha wields is called the Vidyutsakti. Nothing therefore could take place on the earth or in any other corner of the universe without the direct control of Kalapurusha through his chief agency Vidyutsakti. We have hinted in our previous magazines that all Sakti is classified into two principal divisions, called the Parasakti, and the Grahasakti. Knowledge has already been shown under two separate divisions of Vidya and Avidya. The processes involved in the Vidya, gradually remove the veils of ignorance and take man to the great Brahma and this is called Parasakti or the final power and cause of all. But every one cannot be engaged in the pursuit of this knowledge, and will not be so engaged. To control oneself from all temptations, and to sacrifice every comfort and interest in this world for the sake of an unknown pleasure is not possible for ordinary men. Humanity are mostly satisfied with their worldly surroundings and these have Grahasakti, or the agency which—although unreal in the end—appears real to the ordinary minds and influences them to follow in the ways of the world. The difference between Grahasakti and Parasakti is very great and must be carefully distinguished. Leaving aside the Parasakti for the present we shall follow the influences of the Grahasakti. There are two important names which have to be referred to and they are Eswara and Jeeva. The whole sciences of religion are directed to trace the Jeeva (life-soul-atma) to its Eswara or the created to its Creator. The complicated question of Jeeva and Eswara cannot be properly treated here. It must be admitted that man has some power in him which appears to be higher than the physical elements which compose his body. We all know the difference between mind and body in a very rough way. None of the modern sciences deal with this question in a satisfactory manner. The nerves are the medium of all our sensations and feelings. They are themselves composed of elements about which we know something in chemistry. But the analysed elements cannot be put together by the knowledge thus acquired by the chemist and active nerves with that life principle cannot be produced. Therefore it is clear that the channels of our physical and mental communications are not simple substances which can be chemically analysed and produced. But these nerves themselves obviously appear to be under the influence of some power which is located in the head of man. Brain is too general a word to be defined or understood. Besides brain we have the spinal column and at its head the medula oblongata. In the brain again, the workmanship is so subtle that the greatest scientists of the present day have not been able to give any consistent theory regarding the location of the various passions and feelings which control and actuate a man. We have shown that Grahasakti is next to Kalapurusha and it controls all phenomena. The Sun is the head and life-giver to all the planets which have any influence on the earth. His gravitation keeps all the planets of the solar system in their respective places and distances. The connection between the Sun and Kalapurusha is very intimate, and this is effected through the Vidyutsakti we referred to above. The tank receives a supply from the river, the main channel from the tank, the principal channels from the main and the further sub-divisions from their heads, until we go to the minutest divisions which come directly to the field,

*Reprinted from 1901 issues of The Astrological Magazine.

irrigate it and produce the crop which the cultivator wants. Kalapurusha sends his Vidyutsakti to the Sakti Panjara, from here the Sun gets his principal power, and transmits the same to the different planets according to their needs and requirements, they join in the work of circulation and effect endless modifications, and the sthavara and jangama of the world get their needs satisfied through these planetary rays. We have to remember that in all these transmissions and changes man does not entirely take in Grahasakti and its influence. There is a ray of Brahmasakti in him direct, we shall say, from the Kalapurusha. This important source of communication has therefore a great bearing on the destinies of humanity both in moulding their social and religious conduct here, and also in their attempts to soar higher than the plane of their elemental composition would permit them to do. This is most important to remember, and it plays the highest part in the theory of remedial measures recommended in the shastraic works to avert the evil influences of the planets.

Planets indicate the results of previous Karma, and man has ever been trying to overcome these karmaic results, and soar higher into the regions of final beatitude.

*(To be continued)*

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## ASTROLOGICAL WARFARE (11)

*(Continued from page 306)*

under a New Moon. The Ascendant was 4 degrees Pisces-Neptune opposed it on 9 : 39 Virgo in 7th. She had Uranus in 1st in 20 : 49 Aries, retrograde, and Aquarius was intercepted in her twelfth house. Sun and Moon were in 6 Scorpio in the 8th, and Mercury was in 24 Scorpio. Jupiter and Venus were in the 7th, 16 : 21 and 25 : 47 Virgo and Mars was 22 : 13 Leo in 6th. Unlike the Queens she did not have too good a chart, at least by position and structure. Once more we find the quincunx, so frequent in charts of unlucky ships between Uranus and Jupiter, between Uranus and Venus. Saturn 28 : 42 Capricorn was right at the cusp of the 12th opposed by Pluto 23 : 24 Cancer in the 5th. Mars is squared by Mercury but in trine to Uranus on February 9, 1942, Saturn was in square to Mars in the 6th, in 22 Taurus, Venus and Mercury were transitting the 12th, Uranus was at the cusp of the 3rd, she should have sailed shortly, the Moon was just leaving the 8th, the Saturn-Mars square was the thing, of course and it was from sixth house matters that trouble was likely to come. The progressed Moon was going over the ascendant. Astrologically there is little doubt that it was sabotage.

It would be an interesting task to get the charts of all the ships sunk at Pearl Harbor in the treacherous attack of December 7, 1941. I saw the names of two destroyers mentioned in the papers and a picture showed them at their launching: they were launched together and sunk together. Nice bit of naval astrology—but what a pity, too. With them also the old battleship Arizona went down, launched on June 19, 1915, in New York. Eleven Libra was rising with 23 Cancer on the midheaven, and Neptune in the 10th was in 28 : 56 Cancer in trine to Jupiter 27 : 07 Pisces in the 6th. The Sun was 27 : 15 Gemini in the 9th, in exact square to Jupiter. Saturn also was in the 9th, in 4 : 45 Cancer, Mars 18 : 10 Taurus in the 8th, in trine to the Moon, but the Moon was in 16 : 53 Virgo at the very cusp of the 12th, and in sharp square to Uranus 15 : 20 Aquarius in the 4th, the end. And of course, Uranus has that quincunx aspect again to the Moon in the 12th. On the crucial day of Pearl Harbor, Jupiter was in exact conjunction with that Moon and therefore in quincunx to Uranus in the 4th. Mars 15 Aries was in sextile to Uranus—but there seems always to be at least one good aspect at the time of death—and this particular one came from the house of death, for Mars was transitting the 8th.

I could never say with certainty whether or not Hitler launched his ships with astrological timing. On the whole, it seems more likely that he did not and if he did, his astrologers underrated the effect of quincunx aspects in natal charts.

---

One must admit that law, government, politics are phases not final in any way. There is a goal beyond them where law is not needed. Christ saw that the basis is not law, that morality and purity are the only strength. You have the saying that men cannot be made virtuous by an Act of Parliament. And that is why religion is of deeper importance than politics, since it goes to the root, and deals with essentials of conduct.

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# A. B. C. of Svarodaya

By Dr. B. H. KAPADIA, M.A., Ph.D.

IN this transient world, in the heart of every individual there is a strong latent desire to obtain perfect happiness. But nobody is blessed to attain all comprehensive happiness. All beings, including young children and old men are very eager to know the amount of happiness that they are going to enjoy. To know one's fortune there are many ways and means. One's fortune can be known from sciences like Palmistry, Astrology, Numerology, Physiognomy, etc. The science of *Svarodaya* is one of these.

In the body of a human being, the total number of *nadis* is 72,000. Of these, 24 are chief. Out of these 24 again 10 are more important and of these, 3 are the most important. These three *nadis* from which wind passes are *Ida* or *Ingala* or *Chandra*, *Pingala* or *Surya* and *Sushumna*. The acts of inhaling and exhaling through the nostrils of a being go on incessantly till he breathes his last. In the case of a healthy being during the course of one day and night *pranavayu* or vital breath comes in and goes out for 21,600 times. When the wind comes and goes out through the right nostril then *Surya* or *Pingala* nadi is in function. When through the left *Chandra* or *Ida* is functioning and when wind passes through both the nostrils simultaneously *Sushumna* is functioning for that time. With reference to the *nadi* there are certain positions: *Thithi*, *Lagna*, *Nakshatra*, and *Thathwa*. We shall examine these briefly in this article.

Nadis have fixed positions. With reference to *Surya* nadi, the three positions are: downward, backward and right-hand side. The three positions of *Chandra* nadi are: above, in front and left-hand side. It is to be interpreted thus: If an individual asks a question and if at that time *Surya* nadi is functioning and if the questioner asks a question standing below, behind or to the right, then it augurs success. In this way if the *Chandra* nadi is functioning and the individual stands above, in front or to the left it also augurs success.

These nadis are connected with *thithi*. In the bright half of any month for the first three days, the functioning of *Chandra* nadi is considered fruitful. Similarly on the 4th, 5th and 6th day *Surya* nadi is auspicious. In this way on 7th, 8th and 9th *Chandra* nadi; on 10th, 11th and 12th *Surya* nadi; and on 13th, 14th and 15th *Chandra* nadi is considered beneficial. In the dark half of the month for the first three days, *Surya* nadi is auspicious and so on. Early in the morning after getting up, to see the right palm is considered auspicious. To place that leg first on the floor after rising from the bed corresponding to the nadi is considered fruitful. It means like this; if in the morning *Surya* nadi is functioning, then to walk with right leg placed on the ground first either in the eastern direction or northern is looked as beneficial. Similarly if *Chandra* nadi is functioning, then one should walk three steps placing the left leg first on the ground either in the southern direction or in the western direction. The two directions of *Surya* nadi are east and north, while of *Chandra* nadi are south and west. To touch the face early in the morning with the palm corresponding to the nadi is highly beneficial, *i.e.*, if *Surya* nadi is functioning, with the right hand the face should be touched.

The three days of *Surya* nadi are:— Sunday, Tuesday and Saturday, while those of *Chandra* nadi are Monday, Wednesday, Thursday, Friday. On these days, in these nadis, the question if asked, should be taken as fruitful. *Surya*, *Chandra* and *Sushumna* have each four ascendants. Mesha for *Surya*, Vrishabha for *Chandra*, Mithuna for *Sushumna*, Karka, Simha and Kanya are for *Surya*, *Chandra* and *Sushumna* in due order. In this way one should know for all the 12 signs.

The numbers for *Surya* nadi are 3, 5, 7, 9, *i.e.*, odd, while those for *Chandra* nadi are even, *i.e.*, 2, 4, 6, 8, etc. If, at the time of *Surya* nadi, a question is asked and if the letters of the question are odd, then the question should have good result. A question asked in *Sushumna* is not beneficial.

Our mortal body is formed of five tattvas like *Prithvi*, *Jala*, *Agni*, *Vayu* and *Akasha*. At the time of death, it merges into these. Therefore, a poet has written "Dust thou art to Dust returneth". These five *thathwas* are related to *nadis*. There are many methods to know the *thathwa*. When through the nostril the coming out wind measures 12 fingers, then it is *Prithvi thathwa*. Its colour is yellow and gait straight. Wind measuring 16 fingers is *Jala thathwa*. Its colour is white and gait downward. If the measure of the mind is 4 fingers, it is *Agni* and its colour is red and gait upwards. Wind measuring 8 fingers is *Vayu thathwa*; its colour is green and gait, slanting. The wind measuring 2 fingers is *Akasha*; its colour is black and gait there itself. In *Chandra* nadi, *Jala* or *Prithivi thathwa* at the time of a question is considered good. In the same way, *Agni* or *Vayu* in *Surya* nadi at the time of a question is beneficial. But *Akasha thathwa* in any *nadi* is useless. Generally, the length of air coming out according to

*Gherenda Samhita* is 12 fingers, it is 20 fingers at the time of eating; 24 while walking; 30 fingers in sleep; 36 fingers at the time of copulation, and still more while taking exercise. Each of these nadis in the case of a healthy person changes at an interval of 2½ ghatikas or one hour. *Surya, Chandra* and *Sushumna* changing afresh every one hour is highly beneficial. If any nadi forms through one nostril throughout the whole day, then it is disastrous. The path of *Surya* nadi is right, of *Chandra* nadi left. Wind coming in through these is beneficial; going out through these is harmful; wind coming in is considered as life giving while going out is considered as life-taking.

To know the *thathwa* this is one of the methods. Suppressing breath after closing two ears with two thumbs, two nostrils with middle fingers, the mouth by the last two fingers and the two corners of the eye with the first finger then concentrating, one should try to see. If the circle seen is yellowish, it is *Prithvi thathwa*; if it is white, it is *Jala thathwa*; if it is black, it is *Akasha thathwa*; if it is red, it is *Agni thathwa*. To know these *thathwas* better, *Swara Suddhi* is highly essential. To change *Surya* and *Chandra* nadi this is the method. Press that side by sleeping, etc.; as a result the wind will begin to flow to the other side.

Let us see the functions of these nadis. One should do holy deeds in *Ida*; cruel deeds in *Surya* nadi; and in *Sushumna* one should simply concentrate on the benevolent almighty God. Ida nadi as it were showers nectar in all limbs; therefore it is *nectar limbs*. When wind is passing through it, it suggests obtainment of desired object. The right, the *Pingala* augurs evil and is destructive. *Sushumna* is the giver of Siddhi, say nirvana. The left nadi is considered fit for prosperity and auspicious things and the right for copulation, eating, fighting, etc. In the bright half the flow of left nadi early in the morning is good, the flow of right nadi in the dark half of the month is good.

We should in due order see the functions and works to be done in these nadis. In steady works, putting on ornaments, going far, in collecting materials, for religious ceremony, in digging wells, tanks, inauguration of temples, images, in pilgrimage, in charity, in marriage, in taking celestial medicine, in seeing a master, friend, in trade, in entering a house, service, agriculture, for peace, in undertaking study in the accomplishment of a mantra, in riding an elephant, a horse or in binding them, in sickness, coming of rain, in worship of a preceptor, etc. *Chandra* nadi is the best. The study of yoga in it is fruitful. But in it, *Vayu* and *Akasha thathwas* are to be avoided.

In harsh acts, cruel deeds, in learning black-art, copulation, going to a courtesan, drinking of wine, doing foul deeds, in hunting, in selling animals, in taking exercise, in stopping Yaksha, Yakshini, Betala, Bhuta, etc., etc. *Surya* nadi is beneficial.

When wind in one moment is in the right and next moment is in the left, it is *Sushumna*. It is a destroyer of all works. At that time one should think of favourite deity, concentrate, make a study of yoga, etc.

While entering or exiting a house or a city, we should place the leg corresponding to the nadi. Those who want benefits from a teacher, brother, king, minister, etc., while asking anything they should be placed on that side from which the wind is functioning. There is no other mantra for *Vaseekarana* than this. Enemies, thieves, calamities, causes of battle, etc., should be kept on the empty side.

If a question is asked about an embryo while standing to the side of the nadi a son is born; if from the empty side a daughter; while in *Sushumna* twins. If the wind goes from one to the other, then destruction of the embryo follows. Some believe that in *Chandra* nadi, a daughter is born; in *Surya*, a son; and in *Sushumna*, a eunuch.

*Prithvi* and *Jala thathwas* give Siddhi, *Agni thathwa* death, *Vayu* destruction, *Akasha* destruction of all undertakings. *Prithvi thathwa* gives more gain, *Jala* instantaneous gain, *Agni* loss. In *Prithvi* one should undertake steady works, in *Jala thathwa* good deeds, in *Agni* cruel deeds, in *Vayu* chara deeds. *Akasha* is the giver of yoga, *Prithvi* and *Jala thathwas* in *Chandra* nadi and Agni in *Surya* give the success of good and bad undertakings. After the menstrual bath on the fifth day, when the husband has *Surya* nadi and wife *Chandra* nadi, then copulation at that time gives a son. The knowledge of Svarodaya is highly secret. It is the crown and chest of all knowledge. An astrologer without Swaragnana, a house without a master, a face without learning, a body without head are not objects of decoration. By the strength of the knowledge of Svara, an enemy can be destroyed, a friend can be reunited, obtainment can be those of wealth, one can get fame and happiness.

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# Thithis and Pars—Fortuna

V. A. K. AYER

THE Moon takes nearly thirty days to form two consecutive conjunctions with the Sun. In other words it completes one circle of 360 degrees relative to the Sun in that time. In one day therefore it moves 12 degrees farther from the Sun. To put it differently, the Moon moves faster than the Sun each day separating from it by 12 degrees. This distance is technically called the elongation of the Moon.

There is nothing startling about the word elongation or the conception. It is our dear old *thithi* of our *panchangs* by which our ancients calculated the separating movement of the Moon, each of which, as all of us know, is 12 degrees *karana* being its midpoint. Are there not 30 *thithis* between two *amvasyas?*

As we all know *thithis* have their separate use in electional astrology; but pretty little use is made of it as far as I know in the natal branch, in our system. In the electional branch when we say that some *thithis* are good and others bad, we mean that the relative positions of the Sun and Moon on that day favour the fulfilment of given acts or destroy them. Whatever the nature of the result, it becomes clear that particular elongations of the Moon have a say in the affairs of men and things. In other words *thithis* are functional arcs in astrology. In view of the very close relations between the natal and electional arms of astrology, at any rate in basic principles, it is extraordinary that so little is known of its use in the judgment of horoscopes by the Indian system.

Vaidyanatha in his *Muhurtha-parijatha* has given expression to the profound effects of *thithis* inimitably in the following verse:

तिथिश्शरीरं तिथिरेव कारणं
तिथिप्रमाणं तिथिरेव साधनम् ।
तिथिंविनाचापि शशी नदृश्यते
विनेन्दुनाचापि नकर्मसिध्यति ॥

Translated, it would mean "*thithi* is the body, the cause, the proof, and achievement or instrument. Without *thithi* Moon cannot be seen. Without Moon nothing will succeed."

It does seem strange therefore that our ancients did not press such a powerful factor into service in the natal branch. Could it be that they did, in the hoary past, but subsequently was lost in the backwaters of memory? No one seems to know but the following argument is worth examining.

It is admitted on all hands that astrology in its fundamental aspects has been a common heritage to all ancient civilizations. There are evidences galore of interchange of knowledge of the occult sciences. It is reasonable to assume therefore that knowledge so gained had been improved upon by particular people according to their particular genius. With this premise, I may say, that, proof of the greater use of this functional arc, *viz.*, the elongation of the Moon, in the natal branch from ancient days is available in the Western system of astrology. Perhaps orientated here it travelled westwards; or that the occidents borrowed the idea and put it to broader use. I am not thereby commenting upon the genius of one people against another. I am only trying to find a connecting link between two facts and enter a plea for lowering the tariff wall on knowledge, in the interest of the science of astrology.

Readers who are familiar with the Western system of astrology will know what is called *Pars Fortuna* or simply Fortuna. It is a magnetic point in the horoscope represented by the earth. It is a mathematical point calculated by adding together the longitudes of the ascendant and the Moon and subtracting the longitude of the Sun from the total.

We can represent the above operation by a formula:

$F=A+M-S$. ($F=A+M-S$) where F is the longitude of Fortuna, A the longitude of the ascendant, M the longitude of the Moon, and S the longitude of the Sun.

You have read earlier that the *thithi* or elongation of the Moon is obtained by subtracting the longitude of the Sun from that of the Moon.

So we can rewrite the above formula as follows:

$F=A+T$, because $T=M-S$ where T stands for *thithi.*

Interpreting the above formula in the second form we arrive at the conclusion that Fortuna is a place or point in the horoscope which is as distant from the *lagna* as the Sun is from the Moon, for it is but the elongation of the Moon measured from the ascendant. You know that the Moon and the *lagna* are interchangeable for purposes of prediction or the Moon is second *lagna.* It is, therefore, well within the rights of a student of astrology, Eastern or Western to apply the measure of a magnetic field like *thithi* to potential points like the *lagna* or the Moon. The Westerner being quite partial to the cardinal points has chosen the ascending cusp and we equally partial to the Moon shall stick to the lagna or Moon. But we are one in granting functional

power to *thithi*; isn't that wonderful?

The interpretation of Fortuna constitutes an integral part of prediction by the Western method. And the results have been remarkable. Since, for the most part, Fortuna is interpreted by house positions, it will offer no difficulty to *nirayana* calculation too. I shall presently demonstrate how:

$A + M - S = (a + e) + (m + e) - (s + e)$ where $e$ stands for *ayanamsa* and the lower letters stand for *nirayana* longitudes.

You will thus be left with this: when $f$ is *nirayana* fortuna,

$$f + e = a + m - s + e.$$

Hence, $f = a + m - s$.

In other words, you follow exactly in the same way with *nirayana* longitudes as you would, with *sayana* ones and you will arrive at the magnetic point. If you start with the Moon, $f$ is first, $s$ on the other side!

We now come to the rules of interpretation. In the absence of any set rules known to have been dictated by our ancients and since there is no alteration regarding house-to-house relationship I don't see any reason why we should not follow the same rules as set out by the Western writers until such time when we are proved wrong or be in a position to codify our own results out of observation and experience.

Personally, I find Fortuna very helpful in elucidating certain aspects of the horoscope as indeed no other planet or magnetic point would or could. Perhaps that is a matter of opinion; but certainly it is a worthy object for experiment on the part of serious students.

I had better give an outline of the effects of Fortuna in the different parts of the horoscope in order to give a sense of completeness to this paper. Fortuna in the *lagna* creates a desire for self-expression; in the second desire for power and domination; in the third makes one a thinker and evangelist; in the fourth gives pleasant domestic conditions; in the fifth gives enterprising and creditable children; in the sixth impatience and lack of self-control; in the seventh ideal marriage; in the eighth strained financial conditions; in the ninth spiritual turn of mind; in the tenth high office; eleventh good friends; and twelfth inferiority complex. Doesn't it all read like the effects of a super-benefic planet?

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It is known that gravitation is not the only force acting within the solar system. For example, the presence of meteors and the zodiacal light indicate something in the nature of a resisting medium. Whether this is dense enough to affect the motions of the planets appreciably is not known. And there may be other forces acting, at present unknown.


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RAMAN PUBLICATIONS, "SRI RAJESWARI", BANGALORE 3

# Horoscopic Influences of Rahu and Kethu

By S. R. RAMASWAMI, M.A.

ANCIENT sages, who have exhaustively dealt with the Science of Astrology, have also definitely recognised that Rahu and Kethu would exert considerable influence either for good or bad, in a horoscope. This is made clear to us when assigning comparative strength to the planets. We are told that Rahu and Kethu are stronger than the Sun, and the rest of the planets the Moon, Venus, Jupiter, Saturn and Mercury coming next in strength in descending order. Thus we find that Mercury has the least strength of all the planets while Rahu and Kethu are the strongest. Unfortunately, a great many astrologers do not recognise the proper importance of Rahu and Kethu and discard their influences, under the rather contemptuous term "Chaya Grahas" meaning shadowy planets who have no strength of their own. There is much material for scientific research to be conducted in this sphere and I hope that the distinguished Editor of THE ASTROLOGICAL MAGAZINE will find some time and get research work done for the benefit of students of astrology.

A perusal of the relevant astrological literature reveals that the following significations are assigned to Rahu and Kethu.

*Rahu.*—'Jnana', paternal grandfather, magic, robbery, hunting, service under lords, misdeeds, and misdemeanours, enjoyment of sickly women, prostitutes, poison and poisonous insects, fits, maiming, chronic stomach ache, eczema, imprisonment, life in foreign lands, fame.

*Kethu.*—'Jnana', maternal grandfather, deceit, prostitution, life in foreign lands, diabetes, leprosy, accidents from fire, imprisonment, *Moksha.*

They have apparently no houses of their own in the zodiac though some say that Rahu owns Virgo and Kethu owns Pisces.

Broadly speaking, Rahu or Kethu gives beneficial results while in the 3rd, 6th or 11th house from the ascendant, and mixed effects in the 10th. The other positions are not considered as conducive to cordial effects. The best position for Rahu and Kethu is described as "Shasta Rahuvum Viyathinil Kethuvum", meaning Rahu in the 6th and Kethu in the 12th. In the sixth house, Rahu bestows wealth and longevity while Kethu in the twelfth gives *Moksha*, after full enjoyment of material benefits. This particular combination in itself is a Raja Yoga.

The next best position for Rahu to occupy is the 3rd house and for Kethu the 9th. In the third house Rahu bestows "wealth, Lakshmi's grace, courage, good but untimely food, fame, progeny", but tends to destroy one's brothers; and Kethu in the ninth bestows 'gnana', a tendency to destroy Karmas, acquire Punya by good deeds but tends to destroy progeny or at least the benefits to be derived from one's progeny.

In the 11th generally all planets do good and it is no wonder that Rahu gives good results when posited in the 11th house. Kethu in the 5th gives Putradosha unless benefic aspects are present either to the 5th or to the lord of the 5th. Kethu in the 5th tends to give female children; he makes the native highly sympathetic also.

The tenth house is perhaps another good position for Rahu but here the results are queerly mixed in effect. On the one hand, it tends to increase fame, while on the other hand, the same is lowered by the acts of those near and dear to him. According to texts, Rahu gives when posited in the 10th: "Immeasurable wealth, pride and prejudice, good knowledge, long distance travels, fame, victories, philanthropy, thievish-minded daughter or prostitute like daughter or daughter who will marry outside her caste". Kethu in the 4th: "jewels, good knowledge, service, harm to mother and wife".

Thus we find the results of both Rahu and Kethu when taken together do not supplement each other but get neutralised. It looks as though where Rahu is good in a certain place, Kethu should negative his results, or *vice versa.* As they are diametrically opposed in location so they are in their influences.

Another curious effect of Rahu and Kethu in a horoscope is what is known as "Kala Sarpa Yoga". This is formed when all the other planets are found hemmed in between Rahu and Kethu. In such a nativity Rahu and Kethu are extremely strong and grant the good or bad effects of all the other planets put together. The native is often bewitchingly beautiful, but sometimes quite opposite also. So also their lives are one golden thread of love and luxury or an iron chain of extreme poverty and misery.

Rahu in the ascendant creates a tall, lean, hawk-faced individual with a marked desire for cigarettes or narcotic stuff. Generally such a native has a tendency to acquire wealth and also prone to illness of a prolonged type.

Kethu in the ascendant produces a short, plumpy, contented individual, whose desire runs on to liquors and medicinal stuff. The prolonged illness is also present for this type of individuals, as also the tendency to

acquire. But the native has also reflection and capacity for individual thinking.

When either Rahu or Kethu is posited in the ascendant, the longevity of the native should be very carefully considered with reference to the lords of lagna and the 8th, their aspects and their strengths.

If Rahu is in Aries, Taurus, Gemini, Cancer, Leo, Virgo or Capricorn which happens to be ascendant also, the native becomes wealthy, a celebrity in his community and acquires fame in foreign lands.

If the lord of lagna combines with Rahu or Kethu, the individual will perform secret Tanthric rites, to wit Durga or Sakthi Pujas.

Rahu in the 2nd house creates a highly sensitive person who is always prone to seek quarrels. He will utter harsh words and will also stammer, will have no sympathy towards his fellowmen and will attain prosperity after his middle age. Kethu in the 2nd makes a garrulous sorrowful native who suffers much in his youth and attains prosperity only during his last days. He has generally a robust health and his eyes have an ashy hue. Generally such a native marries twice unless the 7th house and the lord of the 7th house have beneficial aspects. As regards the native's education, Rahu or Kethu in the 2nd house tends to spoil the Vidya Bhava unless the 4th house and the lord of 4th as also Vidyakaraka have benefic aspects.

We have already seen that Rahu in the 3rd and Kethu in the 9th house are good combinations for any native to possess, though the sahodara bhava (house of brothers) is likely to be marred. Kethu in the 3rd bestows valour on the native.

Rahu in the 4th is likely to cause injury to the native's mother. The 4th lord weak, and the Moon having no benefic influences, the survival of one's mother will be very doubtful. When the lord of the fourth and the Moon are strong and are in good places, the mother's material prospects would be affected. Generally the mother becomes a widow soon after the native's birth. Kethu in the 4th house interferes with the personal happiness of the native but bestows *jnana* and pilgrimage. Kethu in the 4th and Rahu in the 10th is another good combination.

Rahu in the 5th is harmful to one's male issues. Generally the first born is a daughter. He is generally hard-hearted. The combination of the lords of 7th and 8th with Rahu in 5th tends to harm the wife and the child of the native. Kethu in the 5th house gives fame, a wavering mind, tendency to be charitable and sympathetic, and we have seen that Rahu in the 11th is always good.

Rahu in the 6th and Kethu in the 12th are the best positions that could be thought of. But even this position is not completely unmixed of evil, as the position of Rahu in the 6th tends to create an inimical attitude towards the opposite sex especially in the horoscopes of males. The person has little or no regard for the feelings of women.

Rahu in the seventh bestows dosha or affliction on partnership. In a male horoscope, Rahu in the seventh gives Kalatradosha. The wife of such an individual grows fat-bodied after the consummation or nuptials and year by year she grows fat. Little or no marital happiness is in store for the individual. If such a Rahu is strong and if at the same time lord of the seventh house is weak or debilitated death of the partner could be predicted. The position of Rahu in the seventh also bestows meanness of mind and dissipation of wealth and health through women. Kethu in the 7th makes the individual desirous of concubines and gives sexual intercourse with low caste women. In a female horoscope, Rahu or Kethu in the seventh gives a garrulous disposition, trying to overrule her partner and also immoral ideas. If Rahu or Kethu combines with Kuja in the seventh, such a woman will have widowhood. If one has Rahu or Kethu in the seventh, and at the same time the lord of the 2nd is also weak or debilitated and has evil aspects, death of the partner appears certain. The evil effects of Rahu or Kethu in the 7th will be minimised only if the 9th house is occupied by a natural benefic.

Rahu or Kethu in the 8th produces unadulterated evil to any individual. Indeed ancient writers favour a careful examination of the particular Trimsamsa in which Rahu or Kethu is posited in the 8th. In a male horoscope, it gives all sorts of ailments, fear of being poisoned, and the tendency for wandering over from place to place. Such an individual is likely to shift his place of residence as many times as the proverbial cat. In a female horoscope this produces a 'Vishakanya' or poisonous girl unless other benefic aspects neutralise this position.

In the 9th house, Rahu produces a humorous person who can rule over lands and men. But this position affects the fortune and life of the individual's father. Kethu posited in the 9th house bestows jnana and punya and affects adversely the individual's father. Both will certainly destroy the bhagya of the individual, who will always be in want and only serving under others.

Rahu's position in the 10th gives increase of wealth, voyages, many women and children but has the evil effect of rendering daughters 'immoral'. Kethu in the 10th gives pilgrimages, good ideas and a charitable disposition.

(*Continued on page 350*)

# *Hindu System of Planetary Computations (6)*

BY L. NARAIN RAO, M.A.

## Venus

WE shall now proceed to work out the method for finding out the true geocentric longitude of Venus. The following elements are necessary:—

| | s ° ′ ″ |
|---|---|
| Sukra Sheegrochha (शुक्रशीघ्रोच्च) | 5 06 51 57 |
| Mean Sun (मध्यरविः) | 8 16 15 50 |
| Sukra's apse-line (शुक्रमंदोच्चः) | 2 19 52 31 |

*I Stage.*—Here Sukra is the faster planet, that is, why it is called the शीघ्रोच्चः To get Sheegrakendra (शीघ्रकेन्द्रं) subtract Ravi from the Sheegrochha.

| | s | ° | ′ | ″ | |
|---|---|---|---|---|---|
| We get | 5 | 6 | 51 | 57 | |
| − | 8 | 16 | 15 | 50 | |
| | 8 | 20 | 36 | 7 | (A) |

This is the anomaly of conjunction or the sheegrakendra शीघ्रकेन्द्रं

| | s | ° | ′ | ″ | | |
|---|---|---|---|---|---|---|
| Bhuja of A | 2 | 20 | 36 | 7 | Bhujajya | 3390 |
| Koti of A | 0 | 9 | 23 | 53 | Kotijya | 556 |

Epicycle of conjunction सूक्ष्मपरिधिः $= 262 - \frac{3390}{3438} \times 2$

$= 260° 2'$ or $260°.03'$

Next find $1 = \frac{260.03}{360} \times 3390 = 2449$ (where 3390 is the Bhujajya above), also $y = \frac{260.03}{360} \times 556 = 402$ (where 502 is the Kotijya). The last result 402 is negative as the function (A) is Karkyadi (कर्क्यादि). Subtracting this from 3438, we get $z = 3438 - 402 = 3036$.

Find $\sqrt{z^2+1^2} = \sqrt{3036^2+2449^2} = 3901$ (k): hence find out $\frac{1}{k} \times 3438 = \frac{2449}{3901} \times 3438 = 2159$.

The angle whose Bhujajya is 2159 is 38° 55′ 20″. This is the शीघ्रफलं or the equation of conjunction. But the first effect should be halved, it will be 19° 27′ 40″. The anomaly of conjunction (A) is Tuladi (तुलादि) or more than 180°. Hence the equation is negative. Applying it to the Mean Sun (मध्यमरविः) we get

| | s | ° | ′ | ″ |
|---|---|---|---|---|
| | 8 | 16 | 15 | 50 |
| − | | 19 | 27 | 40 |
| This is called शीघ्रार्धं (Sheegra-ardham) | 7 | 26 | 48 | 10 |

*II Stage.*—Subtract शीघ्रार्धे from the Mandochha (मंदोच्चः) apse-line; when मंदकेन्द्र (anomaly of apse) would be got. It will be

| | s | ° | ′ | ″ |
|---|---|---|---|---|
| | 2 | 19 | 52 | 31 |
| − | 7 | 26 | 48 | 10 |
| Mandakendra (मंदकेन्द्र) | 6 | 23 | 4 | 21 |

The Bhuja of this is 0 23 4 21 and the Bhujajya is 1346. Now from the table of the Mandaparidhis (Epicycles of the Apses), the correct epicycle (सूक्ष्ममंदपरिधि)

$= 12° - \frac{1 \times 1346}{3438} = 11° 37''$. Hence find out $\frac{11° - 37'}{360} \times 1346 = 43.85$ and the arc corresponding to this Bhujajya is 43′ 51″, this is negative. Halving it and subtracting it from the शीघ्रार्धः (Sheegra-ardha) we get what is called the (मंदार्धः) Manda-ardha.

| | | | | | |
|---|---|---|---|---|---|
| | 7 | 26 | 48 | 10 | |
| − | | | 21 | 56 | |
| | 7 | 26 | 26 | 14 | (Manda-ardha) |

*III Stage.*—Subtract Manda-ardha from Mandochha when II Mandakendra (द्वितीयमंदकेंद्र) is got.

| | | | | |
|---|---|---|---|---|
| | 2 | 19 | 52 | 31 |
| − | 7 | 26 | 26 | 14 |
| | 6 | 23 | 26 | 17 |

The Bhuja of this is 0-23-26-17 and its Bhujajya is 1366.

The epicycle $= 12 - \frac{1 \times 1366}{3438}$

$= 11° 36'$

Next find out $\frac{11° 36'}{360} \times 1366 = 44'.02$

$= 0° 44' 1''$. The arc corresponding to this is 0° 44′ 1″. The II Mandakendra being Tuladi (तुलादि) the equation got above is negative. Hence subtracting it from the Mean Sun, we get what is known as the मंदस्पष्टः (मंदस्पष्टः)

| | | | | |
|---|---|---|---|---|
| | 8 | 16 | 15 | 50 |
| − | | 0 | 44 | 1 |
| | 8 | 15 | 31 | 49 |

*IV Stage.*—Subtract Mandasphasta (मंदस्पष्ट) from the Sheegrochha (शीघ्रोच्च) when the II anomaly of conjunction (द्वितीय शीघ्रकेंद्र) would be got.

| | | | | | |
|---|---|---|---|---|---|
| | 5 | 6 | 51 | 57 | Bhuja of A is 2-21-20-8, |
| − | 8 | 15 | 31 | 49 | with Bhujajya 3398. |
| (A) | 8 | 21 | 20 | 8 | Koti of A is 0-8-39-52, |
| | | | | | with Kotijya 513. |

Epicycle of conjunction:

$$= 262° - \frac{2° \times 3398}{3438} = 260°.03$$

$$1 = \frac{260.03}{360} \times 3398 = 2454;$$

$$y = \frac{260.03}{360} \times 513 = 371$$

As A is कर्कयादि, $y$ is negative

$$\therefore z = 3438 - 371 = 3067$$

$$\therefore \sqrt{z^2 + 1^2} = \sqrt{3067^2 + 2454^2} = 3928 \text{ (k)}$$

find out $\frac{1}{k} \times 3438 = \frac{2454}{3928} \times 3438 = 2148.$

The angle whose Bhuja is 2148 = 38° 41′ 7″. This is the शीघ्रफलं (Sheegra-phalam) or the equation of conjunction. A being Tuladi (तुलादि) the equation is negative. Applying this to the Mandasphasta, we get

| | | | | |
|---|---|---|---|---|
| | 8 | 15 | 31 | 49 |
| − | | 38 | 41 | 7 |
| | 7 | 6 | 50 | 42 |

This is the true longitude (स्फुटा) of Venus.

### Saturn

The elements required for working out this planet we want :—

| | | | | |
|---|---|---|---|---|
| Mean Saturn (शनिमध्यः) | 5ˢ | 3° | 49′ | 21″ |
| Mean Sun (मध्यरविः) | 8 | 16 | 15 | 50 |
| Saturn's Apse (शनिमंदोच्चः) | 7 | 26 | 37 | 35 |

*I Stage.*—Here Saturn is the slower planet and Sun the faster one. Hence subtract Sani from Sun, we get

| | | | | |
|---|---|---|---|---|
| | 8 | 16 | 15 | 50 |
| − | 5 | 3 | 49 | 21 |
| (A) | 3 | 12 | 26 | 29 |

शीघ्रकेन्द्रं (Sheegra-kendra) Anomaly of conjunction.

Bhuja of A is 2-17-33-31 Bhujajya is 3356
Koti of A is 0-12-26-29 Kotijya is 740

Epicycle of conjunction

$$= 39° \frac{1 \times 3356}{3438} = 39°\text{-}58' = 39°.97$$

$$1 = \frac{39.97}{360} \times 3356 = 373; \; y = \frac{39.97}{360} \times 740 =$$

82 (which is negative as A is कर्कयादि)

$$\therefore z = 3438 - 82 = 3356$$

$$\therefore \sqrt{z^2 + 1^2} = \sqrt{3356^2 + 373^2} = 3377 \text{ (k)}$$

find out $\frac{1}{k} \times 3438 = \frac{373}{3377} \times 3438 = 380.$ The angle whose Bhuja is this is 6° 30′ 44″, which is positive as A is (less than 180°): halve it and apply it to Saturn, when शीघ्रार्ध (Sheegra-ardha) is got.

| | | | | |
|---|---|---|---|---|
| | 5 | 3 | 49 | 21 |
| | | 3 | 15 | 22 |
| | 5 | 7 | 4 | 43 |

*II Stage.*—Subtract शीघ्रार्ध from the Mandochha (मदोच्च) *i.e.*, the apse-line position we get

| | | | | |
|---|---|---|---|---|
| | 7 | 26 | 37 | 25 |
| − | 5 | 7 | 4 | 43 |
| | 2 | 19 | 32 | 42 |

The Bhuja is same, and its Bhujajya is 3390. The epicycle of apses $= 49° - \frac{1 \times 3390}{3438} = 49°\,59'$

$= 48°.02$. Find out $\frac{48°.02}{360} \times 3390 = 452,$ the angle where Bhuja is equal to 452. We find it to be 7° 38′ 7″. The mean anomaly being Meshadi this is + ve: half of this is 3° 49′ 4″: apply it to the Sheegra-ardha; we get मंदार्ध to be

| | | | | |
|---|---|---|---|---|
| | 5 | 7 | 4 | 43 |
| | | 3 | 49 | 4 |
| | 5 | 10 | 53 | 47 |

(Manda-ardha).

*III Stage.*—Subtract मंदार्ध (Manda-ardha) from the मंदोच्च: (apse-line), when the II mean anomaly is got (द्वितियमंदकेंद्र)

| | | | | |
|---|---|---|---|---|
| | 7 | 26 | 37 | 25 |
| − | 5 | 10 | 53 | 47 |
| | 2 | 15 | 43 | 38 |

The same is Bhuja and its jya is 3331.

The epicycle of apses $= 49° - \frac{1 \times 3331}{3438}$

$= 49°\,58' = 48°.03$, find out $\frac{48°.03}{360} \times 3331 = 444.4.$

The angle whose Bhuja is this is 7° 30′ 24″. This is positive as the द्वितीयमंदकेंद्र is मेषादि. Applying this full equation to the planet itself we get

| | | | | |
|---|---|---|---|---|
| | 5 | 3 | 49 | 21 |
| | | 7 | 30 | 24 |
| Mandasphasta (मंदस्पष्टः) | 5 | 11 | 19 | 45 |

*IV Stage.*—Subtract Mandasphasta from Sun, when the II anomaly of conjunction (द्वितीयशीघ्रकेंद्र) is got.

| | | | | |
|---|---|---|---|---|
| | 8 | 16 | 15 | 50 |
| − | 5 | 11 | 19 | 45 |
| (A) | 3 | 4 | 56 | 5 |

Bhuja is 2-25-3-55 : Bhujajya 3424
Koti is 0-4-56-5 : Kotijya 296
Epicycle of conjunction

$$= 39° \frac{1 \times 3424}{3438} = 40°$$

$1 = \frac{40}{360} \times 3424 = 380$; $y = \frac{40}{360} \times 296 =$ (this is negative as A is (कर्कयादि) $\therefore z = 3438 - 33 = 3405$ $\therefore \sqrt{z^2 + 1^2} = \sqrt{3405^2 + 380^2} = 3426$ ($k$), find $\frac{1}{k} \times 3438 = \frac{380}{3426} \times 3438 = 351{\cdot}3$

The angle whose Bhuja is this is got as 6° 22′ 0″. A being Meshadi (मेषादि), this equation is plus. Applying it to the Mandasphasta we get

5 11 19 45
6 22 0
5 17 41 45. This is the true longitude of Saturn.

## Determination of Lagna Sphuta and the Madhya Lagna or Tenth House

After having worked out the position of the planets, the next stage is to work out the longitude of the ascending point as well as of the midheaven which together will determine the position of the ecliptic. To achieve this result, we should know the time of the required instant as reckoned from the true local sunrise, which should be known beforehand. (*N.B.*—Determination of local sunrise and sunset is too complicated for this treatise) and the durations of the various signs of the zodiac for the latitude of the observer.

Suppose the birth had taken place at 37 ghatikas 48 vighatikas at Bangalore (latitude 12° 58′ N). The duration of the twelve signs from Mesha to Meena for 0° latitude are 1670, 1795, 1935, 1935, 1795, 1670, 1670, 1795, 1935, 1935, 1795, 1670 in Asus (असु's); (An asu is equal to 1/6 of a vighatika of time or 4 seconds). This is for the Sayana zodiac or based on the moving zodiac. For any desired latitude, a correction is necessary as follows. This correction is based on a constant for the latitude, known as पलक्षा (or पलच्छाया) which is nothing otherthan 12 tan $\theta$ (where $\theta$ is the latitude of the place). For latitude 12° 58′ N, the पलाच्छाया is 2·76. Multiply this by 10, 8 and 10/3 when we get 27·6, 22·1 and 9·2 respectively, which are known as the चरखंडा's.

### Durations of the signs

| | *Aries* | *Taurus* | *Gemini* |
|---|---|---|---|
| At Equator | 1670 asus or 278.3 vigh. | 1795 asus 299.2 vigh. | 1935 asus 332.5 vigh. |
| चरखंड's for the place of observer | − 27.6 | − 22.1 | − 9.2 |
| ∴ At Bangalore | 250.7 | 277.1 | 323.3 |

| | *Cancer* | *Leo* | *Virgo* |
|---|---|---|---|
| *Similarly* At Equator | 1935 asus or 332.5 vigh. | 1795 asus 299.2 vigh. | 1670 asus 278.3 vigh. |
| चरखंड's reversed | 9.2 | 22.1 | 27.6 " |
| At Bangalore | 341.7 | 321.3 | 305.9 |

| | | | |
|---|---|---|---|
| By reviving the order we get for the rest of the six signs for the latitude of Bangalore. | *Libra* 305.9 | *Scorpio* 321.3 | *Sagittarius* 341.7 |
| | *Capricorn* 323.3 | *Aquarius* 277.1 | *Pisces* 250.7 |

The next stage is to convert these to Nirayana or proceed entirely on Sayana duration and effect the conversion once for all at end. In any case, a knowledge of the ayanachalana or the amount of the precession of the equinox is essential. I am not going to dwell at length on the vexed question of ayanamsa, but rest content with the value assigned to it in the original text of Suryasiddhanta.

*Rule*:—Subtract 3600 from the number of years passed in Kaliyuga. Multiply by 3 and divide by 200. The quotient will be the number of degrees, etc., moved by the receding first point of Aries (the remainder being reduced to minutes and seconds) at the time of the solar year commencement.

In the present instance, the number of years is 1952 + 3102 − 1 = 5053: but this really refers to the year that commenced in the previous solar transit to Mesha. Therefore we should take 5052 years and 8 months and the ayanamsa works out to $(5052\frac{8}{9} - 3600) \times \frac{3}{200}$ or 21° 47′ 24″.

The true longitude of Sun worked out previously was at the mean local sunrise, *i.e.*, 6 a.m., but for this method we require the true local sunrise. On the date in question the true local sunrise is 6-26 a.m. Thus the difference in time is 26 mins. The true longitude of Sun at local mean sunrise is already known as 8s 16° 13′ 25″. Now to find out the change in 26 mins., we should know the true apparent velocity of Sun.

### To find the true apparent velocity

$$\text{Effect on velocity} = \frac{\text{Epicycle}}{360} \times \text{Mean velocity} \times \text{Difference of Bhujajya} = \frac{14^\circ}{360} \times 59' 8'' \times \frac{225}{225}$$

$$= \frac{14}{360} \times 3548 = \frac{49672}{360} = \frac{8279}{60} =$$

138″ = 2′ 18″.

As the mean anomaly was in Karkyadi (कर्कयादि) the effect of velocity is considered positive.

∴ True velocity = 59′ 8″ plus 2′ 18″ = 61′ 26″.

From this we may now find out the change in 26 minutes, which works out to 1′ 8″; adding this to the true longitude of Sun at mean sunrise we get its longitude at true sunrise.

| | | | | |
|---|---|---|---|---|
| (*i.e.*) | 8 | 16 | 13 | 25 |
| + | | | 1 | 8 |
| | 8 | 16 | 14 | 33 |

The time of birth is 37gh. 48vig.; change in the true longitude during this interval is 38′ 42″: Adding we get

| | | | | |
|---|---|---|---|---|
| 8 | 16 | 14 | 33 | |
| | | 38 | 42 | |
| 8 | 16 | 53 | 15 | तत्कालस्पुटरविः (True longitude at the instant) |
| | 21 | 47 | 24 | अयनांश (precession) |
| 9 | 8 | 40 | 39 | तत्कालसायनस्फुट रविः (True longitude of Sun referred to the moving zodiac). |

This is in Makara (Capricorn), whose duration is 323·3 vig. The balance of the lagna is 21° 19′ 21″; the time equivalent of this is

$$= \frac{21° 19' 21''}{30°} \times 323.3$$

$$= 229.785 \text{ or } 3 \text{ gh. } 49.785 \text{ vig.}$$

| | | |
|---|---|---|
| Next Kumbha | ... | 4 — 37·100 |
| ,, Meena | ... | 4 — 10·700 |
| ,, Mesha | ... | 4 — 10·700 |
| ,, Vrishabha | ... | 4 — 37·100 |
| ,, Mithuna | ... | 5 — 23·300 |
| ,, Kataka | ... | 5 — 41·700 |
| ,, Simha | ... | 5 — 21·300 |
| Adding we get | | 37 — 51·685 |

The required instant is 37gh. 48vig,, whence the portion of Simha lagna remaining to be traversed is 3·685 vighatikas. This in arc will be

$\frac{3.685}{321.300} \times 30° = 0° 20' 38''$; whence the portion spent in Simha will be 29° 39′ 22″.

Therefore the lagna is 4s 29° 39′ 22″ as referred to the moving zodiac or Sayana measure. Subtract ayanamsa from this; when the Nirayana lagna or the lagna as referred to the fixed zodiac is got

| | | | | |
|---|---|---|---|---|
| | 4s | 29° | 39′ | 22″ |
| — | | 21 | 47 | 24 |
| | 4 | 7 | 51 | 58 |

This is the lagna sphuta (लग्नस्फुट)

### Midheaven or Tenth House

To work out this, we require the exact duration of the day in question at the latitude of reference.

| | | | | |
|---|---|---|---|---|
| Take the Sayana sphuta Ravi | 9 | 8 | 40 | 39 |
| Its Bhuja (sine argument) | 2 | 21 | 19 | 21 |

The चरखंड have already been arrived at as 27·6, 22·1 and 9·2 or in whole numbers 28, 22 and 9: these three represent the values for 0, 1 or 2 signs of the Bhuja respectively. In this case the Bhuja has got 2 signs and 21° also; find out $\frac{9}{30} \times 21$ (where 21° is the odd degrees in the Bhuja and 9 is the चरखंड for 2 signs). On simplifying we get $\frac{9}{30} \times 21 = 6.3$. To this, add the previous two चरखंड's when we get 6·3 + 22 + 28 = 56·3 vighatikas. As the Sayana sphuta Ravi is in Tuladi half, this is negative. Subtracting it from 15 gh. 22 vig. the mean half duration of day (मध्यदिनार्ध) we get

| | | | |
|---|---|---|---|
| | 15 | 2 | |
| — | 0 | 56·3 | |
| स्फुटदीनार्ध or true half day | 14 | 5·7 | |

Find the time elapsed from the true half day to the time of birth or to the time taken. In this case it will be (37gh. 48vig) — (14gh. 5·7vig)= 23 gh.—42·3 vig; this is called पचान्नतम् or time past the true noon. Take the duration of the twelve signs worked out for equator. The portion to be traversed by Sun is 21° 19′ 21″; *multiply this by the duration of Makara for equator and divide by 30. We get $\frac{21° 19' 21''}{30} \times 322.5$ = 229·216

| | | |
|---|---|---|
| Balance of Makara | = 3 gh. | — 49·216 vig. |
| ,, Kumbha | = 4 | — 59·170 |
| ,, Meena | = 4 | — 38·330 |
| ,, Mesha | = 4 | — 38·330 |
| ,, Vrishabha | = 4 | — 59·170 |
| Adding we get | 23 | — 4.216 |

Subtracting this from the पचान्नतम् (true past noon) we get

| | | |
|---|---|---|
| | 23 | 42·3 |
| — | 23 | 4·216 |
| | 0 | 38·084 as spent in Mithuna. In arc it works out |

$\frac{38.084}{322.5} \times 30 = 3° 32' 34''$

Preferring the sign, the Sayana tenth house is 2 3 32 34; this when lessened by the value of ayanamsa 0 21 47 24 gives 1 11 45 10 Nirayana tenth house.

* See also 'A Manual of Hindu Astrology' by B. V. Raman.

(*Continued on page 350*)

# Signs on the Mounts

BY F. C. DUTT

*(Continued from October 1952 issue)*

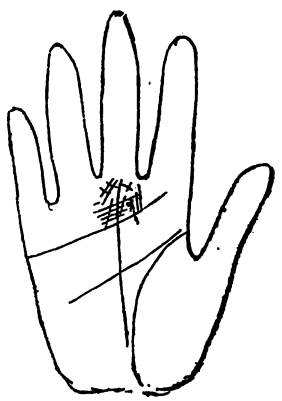
JUPITER.—A Grille is, I take it, an exaggeration of the crossed ambition lines, with the bar lines as strong and deep as the latter, and here I would rather abide by and concur in the reading of old writers than of any more recent writers. The reading is "a man poor, suffering loss and damages". I have always found this a most true reading, except that I add to it the social meaning of Jupiter mount, and say it is the sign of loss, not of money, which is marked elsewhere, but of social consideration and of minor persecution and ill usage from the hands of others. I follow the same rule with square; I count it a preservation, not from physical danger, but from social trouble; but it must also be disassociated from the greater lines and stand clear and alone upon the mount. The triangle is so uncommon, I have seen too few to pronounce an opinion, but we know where diplomacy is found in the hand in the combination of Mercury and Moon, and the long deep sloping head line forked at the end. I have seen a large island on the mount, a sign not mentioned by other writers, I think, where the career of the subject was spoilt by the madness of a close relation; but this again is only one example, and therefore almost useless, except to excite interest and curiosity.

### Saturn Mount

To have a Saturn mount absolutely unlined and unmarked seems to be generally considered by Palmists as the best sign of happiness in the hand. But it is only when we find very few lines in the rest of the hand that the Saturn mount is unlined also, and such a sign of placidity is very uncommon in a people so anxious and excitable as we have become in this century. According to all numerous Palmists we have consulted, all marks on Saturn mount seem to be bad, although they mostly give the mount itself the attributes of prudence and wisdom. We will now give the most generally received readings:

*Star.*—(1) Assassination or death on the scaffold; (2) death by paralysis; (3) monomania; (4) imprisonment or ruin.

*Cross.*—A harmful fatality; Fanaticism and Superstition.



*Lines.*—(Perpendicular) Labour followed by success.

*Squares.*—Preservation.

*Grilie.*—Misfortune, generally imprisonment; melancholy; sorrow and poverty.

*Triangle.*—Religious fanaticism, persecution; aptitude for occult science; unhappy religious views; melancholy.

Now to give a glance over these readings. All the writers I have examined seem very certain as to the Star meaning assassination. For my own part I have seen the hands of a few people who have been murdered, and I have not found it. Certainly I think a Star on Saturn mount a bad sign, especially if the fate line runs into it, and I incline towards the reading of paralysis, as I have seen it so in a few cases. In all these cases paralysis was brought on by a fall.

*(To be continued)*

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### Two New Gases in Atmosphere Ohio Scientists' Discovery

The presence of two new gases in the Earth's atmosphere both of which would be injurious in a concentrated form, have been discovered through studies of the Sun's energy by Ohio University scientists. The discovery is expected to bring about a revision of scientific text-books throughout the world.

The University disclosed yesterday that research on the Sun's infra-red radiation revealed for the first time that the atmosphere contains carbon-monoxide and methane. The work also confirmed earlier findings that another gas, nitrous oxide is a permanent part of the atmosphere.

Ohio State physicists and astronomists said that although the gases in a concentrated form would be injurious, they exist above the Earth in such small quantities as to have no physiological effects.

Still to be determined is how the substances are formed and distributed in the atmosphere. Carbon monoxide, the scientists explained, ordinarily is the product of incomplete combustion while methane is the major ingredient of "marsh gas" and fire damp found in coal mines. Nitrous oxide is the anaesthetic "laughing gas". Previously gases of the atmosphere were believed to include only nitrogen, oxygen, carbon dioxide, ozone, water vapour and the inert gases Argon, Helium, Neon, Xenon and Krypton.

The Ohio State University findings were made in the Department of Physics and resulted from studying the influence of atmospheric gases on infra-red rays of the Sun. Research was begun in the Physics Department in 1947 by Marcel Nigotte now at the University of Liege, Belgium. His work resulted in identification of methane and carbon monoxide and in confirming the presence of nitrous oxide in atmosphere. Investigations had been continued principally by John Shaw, Research Associate, Ohio State University, Physics Department. The Geophysical Research Directorate of the U.S. air forces supported part of the studies.—UPA.

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# * The Other Horoscope (2)

By JOHN THORBURN, M.A.

WE return, then, to the theory of the tropical epoch. There has always been a noticeable unwillingness on the part of the Western astrologer to rest content with the natal horoscope alone. The instinct which, immediately after my first contact with the astrological idea and upon conviction that it was valid, drove me to ask, must there not be another horoscope besides the natus? was, I found, shared by many others interested—in variously different ways in astrology. How I eventually came to disregard the lunar horoscope as an index to character need not concern us here. But I may remark in passing that I do *not* call it the lunar epoch. For, if it has any claim to recognition within any context, it must have a tropical epoch of its own,—a very important contention, however difficult it may be to substantiate in view of the curiously haunting, spectral and ambiguous character of the lunar horoscope itself. In a high percentage of cases, this horoscope is no doubt useful as serving closely to define the time of birth, though even so it does not seem to be an infallible guide; and otherwise the curiously elusive character of its progress and of its response to transits gives it but a kind of precarious validity like the existence of a ghost.

The ontology of the lunar horoscope (and of its tropical epoch!) has a marked resemblance to the ontology of apparitions.

In what direction, then, should we look for the *other* horoscope? The answer is given in two short but pregnant sentences from the pen of Mr. Sampson. He says, "I had been associated for a brief time with Miss Adams of New York, a very skilled and experienced astrologer. I had noted that in forming forecasts, she paid great attention to the transits of the major planets to or in aspect to the Sun and the thought struck me that if another epoch besides that of birth were necessary, it must, at least, leave the Sun's radical position unaltered". (*Modern Astrology*, Vol. XXII, p. 40, Fowler & Co., London).

There it is,—the specific apriori movement of thought in astrological reasoning! In exact formulation the argument runs: The validity of the traditional astrology, being what it is, is taken for granted. *If*, then, another horoscope besides the natus is required, it *necessarily* follows that the Sun's radical position remain unaltered. Let us note that the conditional proposition, as conditional, supposes that fresh appeal to observational experience may be excluded. There *must have been* observational experience. Miss Adams' observation as reinforcing and reconstituting the old tradition makes that perfectly clear; and Mr. Sampson does not say that, on the ground of the traditional system even as reinforced by Miss Adams' work, there must be another horoscope. What he does say is: that if another horoscope is required, then it *must* leave the Sun's radical position unaltered. Let us make no overstatement. The argument even if we stress the 'if' to the utmost is not absolutely cogent. The apriori movement is not absolutely 'pure'. Yet it is 'pure' to this extent that it defines with precision the only available pathway that offered itself to observational experience. That pathway Mr. Sampson took, and took with a kind of gigantic purchase.

There is, however, further ground—an extension of the same ground really—for apriori definition of the observational pathway to be followed; and it has always presented itself to me as exceedingly important.

In any horoscope—though, to begin with, we must consider only the natus,—aspects due at, or closely around, the birthday do not necessarily precipitate at the time they are due. They are—or may be—held in suspension and may precipitate any time in the year between the birthdays. (It is possible, sometimes, at all events, to predetermine dates of precipitation,—or partial precipitation. I doubt, though, if it is always possible to determine dates covering total precipitation). A very strong aspect due exactly at the birthday is to be regarded somewhat in the way one regards an aspect in the radix, that is to say, as a constant potentiality or disposition,—in the radix valid for the lifetime, as birthday aspect valid for the ensuing year. That means that the return of the Sun to his own place in the zodiac is an event of great, perhaps of supreme, importance. The return appears to be fraught with the power of holding in suspension the energies shown at the birthday and of distributing them over the ensuing year. The 'return' of the Sun 'to' his own place is what is of importance. But may it not very well be that it is important when the Sun is 'in' his own place? The general proposition would be one about the importance of the Sun-being-in-his-own-place. If, then, we consider astrologically the phenomenon of birth, and reflect that, previous to birth, there is no human subject, no separate psychophysical organism, no temporal being as Man within which the phenomenon of aspect precipitation could be manifest, does

* Continued from previous issue.

it not follow that, once before, the Sun must *have been* 'in his own place' and that that being-in-his-own-place must have been important? We have, in fact, reached the view that birth, being an important astrological phenomenon requires a preceding case of the-Sun-being-in-his-own-place in order satisfactorily to expain it,—to furnish it with a proper *astrological* explanation. Objection to this view of the tropical epoch has sometimes been raised on the ground that it involves us in an indefinite regress. If you need a tropical epoch to explain birth, then you need a preceding tropical epoch to explain the one before birth and so on for ever. This objection may, I think, be silenced by the single, stern utterance: The tropical epoch is a horoscope of birth and *not* of the time of epoch. This general line of argument is based upon those modes of forecasting which depend upon 'the Sun's return to his own place in the zodiac', as, for example, the progress, where the time taken for the Sun's return to his own mundane position, a day, is regarded as equivalent to a tropical year; and so it brings the theory of the tropical epoch into very close relation with what is perhaps the most important principle governing astrological forecasting in the West,—the equivalence of the times taken by various types of revolution (both orbital and axial) to the tropical year,—that is, the time taken for the Sun 'to return to his own place in the zodiac.'

And now having given, though in all too brief and imperfect essay, an outline of the system, I should like to make my own position clear with regard to the heliocentrics and to the relation of the two horoscopes to each other.

First of all, I must draw a distinction between my attitude to the employment of the heliocentrics in astrology and my attitude to the tropical epoch. It is now many years since I have seen or heard of Mr. Sampson's work so that it is not possible for me to speak of any form in which it has been given to the public other than that in which I received it partly from himself personally and partly through his writings a very long time ago. At that time his view of the two sets of planetary co-ordinates was that they should be regarded as equivalent. For some time I did so regard them, but fairly soon I began to wonder if it would not be nearer the mark to place considerably less accent on the heliocentrics,—I mean, to regard the two co-ordinates of the same planet as of the same quality, but the heliocentrics as expressing that quality with less energy, perhaps considerably less. In forecasting, too, it seemed to me that care should be exercised,—one might need to suppose a less forceful expression in the precipitation of an aspect of, or to, a heliocentric motion or position. But then I found, whatever might be the eventual truth, that one did in fact get very clear cut, and very circumstantial, effects from the use of the heliocentrics in forecasting, much too definite, much too actual to admit in any wise of disregarding them.

From this point of view—*i.e.* the question of accent—I watched very carefully the successive transits of the major planets over sensitive points, maintaining such scrutiny through a very long period of time. There will, in general, be four contacts,—the first forward passage, the retrograde passage, the heliocentric and the final geocentric. I came to the conclusion that the heliocentric contact was *at least* as forcible as the retrograde, and of course retrograde activation is altogether too important an astrological phenomenon for any one to ignore. Now I think this little step in my argument has something conclusive about it. I therefore repeat it in the form, so to say, of an astrological theorem. Since activation of a sensitive point in any horoscope by retrograde planetary motion is an astrological phenomenon of too considerable importance to be taken lightly, and since heliocentric activation is *at least* as forcible as retrograde, it follows that the heliocentric system in its relation to the geocentric must receive due attention from the astrologer. At the same time, I took the evidence to be decisive that the typical heliocentric contact could not be regarded as having the actuality of the typical forward geocentric contact,—at all events, not of the final one. For the last of the four contacts is, typically, the most forcible.

Still, that did not settle the matter. For it occurred to me that I might be wrong in limiting my principle of observation to the merely quantitative. Could it not be that there was a *qualitative* difference between the geocentric and the heliocentric, to be discoverable, if at all, by scrutiny both of radical position and progressive movement? After all, I reflected, the energy contained in the heliocentrics must be transmitted by the Sun. Could it not be, then, that the heliocentrics partook of the indefinition which is co-ordinate with the radiation and pervasiveness of the Sun, without, for that reason, being energetically deficient? It *has* seemed to me from time to time—and I dare make no categorical statement, for I have as yet found no decisive principle of differential observation—that a heliocentric contact of typical strength is qualitatively different from a geocentric contact of typical strength, the difference in quality not being accounted for by the difference in radical position of its two co-ordinates. It *has* seemed to me, for example, that Saturn's geocentric affliction to the Moon brings out the actuality of disagreeable routine (the definition

and focus of the Moon), whereas his heliocentric affliction to the same, without abrogating routine, brings out rather more the devitalization and vacuity which accrue from Saturnian affliction to the Sun (the diffusiveness and indefinition of the Sun). Or again, that Uranus' geocentric affliction to Mars brings out the actuality of personal martial impact in the untoward association (the concreteness of the earth), whereas his heliocentric affliction to Mars brings out rather the inner gangsterish quality of antisocial association (fanatical truculence *vis-a-vis* the authority of the Sun).

That at all events is how the matter stands with me at present. I go upon the hypothesis—very far distant from verification—that while the accent is to be placed, quantitively, on the heliocentrics is less (though how much less I cannot gauge) than on the geocentrics, there is also to be taken into account a difference in quality explicable through the quality of the Sun.

Tentative as may be my attitude in this regard, I nevertheless regard the use of the heliocentrics as *absolutely indispensable* for the adequate interpretation of any horoscope.

In contrast to this conditioned assertion of the place and value of the heliocentrics in astrology, I have no reservation whatever to make as regards the tropical epoch. I place it unconditionally alongside the natus. Such difference as can be discovered between the two horoscopes I take to reside in the intimacy with which the epoch describes the real person in himself, authentically as he is, as distinct from the account of him given by the natus in his reaction to circumstance. It is a relative distinction, of course, and must not be overstressed. It should be remembered, always, that both horoscopes are determined by precisely the same locality at the same moment of time. While the epoch tends, though only tends, to give the qualities, dispositions and functions as belonging to the subject himself, the natus tends, though only tends, to give them as projected in circumstance. Thus—for example—while health disabilities shown in the epoch are to be taken, relatively, as belonging to the subject himself, those shown in the natus, are to be taken, relatively, as appearing in his milieu, his personal relations and social environment. In the epoch, the broad tendency will be towards his own ill-health, in natus towards the ill-health of those connected with him and who have claims upon his duty, or who count for his affections. Of course, this difference in accent will be shown already through sign, planet and house position, especially the latter, in *each* horoscope,—apriori so to say. The change of accent from epoch to natus will only show secondary modifications of the given apriori.

For this reason, each horoscope has a certain advantage over the other. Certain functions of life and certain disabilities will appear as stronger and worse, respectively, when shown in epoch than when shown by similar configurations in natus. I should say that on the whole that peculiar excellence we recognize as genius appears typically through epoch rather than natus. In the case of artistic genius, I think I have hardly ever found that kind of genius at its own supreme distinctive summit except in epoch. And there are grave disabilities such as menace to health through intemperance (of whatever kind), obliquities of the moral nature, distortions of sexual temperament and so forth, which are more dangerous, more eventually damaging, crippling or disastrous when occurring in epoch. On the other hand, faculties of externalisation, the ability to take advantage of the given situation, to seize opportunity by personal action as it comes along, show to better advantage in natus than in epoch.

In this relation, the conditioning of Mars, as Mr. Sampson has shown, is of signal, or indeed unique, decisiveness. Should Mars in epoch appear in Aquarius and Pisces, signs in which his effective externalising power is low, the chances are good that a year later he may appear in more robust conditioning by signs more or less opposite and so far forth nearer the primal vitalities of the zodiac, where, through the natus, he may actively avail himself of circumstantial advantage. But should he appear in the two 'advanced' and altruistic signs in natus, the robust conditioning in epoch of the earlier signs will *not* avail—or not so readily avail—to secure the opportunity, in the very nature of the case, being absent or ill-defined.

In Mr. Sampson's own words, "As in all other positions (*i.e.*, in the positions of all the planets), it makes a great deal of difference whether the Piscean, or the Aquarian-Piscean, Mars, occurs in the natal or epoch horoscopes. Confining my remarks to the Piscean-Ares, he is far more 'damaging' in the natal horoscope precisely because he impairs opportunity at its very source, and can even defeat an innate courage and efficiency." (*Ares Unarmed, Astrology*, Ed. C. E. O. Carter, Vol. 14, 1940. Nos. 2 and 3.)

The reader would be well advised to find his way to these two articles. They are among the finest things their author has written; and for accurate expression of the exact meaning—the kind of exactness that belongs to astrology—of a profound insight, I do not know their equal in the literature of Western astrology.

In our next number we shall see what an extraordinary light the tropical epoch can shed upon the life of Nietzsche.

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"Now by this time, I am literally nowhere, having lost everything. Whatever was with me has been sold. The future, if things go on as they did, is no doubt most grim. Perhaps I feel that if you had published your book earlier in 1950 and if I had seen it, I might have been forewarned. However, such is fate". —*T. R. S., Lonavla.*

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# Astrology and Reincarnation

By V. VENKATARAMANA RAO, B.A., B.L.

REINCARNATION has its votaries in spite of the philosophical, ethical and scientific implications which it involves. It leads to the straight question whether its advocates can offer direct empirical evidence for rebirth. From very early times, there have been instances in which certain persons claimed to have knowledge of their previous lives. This has been and is still an unfathomable ocean of knowledge in spite of the advancement of psychic researches. It may be after all a reality, a fact and not a fantasy. Prof. C. T. K. Chari, of the Madras Christian College, has given some valuable information in his contributions to THE ASTROLOGICAL MAGAZINE for August and October 1952, touching this subject. The purpose of this article, however, is to study how far astrology has fathomed the depths of this ocean. The Nadi works only are our sheet anchor in this fathomless ocean. Some years ago in 1919 or thereabouts some volumes of the Dhruva nadi were available for scrutiny. The horoscopes therein were analysed and indexed and the corresponding dates of births noted. The Dhruva nadi seldom gives the dates of births. A few of them have been identified as relating to the present generation. But among them there are no horoscopes which throw light on the present inquiry. Just about that time Bhujandar nadi also came into light. This nadi attempts to give the past "amsas" of the horoscope in some particular cases only. The native of a horoscope in this nadi was identified to be the reincarnation of Sri Ramakrishna Paramahamsa. Again the horoscope reading of another individual in the Bhujandar nadi revealed that he belonged to the amsam of Jesus Christ. These horoscopes are noted here for study and investigation. It is for the astrologer to probe into the mystery of this secret. It will be a grand day for the astrologer to find out the clues by which the nadi writer was enabled to identify their present births with their previous ones. The astrologers should find out the points of identification between these horoscopes. There are also some other horoscopes in Bhujandar nadi wherein "amsas" of previous births are given connecting the past with the present lives. But as the horoscopes of the corresponding past lives are not available, their mention here will not serve the purpose.

The Bhujandar nadi reveals another interesting fact. The readers of THE ASTROLOGICAL MAGAZINE will remember that this nadi speaks about the Briktha Rahitha Tharaka Raja Yoga. (*Vide* articles published in THE ASTROLOGICAL MAGAZINE for 1951-52 under the caption "Nadi Astrology and World Events"). It states that some persons born before the fulfilment of this yoga, will have knowledge of their past lives. (The nadi predicts the fruition of the yoga before 1958-59). In *The Hindu* dated 17-10-1952, a report from Surat says that a four-year child recites passages from the Vedas, the Upanishads, the Brahma Sutras and other scriptures. How is this possible? These emanations must be the result of the deposit of its previous births.

"At the time of the development of the yoga, there will be some who will appreciate this method. While others will have knowledge of their past lives; and some others born henceforth will have memory of their past lives. There will be evidence for this in the world".

In the April 1952 Number of *Prediction* edited by James Leigh, Mr. K. M. Talgari deals with the case of Srimathi Shanthi Devi. She was born about 1930 A.D. Even at 3 years it is said that she was first heard repeating to herself, her playmates or relations, that she longed to meet her son and her husband, Kedarnath, living in Muttra. She now says (it is reported) "I can remember the incidents of my previous life". At 8 years of her age, her grand uncle Prof. Kishen Chand decided to investigate this strange case. He accordingly took her to Delhi where it was arranged that Kedarnath with his only son should meet her. She hugged the son and reacted to her "husband" Kedarnath "in the old characteristic manner of his deceased wife". She was also taken to Muttra where she showed the way to her "old home" through a maze of meandering lanes. This house was identified by Kedarnath as the place where his wife had died nine years ago. She says that she has "a capacity to remember my past life correctly and completely" and that she had made "emotional adjustment to my present life". It is said that she possesses a consciousness which an Einstein might envy.

There are very many instances quoted by Prof. C.T.K. Chari in his articles contributed to THE ASTROLOGICAL MAGAZINE of Dr. B.V. Raman (August and October Numbers of 1952). Summarising from the "Journal of Abnormal and Social Psychology" (Vol. 35, 2, 278) he states that P. C. Young, one of the noted authorities on experimental hypnotism, was not satisfied with "the adequacy of the methods used for evaluating the performance of the subjects". It is also stated by Young that there was no significant statistical correlation between the "depth of the hypnotic trance" and the extent of the "regression". Prof. Chari quotes another instance where a subject regressed to the age of ten years "but he lost his capacity for writing English and yet he seemed to understand English perfectly since the suggestions and commands were given in that language". The spiritualists tell us that there is no bar of any language in the spirit world for purposes of communication. All communications with spirits may be made in English only. And in whatever language the questions are put to the spirits, the answers will be in English if the English alphabet is used for receiving the answers.

There is no technically correct method by which the accuracies of the phenomena can be tested. Every unconscious fantasy or wish cannot be deemed to have the foundation of reality. What is necessary is a method by which the memories of previous lives evoked by hypnosis or other methods could be perfectly tested. That the attempt to find out a correct method will be crowned with success at some future time is certain. That it is possible is already proved by the efforts of the psychologists, clairvoyants and hypnotists in this field. The laws of astrology also will be an additional and independent aid to this investigation. This is also the opinion of Prof. Chari.

McDougall in his "Outline of Abnormal Psychology" opines that a high degree of hypnosis enhances the power to recall long forgotten incidents of childhood. The method of Col Albert de Rochas for evoking memories of past lives is very interesting. According to him, the longitudinal passes evoked the memories of past lives of the subject, while the horizontal or transverse passes induced the future events. (*Vide* his book: "Les Vies Successives", 1911).

According to the Indian Yoga system, the human Kundalini may be compared to a seed which contains the deposit of the activities and experiences of all the previous births. The Sushumna bore in the longitudinal spinal column leading to the Sahasrara in the human brain is its passage. Kundalini is defined by a great South Indian Yogi in these terms:—

"Kundalini is a concentrated energy of the most primary matter. It is not manufactured in our body. It comes and is stationed in the body from somewhere. If we request it to give the knowledge of everything, it will only do it as far as its knowledge goes. It will never give its formation-details. By Kundalini raising is meant showing its latent power through the spinal column. It will do nothing of its own accord. It will not show the origin. During its evolutionary course complete unbreakable molecules are formed and experience gained. As the starting is ever-flowing, the starting energy goes through three stages or rounds in the course of its evolution. That is, the starting energy undergoes three modifications before it enters the fourth stage of its evolution. This life activity is eternal and continuous and comes out as a beginning from the origin. This Kundalini has all the experience and knowledge. It is enveloped with three unbreakable covers and gathers a new deposit, the fourth cover in the succeeding births in the fourth field in which we are now living."

In this physical field of the earth there is a duality of forces—positive and negative—corresponding to the Purusha and Prakriti. These are two opposite forces running in perfect parallel lines. To connect these two parallel (positive and negative) forces, equidistant and equipoised vertical lines of energy are necessary. Then only a centre of the positive field can be in full communion with a centre of the negative field. Such a complete communion is the source of all knowledge. The greater the communion, the deeper is the knowledge. This state is the ideal attempted to be achieved by yoga. It is the communion of the spirit with the sakti. This communion reveals the highest knowledge. It leads to Truth. And Truth is Divinity. This is God-realisation. It is the *Ida and Pingala* work activised by yoga practice. Until some such higher knowledge is attained, the problem of reincarnation must remain a mystery.

### References

2. This disciple was Ramakrishna previously and was acclaimed as Paramahamsa by his countrymen.

3. Not knowing the way to attain salvation, he dies. On account of the behaviourism of the place, he realises that Brahman is already on the earth and as a consequence he takes birth in Nandana year on 21st Adi in the Ascendant of Virgo.

(*a*) *Horoscope referred to in item 3 above.*—Born on 4-8-1892. Jupiter and Rahu in Aries; Venus in Gemini; Sun in Cancer; Mercury in Leo; Saturn in Ascendant (Virgo); Kethu in Libra; Moon in Scorpio; Mars in Capricorn.

(*b*) *Horoscope of Sri Ramakrishna Paramahamsa.*—Born on 20-2-1833 at Kamarpakam, Hooghly District. Died at 1 a.m. on 16-8-1886. Jupiter, Venus and Ascendant in Pisces; Mars in Taurus; Rahu in Cancer; Saturn in Virgo; Kethu in Capricorn; Sun, Moon and Mercury in Aquarius.

4. Sun, Mercury and Venus in Scorpio as Ascendant; Kethu in Aquarius; Rahu in Leo; Jupiter in Libra; Moon in Aries; Saturn in Gemini; and Mars in Sagittarius. *Amsam* is Aquarius. Born in Bharathakhandam.

5. Born in Vyaya year on Wednesday the 26th day of Scorpio, 12th tithi, and 4th quarter of Aswini, seven vighatikas after sunrise.

6. He is of Christian persuasion. By the planets this subtle fact of his being Jesus is explained.

7. *Horoscope of Jesus Christ* (*Sayana chart*).—45th Julian year, Friday 25th December; Krithika star, 11h. 49m. 38s. p m. Ascendant and Jupiter in Libra; Sun, Mercury and Rahu in Sagittarius; Venus in Capricorn; Mars in Pisces; Moon in Taurus; and Saturn and Kethu in Gemini. Ascendant 1 degree in Libra and Sun 1 degree in Sagittarius.


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*OPINION*

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# Rationale of Vimshottari Dasa

By JOHN HILL

IN Vimshottari Dasa the span of human life is taken as 120 years.

It has the trine for its base This period of 120 years is divided into nine parts, and each of these parts is presided over by one of the seven creative planets and Rahu and Kethu, the Moon's nodes. This system of Directional Astrology is of ancient Hindu origin, and is used extensively by Hindu astrologers. It is the simplest form of Directional Astrology, yet, its results are amazing, particularly so, when used with the current transits.

Strange as it may seem, none of the books dealing with the subject assign the reasons or basis for the various periods allotted to the several planets. Why a particular order is followed, and why a certain planet is allotted to particular nakshatras appear to be shrouded in mystery.

In recent times Dr. V. G. Rele and Shri R. R. Mody in their "Directional Astrology of the Hindus" and "Indian Astrology" respectively, have attempted to lift the veil. Both of these writers only struck a part of the truth and enlightening as their works were, did not satisfy the earnest seeker of 'Truth'. The gifted 'Sepharial' a prolific writer and erudite scholar of matters pertaining to astrology and allied subjects suggested that a "Numerical Harmony" may be the underlying basis for this apparently arbitrary arrangement. Dr. B. V. Raman, the illustrious editor of THE ASTROLOGICAL MAGAZINE and author of numerous astrological works (to whom I am greatly indebted, for it is through his works I have been able to grasp Hindu Astrology) writing in his "Hindu Predictive Astrology" observes thus in Chapter 13. "From a scientific point of view we cannot say with any sort of definiteness, upon what basis each planet is allotted a certain number of years as its term of dasa. But in actual practice the dasa system yields very satisfactory results".

For several years I worked on this intriguing problem fully expecting to find as suggested by 'Sepharial' that a 'Numerical Harmony' and cosmic symbolism alone could be the deep rooted principle underlying Vimshottari Dasa. Although I devoted many hours in the silence of the night, when all around me were sleeping, to the unravelling of this mystery my progress was disappointing. In fact I had reached a stage when disgusted with my failure I was on the verge of giving up, when suddenly like a 'bolt from the blue' a voice from within urged me to continue. At last the veil was lifted and the whole plan was revealed. I checked and rechecked and was satisfied that the arrangement was in harmony with eternal principles and so I set it forth for all to read.

Numerology and astrology are of very ancient origin. Who its first authors were and how they arrived at the various principles is clouded in mystery. We of today following their methods which have come down the ages can only verify the great 'Truths' handed down to us. Perhaps there was a time on this earth when man was in very close touch with the "Messengers of *God*". All religions tell us so. The ancient Maharishis of Bharat, through their sublime science of *Yoga*, delved deep into the innermost recesses of their being and unlocked the mystery of man and his relation to the *cosmos*. The ancient Chaldean and Egyptian races too taught a system of numbers and astrology in their mystery schools. Interesting as these references may be I must leave them and get on with the main business which is an exposition of:—(1) The periods assigned to the planets in Vimshottari, (2) their order, and (3) their assignments in the constellations or 27 nakshatras.

The division of the ecliptic into twelve equal parts of thirty degrees extent, the order of the signs of the zodiac and their rulership by the seven creative planets, together with their numerical values have come down to us from hoary times. The order of the days of the week which are similar to all the civilized races of the world irrespective of language or creed are also shrouded in mystery, but it is on these truths that have come down to our modern times intact must I base this exposition.

### The periods of the Planets in Vimshottari Dasa

The numbers assigned to the seven creative planets are as follows: Sun 1 positive, 4 negative; Moon 7 positive, 2 negative; Mars 9; Mercury 5; Jupiter 3; Venus 6; and Saturn or Sani the last day of the week was assigned the number 8. In diagram 'A' I have shown the order of the days of the week in the six pointed star of Venus, with Mercury the centre day of the week, the planet of reason or Buddhi and symbol of the human race in the centre. The wise reader familiar with cosmic symbolism will readily grasp its meaning. In diagram 'B' I have shown you the twelve signs of the zodiac from which it will be seen if you study the solar half that the planets are in order of their distances from the Sun. The same arrangement follows in the lunar half. It will be seen that the planetary rulership of the signs is in orderly array and not just arbitrarily fixed. Turn again to diagram 'A' and follow the inverted triangle commencing with *Sunday* to Monday and ending at Tuesday and you will find by an addition of their numerical values that the total is 17, or 1 + 7 + 9 = 17 or 8. Follow the upright triangle commencing with *Thursday* to Friday and culminating in *Saturday* and you will find that their numerical values also total to 17 or 3 + 6 + 8 = 17 or 1 + 7 = 8. Study the two outer numbers of the top half and you will find 1 + 7 = 8, the intermediate number; study the bottom half and you will find that the two outer numbers 3 + 6 = 9, the intermediate number. It will, therefore, be appreciated that the order of the week days is based on *Numerical Harmony*. The two interlaced triangles with Mercury (for Wednesday) the symbol of the human race in the centre suggest a pair of *scales* as it were. This number 17 or 8 numerical value of the planetary entity Saturn has a strange, very strange value in '*Human Destiny*'. It is considered on its lowest scale to represent all that is low, mean, privation and human judgment. In its higher scale it symbolises completion of work, rest from labour and above all it is the number of the *supreme sacrifice*. Do you then wonder that the *Holy Bible* states that *God* rested on the seventh day or *Saturday* after his creation of the universe and all that therein is in six days. Do you wonder at the command to the Hebrews or *Jews* to keep holy the Sabbath Day, Saturday or Sanivara. Of this strange number *eight* or Saturn, there is a veiled reference in the *Holy Bible* so beautifully expressed in the cryptic words of the *Seer of Patmos* in the *apocalypse* or Book of Revelations, Chapter 6, verses 5 and 6. "And behold a black horse. And he that sat on him had a pair of scales in his hand. And I heard as it were a voice in the midst of the four living creatures saying: *two* pounds of wheat for a penny and *thrice two* pounds of barley for a penny and see thou hurt not the wine and the oil". Surely this entity Saturn whose number vibrates to eight is that factor representing Divine Justice in human destiny. The Yogin or Aspirant Soul having purified himself through the sevenfold path, gains the crown of eight Siddhis

and is free to enter the ninth or final goal—*Nirvana*, but it is here at the very pinnacle of success that the *supreme sacrifice* is made by some of those *lofty souls* who through love and compassion for their fellow beings, return to human life to teach the *great truths* of life and encourage poor suffering humanity who 'suffers of itself, none else compels', to strive ever forward to freedom from the 'Wheel of Attachment'. *Of such an order was the Christ.* Even here on earth *He* made the *supreme sacrifice* of the flesh, so beautifully narrated in the gospels pointing out to humanity that the path to freedom from the wheel lay in non-attachment and self-sacrifice, and the will to be.

In all matters pertaining to 'Human Destiny' the number *eight* must inevitably play its part. In fact you cannot escape from it. It is that influence which represents the balance scale of life. Do you not now see why Saturn is exalted in Libra whose sign symbol is the scales? Saturn is that influence which dethrones kings and makes of kings, beggars and to the humble and just is granted the Crown of Eight Siddhis. Astrology and numerology should not be studied as just systems of fortune telling or finding the prices of markets and winners. It is a sublime science and has its exoteric and esoteric sides and the wise must study both sides of it and maintain the balance. Otherwise it were better that our science were never written. Astrology is the language of the '*Great Geometer*' by which *He* signals to the human race so that man may know 'The signs of the Times' and 'The will of Heaven'.

### The Exposition of the periods in Vimshottari Dasa

In diagram 'C' I have used the same symbol as the one used for the seven creative planets in the order of the week days. It will be observed that the planetary positions have been kept intact. In this diagram the periods of the planets diagonally opposite total to 26 or $2+6=8$, with Mercury the planet of reason and symbol of the human race in the centre given the value 17 or $1+7=8$. You may perhaps feel that this arrangement is not quite correct but, I can assure you it is perfectly in harmony with cosmic symbolism. In diagram 'A' the order of the planets is related to the week days and twelve signs of the zodiac of 360°. The final quotient in our simple formulae being 3, it required three numbers to total to 17. In diagram 'C' however, you will observe that the final quotient of our simple formulae is 2, and hence two numbers in opposite points are required to total to $17+9=26$ because in Vimshottari Dasa we are dealing with the seven creative planets plus Rahu and Kethu making nine in all and the period of time is 120 years or degrees. You may ask why was Venus allotted 20 years and my answer must be because it is a perfect number and for the same reason as Venus was given 6 in diagram 'A', that is 360° divided by 6 will be 60 or 6 and in V.D. 120 divided by 6 will be 20. The Sun would obviously be given 6 to bring our total to 26. The rest follow in orderly array from the Sun as:—Sun to Mars plus 1; Venus to Saturn minus 1; Sun to Jupiter plus 10 and Venus to Moon minus 10; Mercury by natural inference would be assigned $5+12=17$ years.

It will, therefore, be appreciated that the periods allotted to the seven creative planets in Vimshottari are strictly in accord with a numerical harmony and not just arbitrarily assigned. Rahu is given 18 years because $6+12=18$ and Kethu 7 years because $10-3=7$. Six and ten being the Sun and Moon periods respectively. From this exposition I feel that no reader has grounds to doubt that the periods of the seven creative planets in V. Dasa are based on '*Numerical Harmony*' and cosmic symbolism. The whole arrangement revolves on that exquisite symbol of Venus the planet of *Divine Love;* its interlaced triangles representing the scale of life and by correspondence related to the number 8 of Saturn the symbol of the *great sacrifice of love.*

Further, if you study the periods of Vimshottari in diagram 'C' closely you will find that the sum of each diagonal when added to the period of Mercury must add up to 43 or $4+3=7$, and if any four periods on parallel lines are added it will total to 52 or $5+2=7$. From this we can gather that the 'Wheel of Fortune' of Vimshottari Dasa, represented by the number seven is something pure and Divine in origin. The number seven accounts for the commencement of each period being reckoned from the Moon's place at birth For seven is the Moon's number.

### Order of the planets in Vimshottari

The order of the planets in Vimshottari Dasa are based on the opposition aspect or to put it more concisely the zodiacal opposites. The number of Saturn 8 is denoted by two circles touching each other. In diagram 'D' the scheme is set forth clearly. Since the number eight or Saturn is the number of Justice, Karma and Sacrifice, it must follow as day follows night or *vice versa* that this number here too must play its scheduled role. We find it so. Place Saturn in the centre and the whole scheme becomes clear. The signs next to Saturn's in the zodiac are Pisces and Sagittarius, therefore Jupiter is placed on the left of Saturn and its zodiacal opposite Mercury on the right of Saturn. The next signs in order are of Mars, hence Mars is placed to the left of Jupiter and its zodiacal opposite Venus to the right of Mercury. The Moon and Sun would naturally be the extreme points on the left and right respectively since their signs are opposite to Saturn's in the zodiac. Rahu would naturally be placed between Mars and Jupiter and its opposite Kethu between Mercury and Venus, in order to balance the scale.

From this arrangement we find that our order is:—

*Moon*, Mars, Rahu, Jupiter, *Saturn*, Mercury, Kethu, Venus, *Sun*. It will be seen that the slow moving planets are between Saturn and the Moon, and the faster moving planets between Saturn and Sun. It was this assignment that led many to conclude erroneously that the planets in Vimshottari Dasa was geocentric.

The real secret if any of the arrangement of the order of the planets in Vimshottari Dasa lies in 'Numerical Harmony' and cosmic symbolism. I have shown you throughout this exposition the importance of number 8 or its planet Saturn in human destiny. All things in this universe have a number and in *numbers* alone is the secret of interpretation of the "*Book that made Man*". Call it the *word* if you like, it matters not.

### The Planets in the Nakshatras

The order of the planets arrived at by the opposition aspect or zodiacal opposites with Saturn in the centre will appear at first sight to be incorrect, since we are told to commence the order with the Sun in Kritika Nakshatra followed by Moon, Mars, Rahu, Jupiter, Mercury, Kethu and Venus. I claim to have done the same thing except that the arrangement appears to be different. All that is needed is to keep the planets in the same order arrived at in the opposition aspect or zodiacal opposite arrangement and since the whole wheel is turning around Saturn as it were, place Saturn in the eighth, seventeenth, and twenty-sixth nakshatras commencing from Aswini in Mesha Rasi, the others will follow on either side of Saturn in the order arrived at by the opposition aspect, until finally it will be seen that the *Sun* will be found in Kritika, and the order will remain as given in Vimshottari Dasa.

There are many who find it difficult to comprehend the position of Venus in Bharani, ruled by Yama, the God of death. The secret, if any, is that the *Sun* and Venus are the shortest and

(*Continued on page 349*)

# Letters to the Editor

[The Editor does not hold himself responsible for the views of his readers. Constructive criticism is always welcome. Vituperation and inuendo will not be permitted. While the Editor encourages healthy controversy on subjects relevant to THE ASTROLOGICAL MAGAZINE, he must remind readers that claims on the available space in this column are heavy. The Editor therefore requests readers to be as brief as possible in all letters submitted for the correspondence column. *Ed., A.M.*]

### Astrology and Universities

Sir,—I have secured my M.A. and Ph.D. degrees of Bombay University in astrology. The Bombay University has M.A. degree in "Sanskrit" wherein the student can take "Jyotish-Shastra" as the voluntary subject. This I had done in 1945. The University feels shy in recognising if one says that there is M.A. in astrology, but this is just a technical stand, since there is no gainsaying that one can take Jyotish (astrology) as a subject for M.A. Naturally therefore one can prepare a thesis on the same subject for Ph.D. Thus, the title of my thesis also clearly indicates that the subject in which I have secured Ph.D. is nothing but "Jyotish-Shastra". The University has no facility to teach any one who takes up this subject and this is why I was the first and probably the last student. Since I was coming from a family of ancient and renowned astrologers and as I had already got training from a Benares Pandit and Jyotisha-acharya, I did not find it difficult. I wish to clear this position to you with a hope that you will please bring this to light in your learned Editorials and show how the Universities even treat this science with stepmotherly attitude. The degree is in Sanskrit, but with 'Jyotish-shastra' as the subject.

Thanking you in anticipation.

Bombay. V. K. PANDIT, M.A., LL.B., PH.D.

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### "Solunars"

Sir,—Allow me to congratulate you on the article "Solunars" by Cyril Fagan in your 1953 Annual Number. In fact, in a short space, the author has succeeded in condensing the whole art of astrology. Could you persuade him to reprint this in book form, duly amplified in several respects and not as condensed? It will be a great boon to astrologers.

May I however ask Mr. Fagan to elucidate the following points which appear to be obscure in his article?

(*a*) In the para "What do the Bhavas mean?", he states that they signify the native's reactions to his relations, etc. Yet a little lower where he gives the examples, when he states that the "Sun in 7th does not signify, etc.", it is not the native's reactions that are described, but that of the wife and this is contrary to the principles enunciated above.

(*b*) In the para "The Three Grounds", he subdivides the effect as of foreground, background and middle ground. A planet in the background, *i.e.*, in a cadent house is supposed to be weak and ineffective; that in the foreground, very effective and active. This is according to orthodox theory. But I would put the following question, since the background is a cadent house, and a foreground is an angular house: these two adjoin each other, always. Let us then suppose that 10° of Taurus divides these houses. Is it then meant that if a planet is in 11° Taurus, it is very powerful and if it is 9° Taurus, it is completely powerless and weak? (The 10° of Taurus is the bhava sandhi, not bhava madhya). This is hardly reasonable. Phenomena in nature hardly if ever, behave in such a discontinuous fashion. To obtain continuity and gradation, it is necessary to postulate maximum strength at middle of an angular house, and least at the bhava sandhi between the 2nd and the third houses, and then gradually increasing as it approaches the angular house again. No doubt, this is contrary to orthodox astrology, but can Mr. Fagan explain his stand?

(*c*) The para marked "The Signature" is a little obscure and an amplification with examples will be welcome. I might state that the statement given by Mr. Fagan is not borne out by actual cases in my possession.

(*d*) The para "Geocentric Latitude", in my opinion, is entirely unnecessary. Mr. Fagan like all Mathematicians is liable to be carried away by the figures he produces. For instance in Mahatma Gandhi's birth star, he works out the ascendant to a second of arc and so for other houses. The fact is that birth time is merely registered correctly, even if astrologers be unanimous as to the correct moment of "birth" which they are not. At the birth of Mahatma Gandhi there were no time signals, hardly any reliable watches or clocks in a remote village of Gujerat. The time, therefore, is probably not even correct to five minutes, either way, making a difference of about 1¼° in the ascendant either way. It is, therefore, idle to pretend that the ascendant can be fixed to within a second; and the whole calculation partakes of a pseudo precision which does not, in fact, exist, similarly for his geocentric latitude. A glance at the table will show that the maximum correction is 12', or a distance of about 5 miles north or south. Who works out longitudes and latitudes to that degree of exactness? It would mean that every hospital or nursing home should have its own latitude correctly determined, an impossible fact. In fact, such refinements are totally unnecessary in view of the uncertainty of birth time, etc.

(*e*) Mr. Fagan gives several reasons why *solunars* are not used more frequently, but, I think, he has omitted the greatest reason of all. I refer to the lack of a reliable ephemeris or almanac, some years in advance. Raphael's Ephemeris is not obtainable before the end of October preceding the year for which it is issued, and Lahiri's not till the middle of December. As solunars require an ephemeris for a whole year in advance, predictions cannot be made from these Ephemerides. May I suggest that Mr. Fagan calculate the positions of the Sun, Moon, Mercury and Venus and publish an ephemeris for at least the five succeeding years. Then the method can be used with advantage and confidence.

(*f*) It is not clear from the exposition of Mr. Fagan, whether he interprets the solar or lunar on which solely from the configurations of the planets at the time the chart is cast, or whether he would consider (as some Western astrologers do), that the ascendant, etc., remain fixed, but the planets progress in the chart according to their transit positions. Mr. Fagan might oblige by making the point clear.

Inspite of all this, however, the article is so fine, and the view points about interpretation so novel and refreshing, that it will certainly be a boon, if you as the Editor were to publish an amplified version in book form.

Bombay. K. M. KHAREGAT.

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### Astrology and Womanhood

Sir,—Dr. Nagaraj Sarma's article in the 1953 Annual Number of THE ASTROLOGICAL MAGAZINE entitled "An Astrological Analysis of Abnormalities" would not be as puzzling and tantalising as it looks, if the learned scholar and thinker that Dr. Sarma undoubtedly is, had grappled with the present day realities and social morals a little more steadfastly than he has done. In the centuries gone by when the great seers who wrote the books on astrology flourished human wickedness in its present form was non-existent and Indian Society was based on high moral standards as a result of

*nema* in food, drink and associations. There were no hotels, brothels, shaving saloons and pan and beedi shops in every alternate house as in towns and cities of today. There could not have been an influx of refugees and foreigners on a mass scale that we see now in our midst. Co-education on the lines we now see was not in existence. But the seers who apparently anticipated what we are now witnessing set up bulwarks. So, at the end of Dwapara yuga and the beginning of Kali yuga, Sri Krishna held forth to Arjuna on Varna Sankara and Chaturvarna. According to eminent thinkers and scholars, there were distinctions even before, based not on birth and caste but professions and innate charactristics—"*Guna Karma Vibhaga shaha*". The weak points of women were never lost sight of. Over and over, in any number of slokas, these have been pointed out thus :—

भूपस्यचित्तं कृपणस्य वित्तं मनोरथंमानुष
दुर्जनस्य ।
स्त्रियाश्चरित्रं पुरुषस्य भाग्यं देवो न जानाति
कुतोमनुष्यः ॥

स्त्रियोहि मूलं निधनस्य पुंसः स्त्रियोहि मूलं
व्यसनस्य पुंसः ।
स्त्रियोहि मूलं नरकस्यपुंसः स्त्रियोहि मूलं
कलहस्य पुंसः ॥

Another writes of:—

स्त्रीबुद्धिः प्रलयान्तिका ।
हसता लभ्यते नारी रुदता लभ्यते धनम् ।

Another one observes:—

विश्वासो नैव कर्तव्यः स्त्रीषु राजकुलेषुच ।

The *veshyas* come under a similar caste

सद्भावोनास्ति वेश्यानां नारीणां नायकं तत्र ।

is the testimony of another to woman's eye!

And as for *Kama Vikara* which is theme in several paras of the article under reference one says :—

वयसिगतेकः कामविकारः ।

There is the well-known saying amongst us of Vriddha Nari Pativrata

आदौ वेश्यापुनर्दासी पश्चाद्भवति कुट्टिनी ।

(that is, a go-between)

सर्वोपाय परिक्षीणा वृद्धा नारी पतिव्रता ॥

Many of us still quote:—

पिता रक्षति कौमारे भर्ता रक्षति यौवने
पुत्रो रक्षति वार्धक्ये न स्त्री स्वातन्त्र्य
महँति ॥

Describing one's enemies, the poet says :—

जारिणीनां पतिः शत्रुः ।

There is equally the high place a woman fills.

भार्या समं नास्ति शरीर तोषणं ।

Was it a cynic who wrote:—

कृते च रेणुका कृत्या त्रेतायां जानकी तथा ।
द्वापरे द्रौपदी कृत्या कलौ कृत्या गृहे गृहे ॥ ?

I need not quote further. It was having regard to these fundamental traits of woman's character that rules have been laid down in our Dharma Sastras as to the age of marriage, the observance of Dharaagni, Vaisvadeva and religious fasts and pujas. We have cast them all to the winds and naturally when we try to look into the ancient books as to sex abnormalities we are met with puzzles, some of which Dr. Sarma points out as left unenlightened about. One need not wonder at married women conspiring with paramours or husbands letting go their wives as they like or *vice versa*. The truth of the matter apparently is that old moral values have disappeared, if not, ceased to exist and brute nature has the sway and is regarded as normalcy. It is not a question of what forms and channels these abnormalities take: It is a question of what they do *not* take. That were an absurd task for anyone to have engaged himself in—least of all for the great seers to propound in books of astrology. They would only say what the presence of certain planets in certain bhavas portended. Years ago I remember reading a book of the Madras Literary Society on 'Women and Crime' in the Western countries. I was young then and it gave me such a shiver that there could be such crime in women. So one need not wonder at the mother or the husband setting up the daughter or the wife on a life of easy virtue. Civilisation as we recognise today is another expression for each person to live as he or she pleases. It is independence cum sex-equality. The subject does not perhaps deserve a more intense study than the writers on astrology did of yore. It is probably true that there is really no *Jataka* or chart for women either. It is not that women cannot be great in various walks of life nor do I mean to traduce womanhood. I mean only that we must note facts as they are and if we mean to improve them, it is worthwhile harking to the advice of Gurus like His Holiness the present head of Kama Koti Peetam who are running a propaganda for keeping women within home bounds. Speaking at Chikmagalur, Dr. Radhakrishnan is reported to have said that inspite of progress the "first and foremost entry was to be a wife and mother". It was women who inspired men to higher ideals of life. "National regeneration would take place on the lines chalked out by the Saints who lived at Sringeri and other sacred places. It was a misconception to say that the Saints retired into a life of seclusion. They worked for the welfare of humanity without getting involved in the world just as Krishna and Janaka had done. Character, integrity and loyalty to fundamental principles of life as laid down by these Saints should guide their lives". How far away are we of the cities and towns relegating even normal child births to Maternity hospitals and child bearing to birth control clinics. These of the city in the Welfare State idea set the example and tempo to the others in the villages. It was but natural perhaps for the ancient astrologers to omit to write about such aspects of women's nativity.

Bangalore. S. SRINIVASAN, M.A.

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### Malefic Roles of Sun and Saturn

Sir,—Sri J. N. Bhasin of Allahabad has been rather hasty in replying to me on this problematic subject in the December 1952 issue of THE ASTROLOGICAL MAGAZINE and has consequently not faced the several fundamental issues boldly, squarely, dispassionately and in a spirit of humble studentship. Amongst the other relevant things, I said in this connexion:

"*Research should be on living men and women more than on the unknown dead regarding whom there is no scope for verification. When there are such glaring errors in the date and time of birth of such recent personalities as Dr. Besant, Sri Ramakrishna Paramahamsa and Swami Vivekananda, in the accuracy of their Lagnas and even the positions of some of the planets like Sun, Moon, Venus and Mercury, where is the chance for accuracy of horoscopes of Christs, Buddhas and Sankaracharyas?*".

This pointed and pertinent observation has proved crystal clear from the latest testimony of Sri Bhasin himself how timely it was?

What is the use of flogging a dead horse? I therefore placed before the astrological world inhabited by eminent and distinguished scholars and professionals the horoscope of a sanyasin, whom they do not know from the data furnished by me (and so no possibility of cooking up things to justify this or that!) and invited them to come forward with their amazing or world-shaking discoveries, if any that they might make. I also put some specific questions which have yet to be answered by Sri Bhasin as well.

The subject is so vast and many-sided that it is not possible to do full justice to it within the compass of this letter. First, let me state clearly that no sensible student of astrology can accept the principle enunciated by Sri Bhasin as foolproof or without question. I have with me just now half-a-dozen charts of high-ranking civil and military officers, who are still alive, and wielding great power and authority—charts wherein the Sun and Saturn, as per Sri Bhasin's theory, have *not* worked any havoc on the affairs of the appropriate bhavas. These officers are soon to retire and live a very comfortable life till the last, there being not the ghost of a chance or possibility of them losing either their jobs, their properties, sons, daughters, etc."

Let me give some well-known illustrations too. In the horoscope of His Holiness Sri Narasimha Bharathi of Sringeri (vide *Uttarakalamrita* translated by Sri V. S. Sastri of Bangalore, pp. 82 and which chart was also exhaustively dealt with in the pages of THE ASTROLOGICAL MAGAZINE in May 1949) we find Saturn in the X Bhava and also aspecting the IV Bhava. Why did he not lose either his pontifical gadi or part of the property associated with it by virtue of Saturn's malefic role? The theory of Yogakarakaship need not be raised here as Sri Bhasin has not qualified his principle by the same, while enunciating it. Further, if he raises it now, it will only mean further damage to his cause as in the chart of Gandhiji, Saturn happening to be the Yogakaraka and aspecting the IV Bhava ought not to have brought any loss of property to him but only added to the fund of it.

We know malefics can be benefics and *vice versa*. If a malefic functions as a supreme benefic, surely it will be foolish to expect evils like loss, separation, divorce, renunciation, abdication, etc., when in reality good results are due. Further, no single planet has the sole monopoly to produce good or evil results, which happen only as a result of the total and cumulative effect of all the planets known and unknown taken together. We know also Saturn the Yogakaraka in the nativities of Hitler and Napoleon brought about their downfall by its disposition in the X Bhava, while the self-same Saturn in the self-same X Bhava in the nativities of H. H. Sri Narasimha Bharathi, Dr. Sir S. Radhakrishnan, or Mao-Tse-Tung, to mention but a few, has produced matchless philosophers, saints, sages and Yogis of enlightenment and realization as well as constructive nation-builders and far-sighted statesmen without any question of any sort of downfall, ignominy or frustration. We also know the why and the how of it. How can we then accept Sri Bhasin's principle? Quite recently in the December 1952 issue of THE ASTROLOGICAL MAGAZINE itself you too have shown in the analysis of the horoscope of the British Queen in which Saturn happens to be on the cusp of the X Bhava that it is not likely to produce unfavourable results like abdication, etc., and have given sound and cogent reasons for your case. I request Sri J. N. Bhasin to rethink and re-examine his theory in the light of all these facts and figures.

Sri Bhasin committed a Himalayan blunder in blindly copying his illustrated horoscopes from some irresponsible and unreliable vernacular publication, while presenting an original thesis. I am glad my letter has awakened him to a conscious realization of the nature of his blunder. I am also glad he so graciously admits his mistakes and accepts my suggestions in regard to the horoscopes of Dr. Besant and Sri Ramakrishna Paramahamsa. I will again request him to consult some dependable ephemeris and correct the planetary positions of Jupiter and Saturn in the chart of Sri Ramakrishna. He has shown wrong positions. Actually Jupiter should be in Gemini and Saturn in Libra. Similarly, if he will kindly recheck and re-examine the horoscope of Swami Vivekananda, he will be obliged to accept Dhanur Lagna as pointed out by me. It is sad to note that the dispositions of all the planets in the chart of the Swamiji are wrong and Sri Bhasin has not cared to correct them even in the course of his reply to me. Will he at least do so now? A correct horoscope of Swami Vivekananda appeared in the February 1951 issue of THE ASTROLOGICAL MAGAZINE on page 186 to which I invite the readers' attention.

As regards the horoscope of Christ, my intuition points out that Sri Bhasin's chart is wrong. He talks of Sayana Sun and Sayana Lagna, shows the Sayana Lagna but Nirayana Sun! The date of birth of Christ given by Sri Bhasin may at best be just a theory or deduction only. It cannot be accepted without question. Somehow the chart is not at all appealing to me, and that for more reasons than one. Christ was an Avatara, a Mahapurusha, a fully illumined soul comparable to Krishna or Buddha. May I request Sri Bhasin to let us know why he thinks it to be the correct nativity of Christ? Can he kindly discuss the IV, V, VII, VIII, IX and X Bhavas and show how they tally with Christ's life and career? I am sure he will be caught.

There is a good deal of controversy among scholars in regard to the date of birth of Sankaracharya, Appayya Dikshitar, Shivaji, Mahabharatha battle, Sri Ramachandra, etc. We have seen in the pages of this very journal from time to time how many of these details are absurd and wrong from authoritative sources. If we have no safe and dependable sources of ascertaining the date of birth of even so recent a figure as Shivaji, whose scions are still living in this land, we cannot be too optimistic about Christ too. That was my point in my first letter. I hope Sri Bhasin will be able to realize the spirit of this letter, which is to arrive at truth only and nothing more.

May God bless us all.

Badripur P.O. SWAMI YOGANANDA.

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Sir,—With reference to the article captioned "The Malefic Roles of Sun and Saturn" appearing in the August 1952 issue of your Magazine, this is to place before the readers a striking example of a horoscope showing the combinations for renunciation. The native of the * chart, however, though a straightforward man, is far from a recluse or sanyasi. Would the readers and more particularly the author of the article last above referred to, point out the reasons for the non-fulfilment of the desired effects and in case the effects are to materialise, the time when it is probable.

In this horoscope, the 12th house or the evil of the 12th (Sun) are the most powerful in the whole horoscope. Sani aspects Sun, who is posited in the 12th. Budha lord of the 1st and 10th sign is situate with Sun. Will the native become a sanyasi? Or will the native stand to lose in connection with the 1st and 10th sign factors? And if so, when?

Lahore. RUSTAMJI.

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### A New Convert

Sir,—Till last year I was non-believer; in astrology. It was not my fault. I had never met any learned pundit on the

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* Lagna 176° 8′; Sun 136° 19′; Moon 190° 10′; Mars 152° 32′; Mercury 134° 54′; Jupiter 339° 48′; Venus 150° 57′; Saturn 220° 11′; Rahu 62° 42′. *Shadbalas Strength*:—Sun 9.33 Rupas; Moon 6.24 Rupas; Mars 4.95 Rupas; Mercury 7.49 Rupas; Jupiter 6.76 Rupas; Venus 6.60 Rupas; Saturn 6.01 Rupas. *Strength of Houses*:—1st house 9.43 Rupas; 2nd house 8.38 Rupas; 3rd house 6.67 Rupas; 4th house 7.13 Rupas; 5th house 6.95 Rupas; 6th house 6.71 Rupas; 7th house 7.83 Rupas; 8th house 6.02 Rupas; 9th house 8.01 Rupas; 10th house 8.53 Rupas; 11th house 7.07 Rupas; 12th house 10.31 Rupas. *Navamsa*:—Lagna—Simha; Sun and Mercury in Simha; Jupiter in Kanya; Rahu and Saturn in Thula; Moon, Venus and Mars in Makara.

subject. It happened last year that I went to see my grand-mother on Railway Station as she was passing on that day on her return from Calcutta. I went to bookstall and I bought THE ASTROLOGICAL MAGAZINE. I went through some pages on the same night. But except *How is this Month* by Mihira and some other features, I was not able to understand the rest. After a few days my foot was severely injured when I was leaving a shop. As I had got no work next day of this occurrence I asked my mother to hand me THE ASTROLOGICAL MAGAZINE. Just for sake of fun, I opened the pages of *How is this Month* and saw under Thula (Libra) that trouble to feet is sure in this month. I was really astonished. I ordered *Astrology for Beginners* and *Your next two Years* from Raman Publications. It took about two weeks to read the books, but I tell you honestly that I have never been so restlesss as I was in those days. When I received the books my first task was to see "How is your next two years". When I read under my Rasi that in 1951 I shall be interested in occult sciences I was wonder struck. Then next I read that there will be partnership between me and some friend but it will break down because of some relative. It happened like this, that actually a partnership never came but one of my nearest relative put proposal to me to work. I took up the responsibility to procure permit. For six months I tried my best to get the work through but when it was just going to be started, someone put the whole thing in mess and whole money was wasted. There were other things forecast but they were not true. But my belief in astrology go on increasing. I then ordered for the Students' Course from Raman Publications. As I was jobless I studied the books daily. In December 1950 I sent a question with Postal Order. The question was "When shall I get a permanent vocation". The answer I received was that "a job in a bank, insurance company or accounts offices in middle of 1952". Exactly on 1st June, I got a job in Calcutta with an English firm in their Accounts Department. But unluckily I left that job in the same month.

Jullundur City. RAMA MURTI.

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**Brain Derangement**

Sir,—The following* horoscope would perhaps be of interest to your readers.

*Mesha—Lagna and Mars; Vrishabha—Kethu; Thula—Moon; Vrischika—Rahu; Makara—Jupiter; Meena—Mercury, Saturn, Venus, Sun. Born on 19-3-1938 at about 4 ghaties after sunrise. Lat. 15°.07' N. Long. 77°.31' E.

The boy, though doing well in gen eral, was constantly complaining of heart pain and ear trouble for the last one year and efforts taken by the parents to get him relief were of no avail. But, for the past six months the boy was suffering from a slight derangement of brain which culminated by the end of October 1952. Though he was normal to look at, he had lost his mental equilibrium and specially the inclination to study. By the end of November at last, the boy recovered from this and is now doing well and attending school.

Tallep Pilly V.S.K. RAMAN, B.A.
T.C.S.

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Another great point in the philosophy of Sri Sankara is that through a knowledge of the identity of Jiva and Brahma, as indicated in the sentence—"Tat Twam Asi"—Brahma is realizable, in this very incarnation. All misery ceases, divine light floods the being of man, and he is free from error, free for ever.

* *

Moral laws are inexorable and they act with the same inevitable certainty with which the physical laws of scecnce are known to operate in the world.

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# Reviews

By Dr. R. NAGA RAJA SARMA, M.A., Ph.D.

1. Science and Sanity.—By Alfred Korzybski.—(International Non-Aristotelian Publishing Company, Institute of General Semantics, Lakeville, Conn., U.S.A., Pp. 798).

"Science and Sanity" has been intended to be just a text-book which proclaims the *Truth* that in modern scientific methods and pursuit of them lies *sanity*, one would find factors of sanity, which can be empirically tested.

That the aristotelian system of viewing man, and his relations and reactions in respect of the universe, material and non-material in which his lot has been cast and in which life has to be lived willy-nilly, has been responsible for the countless ills and maladjustments, some leading to World-Wars and similar upheavals, is the main thesis of the work.

The remedy lies in adoption of non-aristotelian methodology and of non-aristotelian evaluation. (General Semantics). In his "Introduction to the Second Edition", the author has listed in tabular form 52 matters, or topics, phenomena, or howsoever described, in which, the old aristotelian orientation of 350-B.C. *differs* from the new non-aristotelian orientation.

Count Korzybski's claim is that whereas Aristotle believed that the nature of mankind could *not* be altered or changed, the *fact* is that it *can* be changed for better infinitely.

Thus, Count Korzybski's *new* (sic) doctrine and methodology of General Semantics grounded on strictly and uncompromisingly non-aristotelian orientations and evaluations would appear to aim at proclaiming the possibility of nervous systems of men, women, and children being used to secure increasingly better, and more efficient adaptations to environment, till the much-vaunted millennium is established, till paradise is established on earth from which the Devils and Ghosts of Dictators and Totalitarians who curtail crib, cabin and confine their fellowmen into the strait-jackets of thought and action brought into existence to suit their own ambitions and aspirations.

The author has complained, somewhat bitterly, that in reviewing his book, some reviewers had "made particularly shocking performances" (xiii). I do not wish to be classified or bracketed with such reviewers. That is why, I have indicated the main thesis and argument of the work, for the benefit of readers.

It is not difficult to recognise (no very extraordinary genius would be required to do it) that the nervous system of each individual of each community, each nation, on the face of the Globe has to be *used most efficiently*, as otherwise, there would be lapsing or gravitating to the lower animal level or plane of existence, but, from the new non-aristotelian conception of man as sum total or tout-ensemble of certain *electro-colloidal process orientations*, in the General Semantics terminology of the Count, to the overpowering of dictators of contemporary civilization like Hitler and Stalin, it seems indeed a far, far cry. Hitler committed an outrage on Poland and the Polish people, but, Hitler and Stalin, and other dictators, ancient and modern are also masses of electro-colloidal-process-orientations, and it appears impossible to believe that aristotelian methods of thought and training must have been responsible for the dictatorship of these and the ruthless persecution, control and discipline used by them to enforce dictatorships on large masses of mankind consisting of intelligent men and women.

On the merely electro-colloidal level, many phenomena become inexplicable. If there are Dictators and Political and Governmental *Sadists*, it is because, there are *Masochists* who sheepishly submit to such *sadisms*. If today, black-marketing and black-marketers are thriving, it is because, there are gullible victims to such methods. If, again, the so-called Democracies are going merrily on today, it must be due to somanta-genetic apathy and indifference of adult voters, who, after general elections, *cease* to evince any interest in men elected to govern them, who, General Semantics, or No-General Semantics automatically and autonomously develop into dictators.

It is tragic that Count Korzybski is not in the land of living to analyse the latest Indian Political Developments according to which persons who never had been inside a jail even as non-official visitors, have been appointed to high sinecure political jobs in *contravention* of the principle, operative for some time, I believe, that in a land enjoying new-found freedom, political jobs should go to patriots who had gone to jail for the sake of the country when it was under foreign domination. These are all due to electro-colloidal-process-orientations operating somewhere.

Sanity is *not* the monopoly of modern sciences. Nor is insanity or unsanity the monopoly of Aristotle and the aristotelian system.

The Count's doctrines of *time-binding*, *General Semantics*, and methodologies urged in support of these and in practical application of these to the affairs of mankind, should take their place side by side with other similar endeavours or ventures to solve the riddle of life.

The average Hindu mind, the Vedantic mind, would *never* rest content merely with an electro-colloidal explanation of human behaviourism expressed in individuals, communities and nations. I agree, however, Korzybski's work "Science and Sanity" is supremely stimulating and crisply challenging. Korzybski must have his place in the Sun.

2. Manhood of Humanity.—By Alfred Korzybski.-(The International Non-Aristotelian Library Publishing Co.,-Lakeville, Conn., U.S.A., Pp. 326.)

Founder and Director of the Institute of General Semantics, established in 1938, Alfred Korzybski, (Born in Poland in 1879, died in U.S.A., 1950) believed that the Aristotelian conception of Philosophy, of the nature of man, of the universe and so forth, had been riddled with contradictions and confusions to such an extent as would demand immediate abandonment. Korzybski constructed his own system described as non-aristotelian system the prominent or characteristic feature of which has been summed up in a significant expression, *General Semantics*, a theory of value or evaluation which considers man placed in an environment as the subject-matter of scientific study.

Divided into *ten* chapters, the work aims at formulation of a new concept of man according to which man is considered to be *time-binding* as contrasted with animals that are described to be merely space-binding.

Man is a time-binding animal. What is time-binding ? By time-binding is meant the peculiar phenomenon wit-

nessed in mankind of building up, construction, or progress from where the past had left.

The distinguishing mark of mankind is the *time-binding* capacity, time-binding energy which enables him to progress from where ancestors had left along new directions, new discoveries, new adventures as typified by atomic weapons, etc.

Such a progress is taken to be endless. Man, a time-binder, moves in *time* with "exponential function with infinitely accelerating accelerations". The new functional definition of man is believed to render possible international co-operation, universal peace, and abolition of all wars as weapons of settling international disputes and differences.

"General Semantics", "Art and Science of Human Engineering", "Time-binding" faculties and capacities of mankind, exponential function of time, and similar key terms and expressions are extensively used in the course of the volume, and the safest course, a reviewer could adopt would be to draw the attention of readers to confession of faith by Alfred Korzybski recorded in the section entitled "What I believe".

When once the fundamental characteristic of mankind is realised as a time-binding class, a new concept of life enters in. The author claims to be an advocate of a new science and a new Art of Human Engineering which would stand devoted to directing the productive energies of mankind for welfare of the entire world of human beings, the time-binders.

In a distinctively technical journal like THE ASTROLOGICAL MAGAZINE it may be permissible to point out that the time-binding phenomenon is strikingly evidenced in astrology itself.

Ancient Indian classical writers in Sanskrit on astrology have pointed out centuries before the advent of *General Semantics*, and doctrine of *time-binding* that proper study of planetrary mappings and configurations would enable one so to *bind* the future as would render easy correct anticipations of coming events. Just as an astronomer is able to calculate in advance the eclipses to come, a gifted astrologer would be able to *predict* the future fairly accurately. In these anticipations of future, the astrologer is just *binding* time. Otherwise, if past, present, and future, did not constitute time-binding, peeps into the future would be impossible, would be mere weariness of flesh.

The author claims that his is a *new theory*, namely, that man is to be looked upon as a time-binding agent who *evaluates* everything he comes into contact with, from his position or station as an individual in an environment, has not been advanced by any. Whether the doctrine is altogether new viewed in its proper perspective and historical settings and context of European and American philosophy, it has to be observed that as far as Indian thought is concerned, the doctrine of *time-binding* does not appear new at all.

The Sankhya philosophy centuries ago sketched an account of the universe which is proceeding along a line of evolution, the main characteristic of which is *time-binding*. The evolutionary series doubtless is immeasurable. It goes on endlessly.

If the metaphysical presuppositions and predilections of Sankhya are eliminated, it would be crystal-clear that the evolution of the universe from Prakriti, pictured as being an exponential function of time, intended for the benefit of the subject or individual is nothing but time-binding phenomenon.

The author wants multi-pronged education on all sides in the details of the concept of man as time-binder. If dictators and totalitarians are educated on right lines, they would *not* be treating their fellowmen as mere animals, or *space-binders*.

The author claims that he has adhered to the precise and impersonal mathematical method and suggested ways and means of accomplishing feats in Human Engineering. Here, as elsewhere, the proof of the pudding must lie in the eating of it.

Now for 30 years round about, Korzybski's time-binding doctrine and General Semantics have been before the public lay and scientifically sophisticated. The Institute of General Semantics is in full working order, I take it.

But then, it is interesting to speculate how United States of America would be reacting to the theories of the author. Today, America and Russia are the powers that dominate the world. They can make war or maintain peace. Whether these *two* Powers behave in *time-binding* manner or in *space-binding* manner remains to be seen. On their behaviour the welfare of the world would depend. Whether one agrees or not with the thesis developed in "Manhood of Humanity", the author, it must be admitted has written a most thoughtful and provocative volume.


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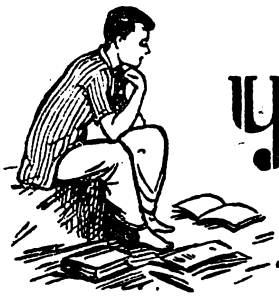
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# your Scientific difficulties solved

BY MIHIRA

[In the letters THE ASTROLOGICAL MAGAZINE receives from the readers, many interesting questions are put pertaining to astrological and scientific problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you why not write us about them? *This service is free to all readers of* THE ASTROLOGICAL MAGAZINE. Address communications to—MIHIRA, c/o THE ASTROLOGICAL MAGAZINE.]

**Q. 1.** What planets and rasis (signs) govern services in the following and render men proficient and fortunate in them?:—Food and Supply department; railways; electric and hydro-electric department; irrigation and water supply; mining and metallurgy; posts, telegraphs and telephones; wireless and radio; aviation; navigation and ship-building; arms and ammunitions; agriculture and gardening; arboriculture and forests; press and publicity, newspaper editing; cottage industries and village welfare works; motor and transport; co-operative society works; dairy and veterinary department; excise department; municipal services; diplomatic services? *S. N. 6753.*

Ans. *Food and Supply Department.*—The management and distribution of raw materials used as food comes under planet Mercury and sign Virgo. The sixth house should be powerful for being fortunate in the services and if the service is to be under Government, lords of kendras and konas (angles and trines) should join together or at least aspect each other. "Food and Supply" can mean the catering department also, in which case indications for raw materials being processed or cooked for the purpose of ready consumption should be considered in which case Mars would figure more prominently than Mercury. Another department is that which concerns itself with the testing of food articles for purity and for purposes of preventing adulteration, etc. Though Mars would also cover the same ground, Rahu too should be prominent in the horoscope.

*Railways.*—Gemini and Sagittarius are the signs mostly concerned with railway service and their lords Mercury and Jupiter should be the planets that are to be chiefly considered. Railways include railway transport, railway engineering and workshops, railway law, etc. If Mercury is most powerful, transport will be the department to be sought for. If Mars is strong and connected with profession and concerned with any of the above signs will lead to railway engineering rather than transport. If Jupiter is prominent in connection with the above indications, railway law may be specialized.

*Electric and Hydro-Electric.*—Sign Aries is connected with electricity and Scorpio with hydro-electric. So Mars is the planet to be looked to chiefly. Moon too should have secondary consideration and is found usually in some way connected with Mars when the hydro-electric is concerned with harness of flowing water river systems and waterfalls. So Cancer also should be taken into account in such concerns. These systems also include the distribution of electricity when Mercury becomes the chief planet to be considered and sign Gemini also should be looked to.

*Irrigation and Water Supply.*—Moon and Cancer become the principal factors here and these should figure prominently in the horoscope in connection with the meridian or the sixth house.

*Mining and Metallurgy.*—This involves three separate processes. That of digging into the places where metals are found, then work underground in collecting the metals or ores, and then the conversion of ores into metals. The first two come under mining and the third under metallurgy. The Department of Engineering connected with digging and laying out the underground for facilitating the gathering of metals comes under Mars and Aries as well as Scorpio. The actual mining process however comes under Capricorn and Saturn. Metallurgists are something in the nature of chemists involving mixing and blending, purifying, cleansing and refining, etc. This is a complicated process in which Sun and Mercury would also play a part. Success as a metallurgist is more difficult when compared with the work of either of the other two. Sun and Mercury should be powerful and prominent in connection with service or profession in addition to Mars.

*Posts, Telegraphs and Telephones.*—Mercury is the planet most intimately connected with this department and sign Gemini.

*Wireless and Radio.*—Mercury and Jupiter as also signs Gemini and Sagittarius.

*Aviation.*—All the airy signs Gemini, Libra and Aquarius are important in this connection and necessarily the lords of these signs Mercury, Venus and Saturn. Here again there are several departments—aviation, mechanics and engineering, flyers and pilots, and management of such concerns. Mars would necessarily be concerned with the dynamics of flight as also Saturn from the angle of overcoming the obstacle of gravitation. For flyers and navigations Mercury, Sun and Jupiter or Venus should be looked to. This is comparatively recent development and Venus has been found to figure prominently in the horoscopes of leading pilots. Of the three airy triplicities, Libra is the only movable sign.

*Navigation and Ship Building.*—The two belong to two different categories. Sign Pisces has been traditionally associated with the sea and sign Sagittarius with long journeys and voyages. Jupiter is the lord of both signs and naturally one should look to Jupiter for success as a navigator. Watery signs as well as Moon also should figure in connection with the meridian or the sixth house. Venus is also considered as a watery planet. Shipbuilders are necessarily engineers and one could expect Mars to be prominent here and if the signs Pisces and Virgo are also important, the latter sign as figuring on the commercial side of shipping business. Engineering

also involves the mathematics of Mercury.

*Arms and Ammunition.*—Mars is the outstanding planet in this connection as also sign Aries.

*Agriculture and Gardening.*—The last decanate of Cancer as well as Capricorn has been found to figure prominently in many cases where farming and agriculture are pursued seriously as a profession and necessarily planets Moon and Saturn also. It may be noted that in Chinese astrology sign corresponding to Capricorn was called the ox and that corresponding to Cancer was called sheep (Wemyiss from Entyl Brit., 9th Edn., XXIV 793). In the horoscope, the fourth house should be powerful. Gola Yoga and Kedara Yoga also if present emphasize the tendency to living by agriculture. The same is the case if Moon is lord of the navamsa containing lord of 10th house from ascendant, Moon or Sun whichever is powerful in the horoscope. The native will be engaged in agricultural operations also if Jupiter occupies the ninth place reckoned from Karakamsa, that is the navamsa containing the Atmakaraka planet. The same result would also follow if two malefics occupy the 6th place reckoned from the Karakamsa. The native will also be devoted to agriculture if Jupiter occupies the 12th house in a horoscope and is also associated with Mercury. Also if lord of the 12th house occupies 4th or 2nd house or if Saturn is in the tenth house.

*Gardening.*—This may mean growth of flowers, crotons, etc., for their aesthetic value either as hobby or for marketing and making profits or vegetables, fruits, etc., for the sole purpose of gain. The fourth house and Mercury have special jurisdiction in the matter of gardening generally but in the former case the influence of Venus should be more prominent in the horoscope. Mars is also found to play a part where the native owns or maintains extensive gardens.

*Arboriculture and Forestry.*—The same consideration as above apply here also.

*Press, Publicity and Newspaper editing.*—Mercury and Jupiter are the planets most closely associated with this kind of activity; Mercury is concerned more with the collection of news, journalism, circulation of news and Jupiter with the business of editing in which exercise of considerable discretion and a delicate touch on the pulse of the public is called for.

*Cottage Industries and Village Welfare Works*—Cottage industries are for utility and economy for which Mercury is the planet to be looked to and village welfare work implies philanthropy for which Jupiter is the planet. Where both are to be combined, there should be also a combination between these two planets.

*Motor and Transport.*—Here again various elements are combined. Motor Engine makers come under Mars and Aries. Coach builders would come under Jupiter and Venus. Transport side alone come under Mercury.

*Co-operative Society Works.*—This may comprise branches of activity and the planet and sign should be chosen according to the kind of activity. Where philanthropy is behind the enterprise, Jupiter would figure prominently.

*Dairy and Veterinary Department.*—Sun, Venus and Jupiter are the planets concerned. Venus has influence because of his lordship of Taurus. According to all texts, cattle comes technically under Sun. Jupiter signifies big cattle. Sun in 10th either from lagna or from Karakamsa and aspected by Jupiter makes one take to dairying as a profession. For Veterinary doctors and surgeons, however, Mars and Jupiter would be prominent and sign Aries is especially concerned with Veterinary surgeons.

*Excise Department.*—Mars (Aries), Mercury and Saturn are the principal planets concerned here though a further differentiation would be necessary according to the nature of the work done by the particular municipal servant. The governing body, council, etc., would be represented by Sun. The health department by Mars and Mercury more especially, water supply by Moon and so on.

*Excise Department.*—Mars (Aries) and Mercury (especially second decanate of Gemini) cover the activities of the work done under this department.

*Municipal Services.*—Mars (Scorpio), Mercury and Saturn are the principal planets concerned here though a further differentiation would be necessary according to the nature of the work done by the particular municipal servant. The governing body, council, etc., would be represented by the Sun. The health department by Mars and Mercury more especially, water supply by Moon and so on.

*Diplomatic Services.*—Sun and Mercury should figure prominently in the horoscope. Raja Yoga should be present by a combination of lords of kendras and konas. So sign Sagittarius is an ideal sign for this purpose as Mercury and Sun would be lords of 10th and 9th houses and they are usually found in association. Sun in Karakamsa would involve diplomacy.

**Q. 2. What planets, rasis and combinations ensure success in mesmerism, clairvoyance, hypnotism, magic, drawing and painting; photography; cinematograph business and dramas.** *S. N. 6753*

Ans. *Mesmerism and hypnotism* are only slightly different and for this purpose can be classed under the same heading. Mars and Mercury are the planets to be looked to chiefly and sign Capricorn and Saturn sccondarily. It is an operation chiefly of the mind (Mercury) directed by will power (Mars and Saturn).

*Clairvoyance.*—Sign Pisces has been found to be most concerned with this manifestation and the planet Venus who is exalted there more than the lord of Pisces, Jupiter has been found to be prominent in such cases.

*Magic.*—Venus and Mercury should be powerful for what is generally known by the name 'magic'. The term includes also the black arts indulged in with the help of evil spirits for which Rahu and Saturn are responsible and evil planets generally. For example, it has been stated if the 5th and 9th from Karakamsa are occupied by evil planets the person becomes a magician and will be able to exercise devils and evil spirits.

*Drawing and Painting.*—Drawing is different from painting; proficiency in these two would require different qualifications. A draughtsman need not be a painter and *vice versa* though something of each is implied in the other. Mercury is the planet for the former and Venus for the latter. To be a genius in either, would require help from Jupiter for depth of vision and great insight.

*Photography.*—Sun and Jupiter have been found to be prominent in connection with all aspects of photography—chemicals, action of light, images, etc.

*Cinematograph business and Dramas.*—Venus is the outstanding planet connected herewith.

**Q. 3.** (*a*) Ref: March 1948 issue of THE ASTROLOGICAL MAGAZINE on subject of combinations for financial success. It has been mentioned that the mutual Parivartana between 2nd 12th lords in a horoscope is favourable for financial success while at another place this combination has been denounced as an indication of poverty. Will you kindly clarify the point? (*b*) In the same article, it has been pointed out that a combination of 2nd and 5th lords in any of the 2nd, 5th, 9th and 11th houses constitutes Dhana Yoga. Does it hold good in the case of Sagittarius where Saturn is lord of 2nd and 5th is Mars both being malefics and also enemies. *S. N. 6753.*

Ans. (*a*) The exchange between lord of 2nd and 12th houses comes under Dainya Yoga which is generally a bad yoga, of the consequences of which poverty is one. 2nd is wealth and 12th is loss and this effect can be easily reasoned out. But the statement in

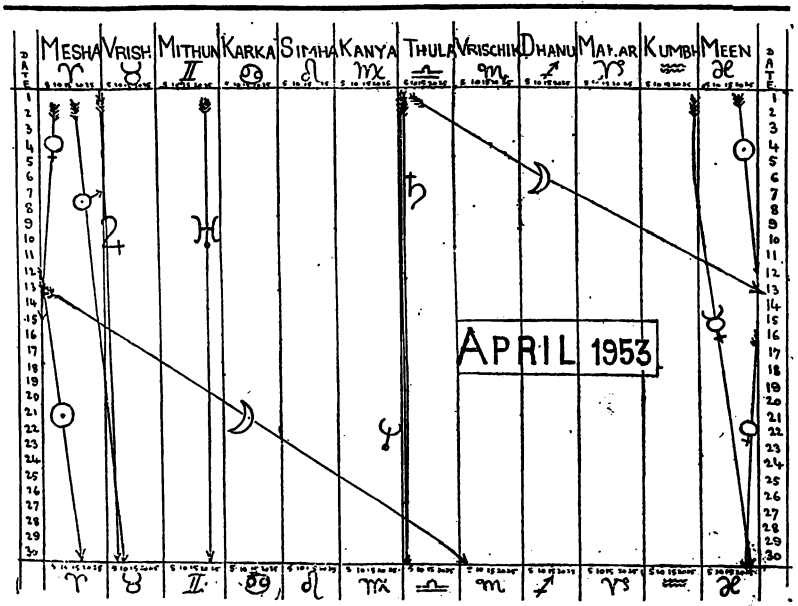
(*Continued on page 341*)

# Astronomical Notes for April 1953

BY AGASTHYA

***Sayana Places of Planets on 1st April 1953, true for Noon, Indian Standard Time**

| Graha (Planets) | | | Dhruva (R. A.) | | Kranti (Declin.) | | Sphuta (Long.) | | Kshepa (Lat.) | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | ° | ′ | ° | ′ | ° | ′ | ° | ′ |
| Ravi | ☉ | ... | 10 | 41 | 4 N | 27 | 11 | 14 | ... | |
| Chandra | ☾ | ... | 206 | 41 | 16 S | 20 | 0 | 37 | 4 S | 58 |
| Kuja | ♂ | ... | 36 | 16 | 14 N | 33 | 8 | 42 | 0 N | 9 |
| Budha | ☿ | ... | 350 | 33 | 3 S | 47 | 19 | 48 | 0 N | 17 |
| Guru | ♃ | ... | 49 | 14 | 17 N | 25 | 21 | 28 | 0 S | 45 |
| Sukra | ♀ | ... | 24 | 38 | 18 N | 31 | 29 | 39 | 7 N | 40 |
| Sani | ♄ | ... | 204 | 5 | 7 S | 4 | 24 | 54 | 2 N | 46 |
| Uranus | ♅ | ... | 105 | 47 | 23 N | 5 | 14 | 29 | 0 N | 26 |
| Neptune | ♆ | ... | 201 | 46 | 7 S | 16 | 22 | 50 | 1 N | 44 |




### The Sun

The Sun commences his journey from the 20th degree of Nirayan Pisces, then enters Aries on the 12th and stops on the 18th degree. His declination increases from 4° N. to 15° N. during the month. He conjuncts with Venus and the Moon on the 13th.

### The Moon

His path begins from the 9th degree of Libra. He makes a complete revolution of the zodiac and then stops on the 1st degree of Scorpio at the end of the month. He comes to his Perigee on the 11th and to his Apogee on the 25th. He goes to his ascending node on the 9th and to the descending node on the 21st. He rises in the East on the 11th and on the 25th. He forms with the Sun the following aspects :—

| | | |
|---|---|---|
| Moon at last qr. | on the | 7th at 10 a.m. |
| New Moon | ,, | 14th at 2 a.m. |
| Moon at first qr. | ,, | 21st at 6 a.m. |
| Full Moon | ;, | 29th at 10 a.m. |

### Mars

His journey begins from the 16th degree of Aries. He enters Taurus on the 19th April and reaches the 8th degree by the end of the month. He forms conjunction with the Moon and also with Jupiter. He is still visible in the sky for the whole month.

### Mercury

He commences his journey from the 28th degree of Aquarius. He enters Pisces on the 8th and then stops on the 25th degree on the last day of the month. He comes to Equator on the 23rd. He is still a morning star throughout the month. He conjuncts with Venus and the Moon. He comes to his descending node on the 2nd.

### Venus

Venus starts from the 8th degree of Aries. But he is still retrograde. He re-enters Pisces in the backward direction on the 15th and continues to go westward till he terminates the journey on the 23rd degree. He is now a "waning star" and sets in the West in the Sun's rays on the 8th April to rise again in the East on 16th April. He forms conjunctions with the Moon, Mercury and the Sun during this month.

### Other Planets

Saturn and Neptune are both retrograde and in absolute conjunction during the whole of the month. Jupiter is direct and moves through about 7 degrees, while Uranus, though direct, is very slow and moves through one degree only.

April is a month of conjunctions. There are as many as four planetary conjunctions in addition to the usual ones.

### Planetary Conjunctions

| | | |
|---|---|---|
| Venus | with Sun | on the 13th |
| Mars | with Jupiter | on the 27th |
| Mercury | with Venus | on the 29th |
| Saturn | with Neptune | "within one degree". |

### Lunar

The Moon forms conjunctions with planets in the following order :—

| | | | |
|---|---|---|---|
| Saturn | on the | 1st | at about 1 a.m. |
| Mercury | ,, | 12th | ,, 3 a.m. |
| Venus | ,, | 13th | ,, midnight |
| Sun | ,, | 14th | ,, 2 a.m. |
| Mars | ,, | 15th | ,, 7 p.m. |
| Jupiter | ,, | 16th | ,, 5 a.m. |
| Uranus | ,, | 19th | ,, midnight |
| Neptune | ,, | 28th | ,, 2 a.m. |
| Saturn | ,, | 28th | ,, 4 a.m. |

*The R.A. is always given on Sayana basis, while in the description of planetary movements, the longitudes are given on Nirayana basis, the current Ayanamsa being 21° 44′ 45″.

# *"The Astrological Magazine" Ephemeris for April 1953*

**All positions are for 5-30 a.m., I.S.T.**

| April | Day of the Week | Sun ☉ *Ravi* | | | Moon ☽ *Chandra* | | Mars ♂ *Kuja* | | Mer. ☿ *Budha* | | Jup. ♃ *Guru* | | Venus ♀ *Sukra* | | Saturn ♄ *Sani* | | Rahu ☊ *Rahu* | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | ° | ′ | ″ | ° | ′ | ° | ′ | ° | ′ | ° | ′ | ° | ′ | ° | ′ | ° | ′ |
| 1 | Wednesday | 349 | 13 | 20 | 185 | 32 | 16 | 47 | 328 | 2 | 29 | 39 | 8 | R0 | 183 | R13 | 287 | 33 |
| 2 | Thursday | 350 | 12 | 29 | 197 | 52 | 17 | 29 | 328 | 4 | 29 | 52 | 7 | 36 | 183 | 9 | 287 | 30 |
| 3 | Friday | 351 | 11 | 37 | 210 | 22 | 18 | 13 | 328 | 12 | 30 | 4 | 7 | 11 | 183 | 5 | 287 | 27 |
| 4 | Saturday | 352 | 10 | 43 | 223 | 3 | 18 | 56 | 328 | 24 | 30 | 17 | 6 | 44 | 183 | 0 | 287 | 24 |
| 5 | Sunday | 353 | 9 | 47 | 235 | 57 | 19 | 40 | 328 | 42 | 30 | 30 | 6 | 15 | 182 | 56 | 287 | 21 |
| 6 | Monday | 354 | 8 | 50 | 249 | 6 | 20 | 23 | 329 | 5 | 30 | 42 | 5 | 44 | 182 | 51 | 287 | 17 |
| 7 | Tuesday | 355 | 7 | 51 | 262 | 31 | 21 | 6 | 329 | 32 | 30 | 55 | 5 | 12 | 182 | 47 | 287 | 14 |
| 8 | Wednesday | 356 | 6 | 50 | 276 | 15 | 21 | 49 | 330 | 3 | 31 | 8 | 4 | 38 | 182 | 42 | 287 | 11 |
| 9 | Thursday | 357 | 5 | 48 | 290 | 19 | 22 | 32 | 330 | 39 | 31 | 21 | 4 | 3 | 182 | 37 | 287 | 8 |
| 10 | Friday | 358 | 4 | 42 | 304 | 43 | 23 | 15 | 331 | 18 | 31 | 34 | 3 | 27 | 182 | 32 | 287 | 5 |
| 11 | Saturday | 359 | 3 | 36 | 319 | 25 | 23 | 57 | 332 | 2 | 31 | 47 | 2 | 50 | 182 | 28 | 287 | 2 |
| 12 | Sunday | 0 | 2 | 28 | 334 | 19 | 24 | 40 | 332 | 49 | 32 | 0 | 2 | 12 | 182 | 24 | 286 | 58 |
| 13 | Monday | 1 | 1 | 18 | 349 | 18 | 25 | 23 | 333 | 39 | 32 | 13 | 1 | 35 | 182 | 19 | 286 | 55 |
| 14 | Tuesday | 2 | 0 | 6 | 4 | 14 | 26 | 6 | 334 | 32 | 32 | 26 | 0 | 57 | 182 | 14 | 286 | 52 |
| 15 | Wednesday | 2 | 58 | 53 | 18 | 57 | 26 | 49 | 335 | 29 | 32 | 39 | 0 | 19 | 182 | 10 | 286 | 49 |
| 16 | Thursday | 3 | 57 | 37 | 33 | 18 | 27 | 31 | 336 | 28 | 32 | 52 | 359 | 42 | 182 | 5 | 286 | 46 |
| 17 | Friday | 4 | 56 | 19 | 47 | 14 | 28 | 14 | 337 | 31 | 33 | 6 | 359 | 6 | 182 | 1 | 286 | 43 |
| 18 | Saturday | 5 | 54 | 59 | 60 | 41 | 28 | 56 | 338 | 35 | 33 | 19 | 358 | 30 | 181 | 56 | 286 | 39 |
| 19 | Sunday | 6 | 53 | 36 | 73 | 41 | 29 | 39 | 339 | 43 | 33 | 32 | 357 | 56 | 181 | 51 | 286 | 36 |
| 20 | Monday | 7 | 52 | 12 | 86 | 17 | 30 | 21 | 340 | 53 | 33 | 46 | 357 | 23 | 181 | 47 | 286 | 33 |
| 21 | Tues day | 8 | 50 | 45 | 98 | 32 | 31 | 4 | 342 | 5 | 33 | 59 | 356 | 51 | 181 | 42 | 286 | 30 |
| 22 | Wednesday | 9 | 49 | 17 | 110 | 33 | 31 | 46 | 343 | 20 | 34 | 13 | 356 | 21 | 181 | 38 | 286 | 27 |
| 23 | Thursday | 10 | 47 | 46 | 122 | 25 | 32 | 28 | 344 | 35 | 34 | 26 | 355 | 53 | 181 | 33 | 286 | 24 |
| 24 | Friday | 11 | 46 | 12 | 134 | 13 | 33 | 11 | 345 | 55 | 34 | 40 | 355 | 27 | 181 | 29 | 286 | 20 |
| 25 | Saturday | 12 | 44 | 37 | 146 | 2 | 33 | 53 | 347 | 16 | 34 | 53 | 355 | 3 | 181 | 24 | 286 | 17 |
| 26 | Sunday | 13 | 43 | 0 | 157 | 55 | 34 | 35 | 348 | 39 | 35 | 7 | 354 | 42 | 181 | 20 | 286 | 14 |
| 27 | Monday | 14 | 41 | 21 | 169 | 57 | 35 | 17 | 350 | 4 | 35 | 21 | 354 | 22 | 181 | 15 | 286 | 11 |
| 28 | Tuesday | 15 | 39 | 40 | 182 | 8 | 35 | 59 | 351 | 31 | 35 | 34 | 354 | 5 | 181 | 11 | 286 | 8 |
| 29 | Wednesday | 16 | 37 | 57 | 194 | 33 | 36 | 41 | 353 | 0 | 35 | 48 | 353 | 50 | 181 | 6 | 286 | 5 |
| 30 | Friday | 17 | 36 | 12 | 207 | 9 | 37 | 23 | 354 | 31 | 36 | 2 | 353 | 38 | 181 | 2 | 286 | 1 |

**Ayanamsa 21° 44′ 45″**

# *Diary of Important Events in January 1953*

JANUARY 3. Pusan (S. Korea).—A South Korean passenger train plunged into the river between Seoul and Pusan killing 31.

6. Washington. — General Eisenhower's Election as 34th President became official tonight.

Mr. Churchill and General Eisenhower had informal talks which ended at a quarter to seven (New York time).

Baharick.—A strange red luminous object was seen shooting with an arrow last evening by the people of this town.

7. Sheridan.—A mystery explosion turned a huge synthetic petrol plant into a roaring inferno this morning. The explosion knocked people off their feet at Rock Island, 12 miles East and rattled wind at Columbus 20 miles away.

8. Paris.—New French Cabinet radical leader Rene Mayor announced today that he had formed a new Government thus ending France's political crisis which had lasted a fortnight. (1st since the war).

Karachi.—Seven died in Police firing on riots.

9. Karachi.—Rioting continues. Six more were killed in Police firing.

Savernna (Georgia).-Nine Air Force fliers were feared to have been killed after a mid-air collision between two B.50 bombers on Thursday.

12. Euschede (Holland).—Blaze in a warehouse on Saturday (Jany. 10th) destroyed about 550,000 lbs. of cotton and other materials.

Chartotteswille (Virginia).—Three airmen were killed when a U.S.A. bomber crashed.

Tunis.—All five occupants of an Ethiopean plane were killed in air crash.

17. St. John's (New Foundland).—14 airmen were killed when an American C. 54 bomber crashed last night.

18. Hongkong.—Ten people were missing and believed kiled in a double crash today, of two U.S. Navy planes 50 miles N.E. of Sevatow. The ten crashed a second time in a plane which had just rescued them.

28. Melbourne.— A Birth Canberra Jet bomber arrived at Darwin after flying from London in 22 hours 10 seconds which is a record.

Pusan.—30 persons were drowned on Sunday (25th) when well overloaded South Korean passenger ship capsized in a West coast harbour near Inchon.



# Market Forecasts



## FOR APRIL 1953

[This study is not intended as a tip for investors to follow. The writers have arrived at certain conclusions regarding Cotton, Commodities, etc., etc., *mainly based on planetary influences.* Those who act on this information will be doing so at their own risk—*Ed., A.M.*]

By BHOGILAL G. SHETH,
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FROM this month onwards, we are entering into a very important phase of our economic and industrial development, the glimpse of which is shown in the body of our Five Years' Plan, the magna carta, an event of high national importance. During this month two of the major bodies of the celestial family change the signs. Jupiter is essentially a benevolent planet and always desires to proceed towards the line of progressive betterment, benefic change and happy outlook provided he is strong and assisted by other bodies. Thus he is rightly called the planet of hope, and a planet of expansion. In the Martian barren sign Aries he was not so happy; after about a year's sojourn in this sign, he now enters Taurus on 9th, an earthly fixed sign ruled by second best benefic Venus. It is a sign of values. It is highly in the fitness of things, therefore, for us to conjecture that his transit in this particular sign will affect all raw commodities, shares, stocks and securities, bringing the levels of prices higher. It is worth recording here that there is something unusual about his motion; his high speed causes him to finish up the course of the sign in an unusually short period of three months and three weeks only. Significance of considering speed-motions of the planets so far as commercial and national astrology is concerned, cannot be overestimated. Other things being equal, benefics with their speed-motions accelerated, cause and create a wave of bullishness in all things but specially in the articles ruled by the signs they might be transitting; the reverse is true in case of malefics.

The next planet changing the sign is Saturn. Retrograding on 5th February last, he now recedes into Virgo on 24th again an earthly sign, remaining up to the third week of August. It is interesting to observe that the three major planets Jupiter, Saturn and Rahu occupying earthly signs Taurus, Virgo and Capricorn constitute a major trine releasing powerful rays favourable to the prices of industrial shares. It should be added at once, however, that the effects are not immediate as receding Saturn in the first degree of Libra is not strong enough. There appears nothing worth noting about other ponderous heavenly bodies except that mysterious but sensitive Neptune receding in Virgo in company with practical Saturn desires forming a benefic aspect with Pluto.

Let us turn to the consideration of minor planets and observe how far they agree to the price-pattern designed by major ones. Individualistic and fiery Mars continues transitting his own house Aries till 21st aspected by feeble Saturn. Entering Taurus in company with Jupiter, a fixed sign governing over the value and in trine to wise Saturn, sensitive Neptune and shadowy Rahu, he can be termed quite strong and self-assertive. He will attempt to translate into action the effects of major planets described earlier, proving thereby once more as a best effective excitant. Be it noted he will be free to act as such after his conjunction with Jupiter which happens to fall on 27th only three days after the recession of Saturn into Virgo.

Weak but benefic Venus retrograding in Martian sign Aries forms inferior conjunction with the Sun on 13th and passes back into Pisces the sign of his exaltation, thus interchanging the signs with jovial Jupiter. It will be instructive to note in passing that the interchange of signs is always held highly effective, more so if the planets involved happen to be the lords of Kendrasad Trikonas. In the present case, Jupiter and Venus become such lords with respect to Cancer and Sagittarius horoscopes and as such articles governed by these signs will pass through a stage of optimistic outlook and enhancing of prices.

Mobile and superficial Mercury going direct on 1st in Aquarius, leaves the sign on 10th and enters Pisces, the sign of his debilitation. The joint assemblage of Venus and Mercury aspected by Neptune from 13th and Saturn from 24th can be anticipated to affect the values of precious metals to a no-mean degree. The Sun enters first point of Aries on 13th his exalted sign. From Sun, the position of Rahu in 10th aspected by Jupiter posited in the house of finance is significant so far as political and economic conditions are concerned.

We have now completed the survey of planetary positions and our observations in general, and we shall now try to gauge the concomitant effects on our economic structure and financial development. In our humble opinion, the general trend of prices is expected to work upwards with unusual and heavy fluctuating movements. Whatever good drops that occur in the markets specially in the first fifteen or twenty days should be utilised for buying purposes.

**Shares.**—On the opening day of the month, Mercury gets direct motion giving a spurt in the values of shares which, however, is unlikely to be maintained since Mars squares Rahu on 3rd which is a bearish factor. Sun quadrature Uranus on 4th again attempts to lift up the level and again the trial turns futile since Jupiter forms a shadastaka with Neptune on 7th. The Jupiter's changing sign coincides with Venusian setting in Aries navamsa on 9th; the feature denotes initial weakness with a spurt in its lap, aided by Mars-Uranus benefic aspect. 9-11 is a period when some rise is not ruled out. If rise materialises on these dates, selling is advised as many astrological factors intermingle between 12 and 15, *viz.*, Venus and Sun oppositions Saturn and Neptune.

Venusian entry into Pisces and his rising on 15th desires to change the trend slowly. Mars square Pluto on 18th helps the rising trend; however some fall is anticipated around 20th or 21st. 22-23 are strong. 24-26 is a period of uncertainty; if rates improve, selling is advised while buying can be recommended in case the rates recede. The ending days are weak in character,

The important turning dates are 1, 8 or 9, 13, 21 and 29.

**Cotton.**—There appears two-sided fluctuations for this commodity in this month; yet it is advisable to purchase cotton on all good falls that can be had during the period.

1 rise; 2-3 mandi; 3-5 rise; 6-8 both ways; 9-11 one-sided move; 12-13 mandi; 13-14 spurt; 15-18 mandi; 18-23 rise; 23-26 both ways; 27-29 dull or easy; 29-30 rise.

Turning dates are 5, 13, 19, 27.

**Bullions.**—The month on the whole appears strong for the values of white and yellow metals. Mars-Jupiter vedha operating during the first half and Venus-Jupiter's interchange of signs in the second half with Mars transitting strong signs help upkeeping the morale of the market. Buying first is advised on important set-backs; the important dates around which falls are possible are stated below. These are 3, 8, 12, 15, 21, 23 and 27. Some periods of rise are 1, 3-5, 9-11, 13-14, 21-23, 29-30.

Important turning dates are 1, 10 or 11, 15, 28.

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By Pt. GANESHIA DAIVAGNYA
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On 2nd April, Mars and Rahu will form 'Kendra' yoga in the morning; this is a heavy decline-causing yoga; good decline will set in cotton, castor-seeds, gold, silver, guwar, peas, sarson. On 4th: 'kendra' yoga by Sun and Herschel; again almost all market will be bent towards decline; this decline will continue from 2nd to 6th evening. On 7th: 'Shadastak' yoga by Jupiter and Neptune; buy at opening time; trend towards rise in gold, silver, guwar, peas, wheat, sugar, black pepper, copra, arecanut, dry ginger, art silk, gur. On 9th: 'Triakadasa' by Mars and Herschel; this yoga will cause rise in almost all markets; on the same day 'Shadastak' yoga by Mercury and Neptune; hence good rise in cotton market too. On 10th: Triakadasa by Mercury and Jupiter; another yoga causing heavy rise in markets.

On 11th: Dwirdwadasa yoga by Venus and Mercury; good rise in cotton and castor-seeds and slight rise in other commodities. On 12th: Venus and Saturn glance at each other; markets will be bent towards decline but rise in cotton and castor-seed markets. On 13th: Sun and Saturn combine; after 1-30 p.m. spurts in cotton and castor-seeds; however, trend towards decline in gold, silver, guwar, peas, sarson, dry ginger, black pepper. On 14th: Venus and Neptune glance at each other; also Sun and Saturn glance at each other; heavy decline here; bears will be handsome gainers; this decline tone will continue till 26th; here please deal through nazranas on 14th; if decline starts, then undoubtedly you should sell and continue to cash gains.

From 14th to 26th: less rise if at all and for short periods only; on the other hand, chances of heavy decline and for long periods; hence you should deal in the markets keeping this fact in mind. On 27th: Mars and Jupiter combine; good rise in almost all commodities; on 28th also trend towards rise will continue. On 29th: Venus and Mercury combine and also 'kendra' yoga by Mercury and Herschel; movements both ways in the markets; this trend will continue till 30th April. For further details, please see our Market Forecast Monthly "Vyapar Rukh".

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By B. C. MEHTA, M.R.A.S.,
*Director, Jain Astrological*
*Bureau, Beawar (Raj.).*

April 1953 begins with square aspect between Jupiter and Pluto, the former governing finance of the country while the latter having reference to the showy administration. This aspect denotes adverse financial conditions in India bringing a further decline in all sorts of commodities in the markets and more especially in bullion, shares and cotton. A reference to the 1953 Annual Number will reveal that in our article we have indicated that during 1953 there will be a good rise in some important commodities. We stick to this view. But, however, during this month, there will be some temporary reactions of Mandi and you are to follow Teji when the decline comes as the general indications of the year is towards the bullish side.

The first 14 days of April may see the decline. Then after Jupiter enters into Nirayana Taurus, the market will again begin to show bullish sentiment, and a long range of Teji is expected in bullion, cotton and share markets. Oil-seeds, chamak, jute and black pepper and other commodities will show a declining tendency till the end of April. Then they will turn their faces towards the upside and hence you are requested to clear your Mandi business before the 21st of this month and then start Teji business.

Important Mandi dates in general during this month:—1, 3, 4, 7, 10, 11, 14, 22, 29.

Important Teji dates in general during this month:—9, 10, 16, 17, 18, 23, 27, 28.

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By PRAKASH CHAND GUPTA
*House No. 512,*
*Multanipura (Parao),*
*Modinagar, (Meerut).*

1st: Mercury become straight after bringing some spurts. Good decline will follow in almost all markets. 2nd: Kendra yoga by Mars and Rahu. Opening time trend towards decline after 11 a.m. till 5 p.m. of 3rd April, trend towards rise will continue 4th: Kendra by Sun and Herschel. Decline almost in all markets. 5th: Kendra by Moon and Mercury. Market will be steady. 6th: Shadastak by Mercury and Pluto. Good rise will follow in almost all markets. 8th: Parallel between Sun and Neptune. Market will move towards decline. 9th: Shadastak by Mercury and Neptune. Spurts will definitely follow but play down at high rates. 11th: Venus and Saturn glance at each other. Good declining attacks will follow in the markets. Cotton Rs. 20/- 25/-, Castor seeds, Sarson, Alsi Groundnuts Rs. 3-3½, Silver Rs. 5-7, Gold, Indian iron share Rs. 3-3½, Gowar, peas, Re. 1-1½. 12th: Dwirdwadasa by Venus and Jupiter. Declining tendency in almost all markets till 1 p.m. and then rise will follow in gold and silver markets. 13th: Venus and Sun combine. Opening time trend towards rise after 1 p.m.; good declining attacks will follow in almost all markets. 14th: Sun and Saturn glance at each other. Good declining attacks will follow till 17th April. Cotton Rs. 25-30, Castor Seeds, Sarson, Alsi Groundnuts Rs. 5-6, Silver Rs. 8-10, Gold, Indian iron share Rs. 4-5, Gowar, peas, Rs. 1-1½. Cash your gains on 15th or 17th.

*Note*:—From 9th till 15th or 18th heavy decline in almost all markets. From 19th till 27th markets will be steady.

18th: Kendra by Mars and Pluto. Declining attacks will definitely follow in the markets but play up in down rates. 20th: Shadastak by Mars and Neptune. Opening time good rise will follow in the markets. 21st: Shadastak by Mars and Saturen. Rise in gold and silver markets. 24th: Trieakdasa by Mercury and Rahu. Market will move in decline but play up. 25th: Parallel aspects between Mercury and Moon. Markets will be steady. 26th: Mars and Jupiter will combine on 27th. Good rise will follow in the markets. 27th: Mars and Jupiter combine. Opening time trend towards rise. After 11-30 a.m. good decline will follow in the markets. 28th: Kendra by Sun and Rahu. Good decline in the markets. 29th: Mercury and Venus combine. Here Venus is moving retrograde hence deal through nazranas.

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## YOUR SCIENTIFIC DIFFICULTIES SOLVED

*(Continued from page 336)*

the above reference as to when it can cause a Dhana Yoga has been carefully made and only inattention to that has given rise to this query. For it has been stated "when the 2nd and 12th lords are in Parivarthana Yoga, the *former being stronger* will give much wealth". The italicised portion has been ignored. The Dhana Yoga will be powerful in proportion to the strength of 2nd lord over that of 12th lord. (*b*) The question ignores the obvious principle that lord of a trine is auspicious to the horoscope, malefic though he be. It is not bad for any planet to own 2nd house. No doubt, the fact that the two are enemies has also to be taken into account to judge to what extent the Dhana Yoga formed, will be effective. It cannot be as effective as in the case of Cancer Lagna where Sun and Mars would have to combine for producing this Dhana Yoga or Virgo sign where Venus and Saturn would have to enter into the combination or Capricorn.

**Q. 4.** If Mars be found placed in his own sign, or exaltation sign in a chart in the prohibited places or 2nd, 4th, 7th, etc., will it go to nullify the evil effects apprehended by him in matrimony. What is the scientific argument behind the proposition that the presence of Kuja dosha in both the charts of the bride and the groom makes marriage happy? *S. N. 6753.*

**Ans.** Mars being in his own sign or exaltation sign or being aspected by Jupiter or in conjunction with Jupiter are considered as exceptions to the rule of Kuja dosha. If Mars is located in Aquarius or Leo, there is no Kuja dosha whatever (*vide* B. V. Raman's *Electional Astrology*). Other exceptions mentioned therein are:—Mars in 2nd should be considered to have no dosha if it is Gemini or Virgo; Mars in 12th has no dosha if the signs are Taurus and Libra. Mars in 4th causes no dosha if the sign is Aries or Scorpio. Mars has no dosha if the 7th is Cancer or Capricorn. The conjunction of Mars and Moon also cancels Kuja dosha in any sign. It is not difficult to understand the reasoning behind the injunction that both the horoscopes of bride and bridegroom should be properly balanced in respect of Kuja dosha. The rule is that two negatives make a positive under certain conditions.

**Q. 5.** It is said that benefics (Jupiter, Venus and Mercury) placed in 6th, 7th and 8th from Moon cause Chandradhi Yoga. In the chart given herewith both Venus and Mercury occupy 6th and Jupiter 8th from Moon. Is Adhi Yoga formed? Is there any dictum to the contrary restricting Adhi Yogas to signs considerably remote from Leo? What are considered the most efficacious signs in this respect?

**Ans.** As per definition in *Saravali*, Adhi Yoga is properly formed when Mercury, Venus and Jupiter are placed in 6th, 7th and 8th respectively from the place occupied by Moon without the following defects:—Conjunction or aspect of malefics, being in an inimical sign or sign of debility or being combust. The planets should also be powerful. This is the true Adhiyoga. *Phaladeepika* defines Adhi Yoga thus:—When benefics occupy 6th, 7th or 8th reckoned from Moon or the lagna, there results what is called as Adhi Yoga. This is a more liberal definition. But the efficacy of Adhi Yoga however formed will depend upon how far it complies with the requirements as defined in *Saravali*. There is no such restriction as contemplated restricting the formation of the yoga to any particular signs of the zodiac. In the case given, there is Adhi Yoga though the three planets are not distributed in the three signs from Moon. It can be said to be also fairly powerful as Mercury is exalted and there are no evil aspects or conjunctions or combustion. But the weakness of Venus who is in his debility has to be noted.

**Q. 6.** (*a*) How to know the birth time (Ascendant) in the chart has been calculated correctly as soon as we see the chart? (*b*) Is there Kalasarpa Yoga in the horoscope? If so, what are the effects?

*S. S. M., Saligrama.*

**Ans.** There is no such method. There are some rough and ready methods by which the correctness of the lagna can be judged from the position of Mandi and also from the time in ghatikas and vighatikas elapsed from sunrise. The rule with regard to Mandi is "Note the sign occupied by Mandi at birth and note also where the lord of that sign is posited. The ascendant at birth will be a sign triangular to that of the aforesaid lord, or one triangular to the navamsa occupied by Mandi. However if the Moon is strong, the lagna should be deduced similarly through the Moon alone instead of Mandi". There are various methods to check the lagna from the ghatikas elapsed from sunrise till birth but they are complicated. A rule is given in *Uttara Kdlamrita* which is simple enough but is not found to be reliable. "Multiply the ghatikas and vighatikas that have elapsed since sunrise by 4 and divide the product by 9. The remainder will represent the number of the asterism (of birth) reckoned from groups of nine beginning with Aswini, Makha, Moola, as the case may be". (*b*) From the data given it can be said whether all the planets are between Rahu and Kethu, The actual longitudes of all the planets should be given.

**Q. 7.** What is the significance of a planet weak in the Rasi chart but occupying the exaltation sign in the Navamsa chart? *A. N. K., T'Nagar.*

**Ans.** The weakness of the sign position is to a great extent overcome. Though navamsa is only one of the six vargas, this is considered as equal to the Rasi chart in power and significance so much so that the planet may even be deemed to be in exaltation for its effects during dasa and bhukthi. This position is held to be even superior to that of a planet which is in exaltation in the rasi but in the debilitation navamsa.

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Avoid the path of injustice. To please friends, relations, one should never do an unjust act. Never do anything in anger and malice, and show no fear and do no cowardly act, and avoid doing things foolishly.

* * * *

When the Brahman shall change his haughty spirit and look on the other people with compassion, and work for the elevation of the masses, then will India again take the supreme place which she, in ancient times, occupied.


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# How is this Month



BY MIHIRA

[The following forecast based on Janma-Rasi is general and as such those having favourable aspects according to present Dasa and Bhukthi, will have favourable results from the indications made below; while those having adverse aspects according to current directions will experience these predictions to a less proportion. The predictions given below are based not upon conjecture as several so-called well-known Journals do, but upon a clear interpretation of the movements or transits of planets. If you do not know your Janma-Rasi write to Mihira, C/o THE ASTROLOGICAL MAGAZINE enclosing a stamped self-addressed envelope.—*Ed., A.M.*]

**MAJOR TRANSITS:—The Sun in Meena, enters Mesha on the 12th; Mars in Mesha, enters Vrishabha on the 20th; Mercury in Kumbha and enters Meena on the 8th; Jupiter in Mesha and enters Vrishabha on the 3rd; Venus in Mesha and then goes back to Meena on the 15th; Saturn and Rahu continue in Thula and Makara respectively.**

1. **Mesha (Aries).**—*Mars in 1st and 2nd; Jupiter in 2nd; Kethu in 4th; Saturn in 7th; Rahu in 10th; Mercury in 11th and 12th; Venus in 12th and 11th; and Sun in 12th and 1st.*

*General.*—From this month onwards Jupiter transits the second sign which is highly auspicious in general. Venus though retrograde in another favourable planet for the month. Mercury is good for the first week only but is under check throughout the month good or bad. The other planets continue in unfavourable signs only. Of these, Sun is under check for the first half and Mars during the second. Thus the majority of transits are unfavourable but Jupiter and Venus will be a bulwark against the onset of their rays and the month will be passed tolerably well though mixed conditions are bound to prevail. General success, luxuries, good friendships but with obstacles now and then, minor losses and anxieties, quarrels and troubles due to enemies, fear of humiliation, frequent journeyings and fruitless will prevent the month from being wholly enjoyable.

*Health and Domestic.*—Health will, on the whole, be good though there is a liability to be troubled by ailments caused by impurity of blood, bile or heat. Those who are chronically subject to such troubles alone may suffer. But dejection of mind and varied anxieties are probable for all those born under this sign. The wife's health is likely to suffer to a greater extent than usual. Some separation or some sort of estrangement from close relatives is not unlikely.

*Finance and Speculation.*—The financial position should come definitely for betterment with Jupiter's entry into second sign but those born under Bharani asterism are likely to benefit immediately from this change of sign. For such positive money gains may take place. Some caution should necessarily be exercised during the second half as there is some liability to losses by deceit. Speculation though not necessarily forbidden, will not be profitable.

*Real Property, Services, Profession, etc.*—The month is not conducive for any betterment in the affairs pertaining to immovable properties or landlords in general. It is not a good month for changes, removals, or new ventures. Some serious problem may arise with regard to which no hasty decision should be made but this caution does not apply so much to the latter part of the month when somewhat better conditions will tend to prevail and some successes may be achieved after difficulties are experienced. The same observations apply so far as may be to the conditions with regard to the services also and to the business and profession in a great measure. All literary undertakings will flourish and any lack of success will be only temporary and one should not give way to despondency and depression on that account.

*Chandrashtama* begins with sunrise on 3rd and lasts past noon of 5th.

2. **Vrishabha (Taurus).**—*Jupiter in 1st; Kethu in 3rd; Saturn in 6th; Rahu in 9th; Mercury in 10th and 11th; Venus in 11th and 10th; Sun in 11th and 12th; and Mars in 12th and 1st.*

*General.*—Mercury and Saturn continue in favourable signs throughout the month, but Saturn for the whole month and Mercury for the greater part of the month remain under check. Venus is good for the first half and so long he is also under vedha. Sun is also good for the first half and is under check during the second when he is evil. Jupiter and Mars are bad for the whole month but of these, Mars is controlled throughout by vedha. So influences good and bad will not function freely though the latter side predominates and the first half will be better in the general results than the second half. Good name, honours, contentment, success over rivals, happiness, luxuries, etc., will be among the good effects experienced during the first half. Quarrels even when one is careful, dissatisfaction and ill-will and misunderstandings, obstacles and frequent journeys may be the results for the second half.

*Health and Domestic.*—Health will be affected though not much and only during second half, and may be caused by impurity of blood, bile or heat. Injuries to person too may take place, especially in the feet. Sojourn in a place other than home may become necessary for some time due to some cause or other, mostly due to financial reasons or sorrowful partings. Your own friends may turn against you for no known reason and cause mental anguish.

*Finance and Speculation.*—The financial position will not suffer much or at all during the first half. There is likelihood of some improvement also but during the second half must guard against financial losses by fraud or theft. Help from friends or partners or those associated in the domestic sphere may be forthcoming for any good cause and you may gain by availing yourself of such help. Though speculation is slightly favoured during the first half, it is not so for the second.

*Real Property, Services, Profession, etc.*—Landlords will be affected adversely during this month in many res-

pects and matters may go suddenly wrong and unexpected events of an unfavourable nature may occur and even severe disappointments result. All changes of importance if contemplated should be postponed as if pushed on under the current influences are likely only to end in disappointments and failure. The first half is tolerably good for the services but the second half is positively unfavourable. Even in the ordinary and routine execution of your duties troubles may arise and so you should be constantly on your guard even in routine matters. Profession and business too will suffer but only during the second half and the businessman may well have to experience the effects of some fraudulent misrepresentation.

*Chandrashtama* extends from about noon of 5th till past noon of 7th.

**3. Mithuna (Gemini).**—*Kethu in 2nd; Saturn in 5th; Rahu in 8th; Mercury in 9th and 10th; Venus in 10th and 9th; Sun in 10th and 11th; Mars in 11th and 12th; and Jupiter in 12th.*

*General.*—Sun alone of all the planets is favourable throughout the month. Except for the first week when Mercury is under check, he is also favourable for the whole month. Mars remains in a good sign for the first 20 days, but good or bad he is under check throughout the entire month. Thus the middle part of the month which has the maximum number of planets in good signs will be the best part of the month. Saturn remains evil and unchecked all along. General success with accomplishment of one's cherished plans, good name and honour, luxuries and enjoyments, success over rivals and opponents, will be the main features of the month though quarrels and misunderstandings, difficulties during journeys, grief and apprehensions without peace of mind and confusion will mar the month from being completely enjoyable. However some educational and academical triumphs will be possible.

*Health and Domestic.*—Health will not be affected in your case though there will be some illness of one of your issues. The first half of the month will be productive of quarrels and misunderstandings even if you speak with care in domestic and social spheres. Though luxuries may be available, the mind will not be left free to enjoy them. Beware of some accidents during journeys, especially to the feet during the last ten days of the month.

*Finance and Speculation.*—The financial position will remain fairly satisfactory during the month, except perhaps during the last ten days when you will have to meet heavy expenses. This is the best time to realise your own outstandings and conditions will also favour such attempts, and there is scope for considerable gains during the first half. Even if you have been meeting with some success in speculation till now, this month is the time to put an end to such activities as it may not prove profitable hereafter.

*Real Property, Services, Profession, etc.*—May be there will be some favourable reactions in the conditions pertaining to landlords and real property generally. Some improvement with scope for fresh ventures and investments becomes probable and some notable acquisitions to your holdings may take place. Income, relations with tenants, etc., should all improve. You will be able to arrange your affairs satisfactorily and successfully. Some profitable journeys too may take place in this connection. The major part of the month is entirely favourable for the services and some increment in pay or other emoluments, or rise in status one step higher is due for the month. The business and profession too will register fresh expansion and increased turn over with corresponding increase in profits and income.

*Chandrashtama* extends from about the noon of 7th till about the midnight of 9th.

**4. Kataka (Cancer).**—*Kethu in 1st; Saturn in 4th; Rahu in 7th; Mercury in 8th and 9th; Venus in 9th and 8th; Sun in 9th and 10th; Mars in 10th and 11th; and Jupiter in 11th.*

*General.*—Jupiter in eleventh is the best influence for the month but unfortunately he is under check all along. But Mars is also good for the whole month but free from any obstruction to the free play of his benefic rays. Venus too is favourable for the entire month but is under check during first half. Sun is evil for the first half when he is with vedha but free and good for the second half. Mercury is good for the first week only but comes under check after he becomes unfavourable. Saturn alone is bad and unchecked throughout the month. Thus good influences are decidedly in greater preponderance this month and but for the operation of check, would be a memorable month. Even so, this month will witness a general improvement in all your matters and mark a new epoch for the whole year with entry of Jupiter in your eleventh sign.

*Health and Domestic.*—Improvement in your general health conditions will be a noticeable feature of the month though some slight deterioration is likely towards the end, in the closing days. The other members of your family too will enjoy good health and domestic conditions will brighten and assume a more cheerful aspect. Your own mind will be freed from worries and anxieties and apprehensions and assume a more optimistic outlook towards the future and take a greater interest in your activities.

*Finance and Speculation.*—Improvement in monetary sphere will begin from the very beginning of the month but be more marked during the second half only. Your attempts to realise your own outstandings will be rewarded with success. You may also expect moderate success in some of your financial venture, short of speculation for which the month cannot be said to be suitable. The risk arises because of the fact you may wade far too deep in your commitments.

*Real Property, Services, Profession, etc.*—Both satisfactory as well as unsatisfactory trends will be visible in all matters pertaining to immovable properties and conditions will alternate between good and bad throughout the month. Much of the evil can however be negatived by thinking well over your actions before you are committed to a definite procedure and by avoiding all hasty and imprudent actions. Circumstances will however shape themselves towards a good ending. About the middle of the month, there will be a probability that your own agents and tenants may turn against you or become inimical which by prudent action should be averted. The same is true for the services also and will be all the more insidious as there may not be any contributory cause from your own actions. The profession and business will do very well this month.

The period from about midnight of 9th to the midnight of 11th will be under *Chandrashtama* influence.

**5. Simha (Leo).**—*Saturn in 3rd; Rahu in 6th; Mercury in 7th and 8th; Venus in 8th and 7th; Sun in 8th and 9th; Mars in 9th and 10th; Jupiter in 10th; and Kethu in 12th.*

*General.*—Saturn is the solitary planet who continues in a sign that is favourable throughout the month and he is under check. Mercury enters a favourable sign after the first week and Venus is good for the first half. Mars becomes good after the first 20 days of the month have been passed but he is under vedha throughout the month. Sun and Jupiter are the only planets evilly inclined for the whole month but both under check all along. Thus neither good nor bad influences for the month function freely and the result will therefore be a nondescript month, in which all your affairs will mark time neither progress forward nor retrogress unduly. Quarrels and unwelcome changes, enmities, frequent journeyings and mental worries from the results of your own actions, vain

temptations are among the probable results mostly during the first half. There will be moderate relief from all this during the second half.

*Health and Domestic.*—Health will be disturbed to a greater extent during the first half. Blood pressure should be watched. There may be injuries to person with some loss of blood. General debility will be marked. The first half of the month is positively unfavourable for domestic conditions and harmony within the domestic sphere. Quarrels and misunderstandings will be the order of the day. Your wife may suffer in health and you may suffer injuries through women and this is not confined to the first half.

*Finance and Speculation.*—Even with all the indifferent nature of the transits for the month, the financial position will be tolerable and may even improve somewhat during the second half when you will be able to realize your own outstandings as well. There is just a possibility for some item of unexpected gain too. It is also probable that this will be offset by some item of loss which is even certain if speculation is resorted to.

*Real Property, Services, Profession, etc.*—The affairs pertaining to immovable property come under mixed vibrations this month. Influences that are harmonious are in conflict with those that are inharmonious, the former will promote enterprise, accidental and unforeseen advantages and readiness of resources and the latter will tend to over-estimation, waste and extravagance, even losses. So keeping to routine matters and not seeking any innovations of your own accord will be the best policy to pursue. The first half is outright unfavourable for the services, but the second half is not so at all. A great deal of energy and expansion will be witnessed in the professional and business side practically throughout the month, but will be more pronounced during the second half with increased emoluments.

From about the midnight of 11th to that of 13th, the period is under *Chandrashtama* influence.

6. **Kanya (Virgo).**—*Saturn in 2nd; Rahu in 5th; Mercury in 6th and 7th; Venus in 7th and 6th; Sun in 7th and 8th; Mars in 8th and 9th; Jupiter in 9th; and Kethu in 11th.*

*General.*—Jupiter is the only planet to be found in a favourable sign throughout the month and free from check or inhibition in any manner. Mars and Saturn are unfavourable for the whole month but the former is under check throughout. Mercury is good for the first week only but he is under check throughout the month, good or bad. Venus is evil for the first half when he is under vedha. During the second also, he is not good but free. Sun too is bad throughout the month and is under check for the first half only Thus mixed influences with the evil side predominant are in force and the results too will be of a mixed nature. But Jupiter is a powerful influence for good for the month and will withstand many onslaughts and make the month on the whole tolerable. Tedious journeys, misunderstandings, worry from enemies and cares, vain temptations and companionship of undesirables will be among the unwelcome features of the month. But general success, prosperity, honour and popularity will also be possible to some extent.

*Health and Domestic.*—It is probable that the health is troubled now and then during the month and stomach and intestines will be the principal parts affected and so care as to diet will eliminate chances of such ailments. During the second half blood pressure will have to be watched in the case of those who habitually run high pressure. The wife too may suffer in health. Misunderstandings with female members within the domestic circle is likely even inevitable unless you take the best of care.

*Finance and Speculation.*—Depressing conditions will be witnessed in the financial sphere and deterioration will set in without warning and without any time for readjustments, so that you should be even ready and prepared beforehand to avoid unpleasantness, financial losses or monetary troubles. But there will be some relief in general after the middle of the month because of help from friends or those associated with you in the domestic sphere. Speculation this month will no doubt be risky.

*Real Property, Services, Profession, etc.*—The landed interests will neither suffer nor prosper to any marked degree though the general conditions will be fairly satisfactory with some gains and some improvement in the general welfare with every prospects of future betterment and prospects. This month will therefore be unfavourable for commencement of new undertakings and ventures and any efforts or endeavour on your part will bear fruit later though in this month itself. Prospects cannot be said to be good in the case of the services. Disappointments are more likely but those born under Hastha and Chitrai will fare better than others. New position, honours, receipt of favours and recognition of merit will be possible for such people. The profession and business will continue on average levels and nothing special calls for comment with regard to them.

*Chandrashtama* begins at about midnight of 13th, continues till about midnight of 15th.

7. **Thula (Libra).**—*Saturn in 1st; Rahu in 4th; Mercury in 5th and 6th; Venus in 6th and 5th; Sun in 6th and 7th; Mars in 7th and 8th; Jupiter in 8th; and Kethu in 10th.*

*General.*—No planet remains good for the entire month but Mercury enters a favourable sign after the first week. Sun is good for the first half an l Venus for the second half. Mars, Jupiter and Saturn are bad throughout the month, but Mars and Jupiter are completely under check all along and so their ill-effects will not manifest much. Still it cannot be denied that the unfavourable elements have the upper hand and may cause troubles but the second half is bound to be somewhat better than the first half. Anxieties and apprehensions, profitless projects, sundry quarrels and exposure to danger and mishaps, dangers during journeys which will be also troublesome are the likely happenings for the first half. But popularity, general success, happiness and acquisitions, freedom from the mischief of rivals and enemies will characterise the second half of the month.

*Health and Domestic*:—Disorders of the digestive system are very liable to occur especially during the first half and so care as to diet and habits is essential. Accidents and injuries from sharp instruments are to be guarded against during the second half. Quarrels and misunderstandings within the domestic circle are almost unavoidable during the first half. But during the second half some relief will be experienced from most of the troubles in the matter of health and domestic affairs.

*Finance and Speculation.*—The financial sphere will be the least affected of all the departments of activity and pass off tolerably well inspite of the predominance of adverse transits. Money will be easily obtained and easily run through. Still something will be left over. Commercial travellers are likely to do a good spell of business and the month is also good for gains through journalistic enterprise. Speculation no doubt is slightly favoured but is not likely to produce much results.

*Real Property, Services, Profession, etc.*—Immovable property affairs are somewhat favoured this month and this will continue for some time though much may not occur immediately within the month itself. They will gradually progress but surely. General success will attend on your ventures and undertakings though they may be new. Some longstanding troubles may even be cleared off. But it is well to note that the middle

part of the month is not a good period for starting new ventures or enterprise. It will be better till the end. Mixed influences prevail with regard to the services all through the month and it will be difficult to judge which part of the month is favourable outright. Towards the end of this month, you can work for the betterment of your status provided you do not stand on over merit, dignity or pride and at the same time you should think well before taking the 'plunge'. Profession and business will function on average levels.

*Chandrashtama* begins at about the midnight of 15th and ends before the Sunrise of 18th.

**8. Vrischika (Scorpio).**—*Rahu in 3rd; Mercury in 4th and 5th; Venus in 5th and 4th; Sun in 5th and 6th; Mars in 6th and 7th; Jupiter in 7th; Kethu in 9th; and Saturn in 12th.*

*General.*—The two benefics Jupiter and Venus are the planets that remain in favourable signs throughout the month, but Jupiter for the entire month and Venus for the first half are under check. Sun is under check during first half when he is evilly disposed. During the second half, he is good and free. Mars though good for the major part of the month is under check throughout. Mercury is good for the first week only and good or bad, he is under vedha for the whole month. Saturn in 12th is the only malefic transit during whole month and he is not inhibited in any way but free to do mischief. Troubles and embarrassments, quarrels, profitless conduct, continuous grief, sufferings through rivals and enemies are the principal forms in which the month may prove unpleasant during the first half. Comparative freedom from all this will be experienced during the second half when success in undertakings, rout of enemies and some measure of happiness would become possible.

*Health and Domestic.*—The health for the month will be tolerably good with very few disturbances in your case though the wife's health may suffer somewhat towards the close of the month. Sundry quarrels within domestic circle—wife or sons, will be almost inevitable and the mind is liable to be worried and preoccupied with domestic problems. Auspicious celebration too may take place and heavy expenditure in connection therewith is quite probable.

*Finance and Speculation.*—Much uncertainty will prevail with regard to all monetary affairs and will mostly alternate between two extremes, though money will be available for all reasonable demands. But expenditure items will increase and swallow up all your resources with consequent necessity for more and more. There is a possibility of gains through speculative sources also but with little prospects of their being saved up for the future.

*Real Property, Services, Profession, etc.*—The landlords are likely to be exposed to much of troubles and anxieties. Disappointments and losses in income and troubles of management are likely. Your own tenants and agents may prove intractable and even act against your interests so that to avoid much friction, discretion and tact will be required. There will be much of opposition in all matters that one may seek to accomplish. Litigation should not be resorted to on any account. Some trusted agent may leave you or may die creating fresh problems. The greater part of the month will prove uneventful for the services but the month cannot be said to be wholly unfavourable and provided no rash or precipitate action is taken, the influences that are on the background will tend to raise you to a higher level. The profession and business may prove ordinarily satisfactory.

*Chandrashtama* extends from about the sunrise of 18th till past midnight of 20th.

**9. Dhanus (Sagittarius).**—*Rahu in 2nd; Mercury in 3rd and 4th; Venus in 4th and 3rd; Sun in 4th and 5th; Mars in 5th and 6th; Jupiter in 6th; Kethu in 8th; and Saturn in 11th.*

*General.*—Venus and Saturn are the favourable planets for the entire month but of these Saturn is under check all along. Mercury becomes good after the first week but good or bad he is under check. Mars is good for the last ten days and is free from check so long as he is good. Sun though bad throughout the month is under vedha and Jupiter who is also unfavourable is under inhibition for nearly the whole month. So the effects for the month will be mostly nondescript though good and bad will be intermixed. Constant troubles from enemies and rivals, misunderstandings and anxieties, quarrels and litigation, enmity of relations, enforced absence away from home with all its troubles and difficulties will be among the unwelcome possibilities of the month during the first half. These will abate to a considerable extent during the latter part of the month and there may be a termination to all strife even.

*Health and Domestic.*—There will not be much of disturbance in the matter of health and the month will be passed in a tolerably healthy condition. But the children's health is liable to be affected from prevailing epidemic disorders and prophylactic measures should be taken beforehand during the first half. Your actions in domestic as well as social circles are liable to be misinterpreted and evoke the enmity of your friends and relations and you should have this in mind all along.

*Finance and Speculation.*—The financial affairs will receive some impetus this month, more especially during the second half of the month. During the first half you may have to experience some disappointments in your monetary affairs and even encounter some difficulties and embarrassments because of conflict between overgenerosity and overcarefulness. The month is positively unfavourable for speculation.

*Real Property, Services, Profession, etc.*—Landlords are likely to have an ordinary good time. Opportunities to add to your holdings may arise and you may take advantage of the favourable vibrations to do so and some agreeable travels or journeys are indicated in this connection. Though there may be some excitement or provocation you should avoid all litigation this month in connection with your incorporeal rights and a tendency to waste and extravagance should also be checked. Though the first half may be trying for the services, the second half is likely to award ample relief from the trying conditions though there may not arise opportunities for actual advance or improvement in status. Anyway the ground is likely to be cleared at any rate for future betterment and your own well-directed efforts will count. The profession and business are likely to make fairly big gains.

From about the midnight of 20th, *Chandarshtama* extends into the early hours of 23rd.

**10. Makara (Capricorn).**—*Rahu in 1st; Mercury in 2nd and 3rd; Venus in 3rd and 2nd; Sun in 3rd and 4th; Mars in 4th and 5th; Jupiter in 5th; Kethu in 7th; and Saturn in 10th.*

*General.*—Venus and Jupiter the two benefics are the favourable planets in transit for the whole month but both are under check throughout so that no much benefit is obtainable from their rays. Mercury and Mars as well as Saturn are bad for the whole month but these with the exception of Saturn are also under check. Saturn is of course exalted. Sun is good for the first and bad for the second half but fortunately he is under vedha only during the second half. Thus all told the good and evil for the month are almost equally balanced with the latter somewhat in preponderance and the first half will be surely better in the general results than the second. General success, gains, health and happiness, discomfiture of rivals, good friends, luxuries, increase of one's power and influence are the good things that are in store during the second half. Misunderstandings and anxieties, quarrels

and disgrace are the likely events for the second half.

*Health and Domestic.*—There is nothing in the influences for the month to suggest any illness, chronic or acute. Mars in 4th will indicate stomach trouble and in fifth illness of children. But luckily he is powerless. Domestic sphere will escape much of troubles for the same reason. But some care in social contacts should necessarily be exercised.

*Finance and Speculation.*—Somehow or other and with but narrow fluctuations, *status quo* will be maintained in the monetary sphere though advance may not be possible. But it is important that you should not stand surety for others during this month. Otherwise loss is certain. Speculation even would seem to be favoured and success is likely to attend on your first ventures. Soon the tendency will assert itself to be reckless as the result of success and will almost certainly bring in losses. So it is better to refrain this month.

*Real Property, Services, Profession, etc.*—Real property affairs will not be smooth running this month. But no serious trouble need be expected therefrom as the balance will be kept up somehow and with exercise of some care and forbearance on your part it should be possible to have an almost trouble-free month in this respect. You should be careful in speech, also in writing and in all dealings with agents, solicitors or those who would have any power to affect you adversely, and should be on the guard against fraudulent misrepresentations. Avoid litigation as far as possible. What has been stated in connection with real property applies so far as it may be to the conditions in the services also where greater care in speech is all the more necessary; as otherwise good chances for improvement in status or position may be lost or postponed, though good cannot be predicted for the profession or business.

*Chandrashtama* begins after the midnight of 22nd and lasts till the afternoon of 25th.

**11. Kumbha (Aquarius).**—*Mercury in 1st and 2nd; Venus in 2nd and 1st; Sun in 2nd and 3rd; Mars in 3rd and 4th; Jupiter in 4th; Kethu in 6th; Saturn in 9th; and Rahu in 12th.*

*General.*—Venus is the only transitting planet who continues favourable throughout the month. Mars is good for the first half and Sun for the second half, but Mars is under check whereas Sun is free. Mercury, Jupiter and Saturn are all in unfavourable signs only. Of these Mercury alone is under vedha and that for the second half only. The evilly disposed planets have a clear preponderance and therefore the general results cannot be good and mixed conditions will be in evidence throughout the month, though at no time they are likely to prove intolerable because of the beneficially disposed planets. Fruitless undertakings, mental unhappiness, unprofitable journeys, disagreeable news, deceit and disgrace, quarrels for apparently no reason, are among the unwelcome possibilities for the month. The influences are so intermixed that neither evil nor good will endure for long and give place to just the opposite conditions.

*Health and Domestic.*—Health will be mostly trouble free and a fairly healthy month may be confidently looked forward to. But the mind is likely to be sorely troubled by worries and anxieties and unwelcome news received during journeys or travels. Care in social circles is imperative as loss of esteem and dishonor is one of the items to be feared from more than one influence. The wife's health may need some attention during the closing days of the month.

*Finance and Speculation.*—The month may not pass without some major financial worries of some sort or other. At the same time there is a liability to losses being incurred through fraudulent misrepresentation or by theft or by following the advice of wicked persons such as by being induced to stand surety for others. Therefore considerable care must be exercised in all financial dealings. Chances of success in speculation are freakish and cannot be relied upon.

*Real Property, Services, Profession, etc.*—Real property affairs come under conflicting influences but the results of this confliction will be apparent only during the last ten days of the month. During the first half there is some scope for acquisitions or additions to your holdings. The yield and rentals are likely to prove fairly satisfactory. About the middle of the month, some long-pending matter may unexpectedly find an agreeable solution with but little effort on your part. The services are not much favoured this month. Still as good influences also are present in this respect and dovetail into each other, there will be no positive setbacks of any kind to be feared this month. It is quite a different thing if natal directions are favourable in which case positive advance can be expected. Profession and business will make reasonable headway and will on the whole prove satisfactory.

*Chandrashtma* begins in the afternoon of 25th and lasts into the early hours of 28th.

**12. Meena (Pisces).**—*Venus in 1st and 12th; Sun in 1st and 2nd; Mars in 2nd and 3rd; Jupiter in 3rd; Kethu in 5th; Saturn in 8th; Rahu in 11th; and Mercury in 12th and 1st.*

*General.*—Venus is the only planet that can be said to be favourable for the entire month. Mars is the only other planet who is to be found in a beneficial sign for at least part of the month, that is, for the last ten days. All other planets transit only unfavourable signs throughout the month. But of these, Mercury, Sun and Jupiter are under vedha. Saturn in 8th and unchecked is certainly bad and there is no corresponding benefic influence this month to offset this or mitigate it. So this month would prove to be rather trying in the general results than otherwise. Troublesome journeys without any gain to anybody may become necessary and obstacles in almost any endeavour will be frequently met with. Sufferings from quarrels and from enemies and varied anxieties will be present off and on and you are likely to suffer loss of prestige and esteem. You must also be prepared for unpleasant changes of all sorts. Towards the end of the month however there will be some comparative relief from all these troubles.

*Health and Domestic.*—Disorders in health arising from low vitality and derangement of the digestive organs may arise and trouble, you during the first half. The health of some one of your children may cause some anxiety in the early days of the month and improve as month advances. The death of some relative or friend may be announced. With Jupiter in 3rd and Saturn in 8th house is not likely to be a pleasant place and continual bickerings and quarrels may mar domestic peace and enjoyment.

*Finance and Speculation.*—The month will not be free from financial worries of all sorts and pressure for money will be acutely experienced and all available sources may fail you in the nick of time. It is even probable that you may be led into some loss by following the advice of some of your own so-called disinterested friends or the loss may arise even by theft or deceit. With almost all transit influences against, resort to speculation will prove folly and a snare.

*Real Property, Services, Profession, etc.*—Affairs of immovable property will fare no better than the activities in the other departments of life. Yield, relationship with tenants and agents, etc., will all be affected adversely and things may even worsen so far as to entertain ideas of resort to litigation but which however should be wisely refrained from, as nothing will be gained thereby under the existing conditions. On the other hand, you are

(*Continued on page 350*)

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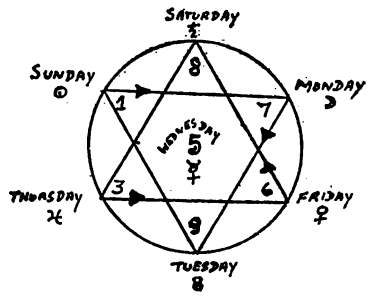
## RATIONALE OF VIMSHOTTARI DASA

*(Continued from page 328)*

longest periods and the commencement and terminating points respectively of the 'Wheel of Fortune'. What more appropriate place could be found for Venus the terminal point I ask you? In concluding I sincerely hope I have made the plan of Vimshottari Dasa clear to all. If it does then I will have cleared the doubt and mystery it was clouded under and contributed my small share to the advancement of the science we call astrology. That it should be an humble student of astrology who makes this exposition should not detract its value. It is one of those inscrutable ways of the *Great Geometer.*

**Diagram "A"**

Seven creative planets in order of days of the week




FORM: $\frac{360}{8} = 45 = \frac{9}{3} \doteq 3.$

**Diagram "B"**

The signs of the zodiac with their planetary rulers

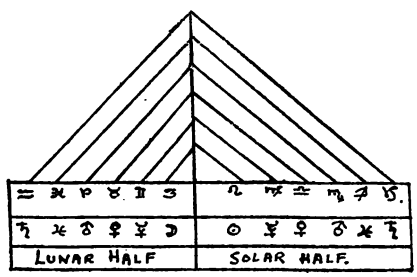
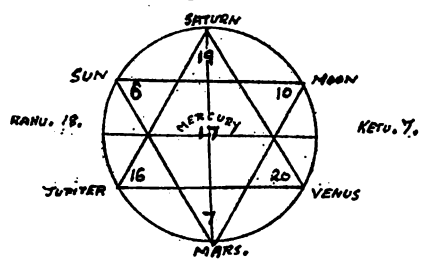



**Diagram "C"**

Periods of the planets in V. Dasa




From: $\frac{120}{8} = 15 = \frac{6}{3} = 2.$

*Notes*:—Sun + Venus: 6 + 20 = 26=8
Moon + Jupiter: 10 + 16 = 26=8
Mars + Saturn: 7 + 19 = 26=8
Mercury: = 17=8

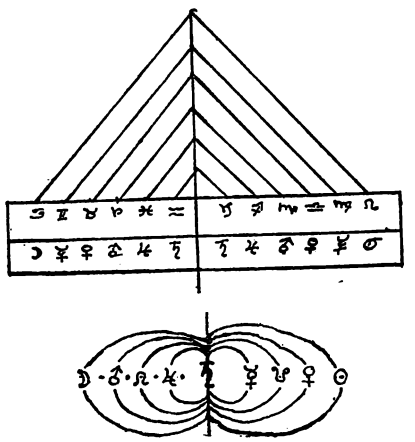
| | | | | |
|---|---|---|---|---|
| 1. | Difference: Sun | to Mars | Plus | 1 |
| 2. | ,, Venus | to Saturn | Minus | 1 |
| 3. | ,, Sun | to Jupiter | Plus | 10 |
| 4. | ,, Venus | to Moon | Minus | 10 |
| 5. | ,, Sun | to Rahu | Plus | 12=3 |
| 6. | ,, Moon | to Kethu | Minus | 3 |

Combined periods + Mercury = 26+17=43

1. 6 + 7 + 20 + 19 = 52=7
2. 10 + 7 + 16 + 19 = 52=7
3. 6 + 10 + 16 + 20 = 52=7

**Diagram "D"**

Order of the planets in V. Dasa



ZODIACAL OPPOSITES

*Note.*—Saturn Signs Opp: Sun and Moon
Jupiter ,, ,, Mercury
Rahu ,, ,, Kethu
Mars ,, ,, Venus

LOCATION IN THE NAKSHATRAS

Place Saturn whose No. is 8 in the 8th, 17th and 26th Nakshatras, commencing from Aswini in Mesha Rasi distributing the planets on either side of Saturn as shown and it will be found that the order will finally work out as given in V. Dasa.

*TO BE OUT SHORTLY*

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## HOROSCOPIC INFLUENCES OF RAHU AND KETHU

*(Continued from page 314)*

Thus we find that even the places stated to be good for Rahu or Kethu are not totally bereft of evil effects. Perhaps the best position for Rahu is the 6th house and for Kethu the 12th house. The next best position for Rahu is the 11th and for Kethu the 5th. And the third best position for Rahu and Kethu are the 3rd and 9th houses.

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## HINDU SYSTEM OF PLANETARY COMPUTATIONS (6)

*(Continued from page 318)*

### Hindu System of House Divisions

Lagna and tenth house longitudes having been known, their opposites seventh and fourth may be easily found out by adding 6 signs or 180°. Take the arcs between I to IV, IV to VII, VII to X and X to I and trisect them. In each group add successively the 1/3 thus obtained when the houses II and III, V and VI, VIII, and IX and XI and XII would be got.

**Example**

| | s | ° | ′ | ″ |
|---|---|---|---|---|
| I house | 4 | 7 | 51 | 58 |
| (adding 6 signs) VII „ | 10 | 7 | 51 | 58 |
| X „ | 1 | 11 | 45 | 10 |
| (adding 6 signs) IV „ | 7 | 11 | 45 | 10 |
| Arc between I and IV is | 3 | 3 | 53 | 12 |
| trisecting we get | 1 | 1 | 17 | 44 |
| ∴ II house=I+ trisected portion = | 5 | 9 | 9 | 42 |
| & III house=II+ trisected portion= | 6 | 10 | 27 | 26 |
| Arc between IV and VII is | 2 | 26 | 6 | 48 |
| trisecting we get | 0 | 28 | 42 | 16 |
| ∴ V house=IV trisected portion = | 8 | 10 | 27 | 26 |
| VI house = V trisected portion= | 9 | 9 | 9 | 42 |

Similarly the other houses may be got by adding 6 signs to their opposites: tabulating the results, we find

| I | II | III | IV | V | VI |
|---|---|---|---|---|---|
| 4 | 5 | 6 | 7 | 8 | 9 |
| 7 | 9 | 10 | 11 | 10 | 9 |
| 51 | 9 | 27 | 45 | 27 | 9 |
| 58 | 42 | 26 | 10 | 26 | 42 |

| VII | VIII | IX | X | XI | XII |
|---|---|---|---|---|---|
| 10 | 11 | 0 | 1 | 2 | 3 |
| 7 | 9 | 10 | 11 | 10 | 9 |
| 51 | 9 | 27 | 45 | 27 | 9 |
| 58 | 42 | 26 | 10 | 26 | 42 |

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## HOW IS THIS MONTH?

*(Continued from page 347)*

the person likely to suffer more there from. Nor can anything hopeful be predicted for those in the services. This is the month to stick to routine matters and pass the time as best as you may, not precipitating things by your own illtimed actions with a view to better existing conditions. It will be also a difficult month for the business and the profession where all sorts of difficulties may crop up to spoil business and reduce profits and income.

The month begins under *Chandrashtama* combination which lasts till sunrise of 3rd and again occurs from the early morning hours of 28th till noon of 30th.

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## STUDIES IN BIRTH RECTIFICATION

*(Continued from page 304)*

and the nearest noon. At the rate of two hours for one month, convert this time into months and days. If the birth is before noon, and these months and days to the date of birth; and if it is afternoon, then subtract them. The result would be the noon date for any year. The noon positions are equivalent to the progressed positions as at this noon date. This method is a little ingenious and it needs a careful scrutiny. It deserves a close observation.

Another is the first of January method. Subtract the month and day of birth from the following first January; and you get the native's age on the first January in months and days. At the rate of two hours per month, convert this age into hours and minutes. Then find the time between the time of birth and the nearest noon; and add it to the above if the birth is afternoon, while you have to subtract it if it is before noon. Count the result from the noon on the birthday. Thus in the previous example by the first of January 1921, the native is eleven months and nine days old. This is equivalent to 22 hours and 36 minutes. His G.M.T. of birth is 6-2 a.m. which is 5 hours 58 minutes away from the nearest noon. Subtracting it from 22.36 we get 16.38. This would give 4-38 a.m. on 23-1-1920. The planetary positions at 4-38 a.m. on 23-1-1920 measure to first January, 1921. Add the required number of days; and you get the positions at 4-38 a.m. on 25-2-1920 to stand for 1-1-1953.

These two methods are attempts to bypass a given problem. We take to some far-fetched methods to explain away some difficulty. But if they are seen to account for a good many facts, we can try to accept them.

In this connection mention must be made of the attempt of the Kabalists. They erect a map for the seventh hour after birth only to judge whether the child will survive. This, of course, cannot solve our problem.

The Tajaka method of solar revolution does work very well; and some method of rectifying the given time of birth can be elucidated from this. I propose to do it on a subsequent occasion. There are many methods which are similar to this one and they are to a certain extent fruitful. The progressive solar revolution method considers one year and one day to be equivalent to one year of life. Naibad's method takes the Sun's mean daily motion of 58′ 8″ as

*(Continued on page 353)*




# FOR APRIL 1953

By MIRIRA

[All timings given in this article are I. S. T. The predictions mentioned under *Fortunate and Critical Dates* have reference to Lagna.]

1. **Wed.**—L.D. 2 of lunar Chaitra dark fortnight till 8-25 p.m. Chitra till 9-48 a.m. A.M. not good for financial affairs or engagements but P.M. favourable. Good for new enterprises both materially and socially and for friendships and attachments.

2. **Thurs.**—L.D. 3 till 9-48 p.m. Swati till 11-15 a.m. A.M. impulsive, rash and hasty tendencies. Eschew disputes and quarrels; avoid travels and changes; accidents arising from haste or precipitancy probable. P.M. good for philosophical and metaphysical studies; sudden gains by investment or speculation; mind will be alert and sprightly; tune for new and remarkable friendships.

3. **Fri.**—L.D. 4 till 10 p.m. Visakha till 12-20 p.m. A.M. indifferent, rather evil than otherwise; sudden changes and unexpected happenings likely causing worries and anxieties. P.M. positively bad; should take care of health; otherwise cold and feverish tendencies will manifest; not good for dealing with superiors; disappointments probable.

4. **Sat.**—L.D. 5 till 9-30 p.m. Anuradha till 12-45 p.m. Generally a bad day throughout. A.M. should not form new friends or acquaintances; should be on the look out against fraud, deception, etc., and should be careful about dealings with opposite sex; disappointments likely. P.M. slightly better; advent of a pleasurable and fruitful time; domestic harmony.

5. **Sun.**—L.D. 6 till 8-30 p.m. Jyeshta till 12-30 p.m. A.M. good for all things in general; good time to invest or speculate for taking medicine; favours asked will be well received; new and honourable friendships. P.M. also good; help and advice from interested persons; recognition in your sphere of work; music and poetry.

6. **Mon.**—L.D. 7 till 7-30 p.m. Moola till 12-12 p.m. A.M. good generally but specially for financial matters; social affairs also improve. P.M. greater care in financial matters necessary; should not borrow or lend money; social visits or business deals should be postponed; avoid tendency to waste or extravagance.

7. **Tues.**—L. D. 8 till 5-38 p.m. Poorvashada till 11-20 a.m. A.M. generally evil; sudden changes, separations, estrangements, danger of accidents; do not travel and be guarded in your speech and action. P.M. better for financial and social affairs; commence new undertakings as prospects of success are greater; gives spiritual opportunities.

8. **Wed.**—L D. 9 till 3-40 p m. Uttarashada till 10-7 a.m. A.M. not good; financial troubles and worries; should be guarded especially in domestic affairs; do not take or new ventures of any sort; may be the recipient of bad news but do not give way to depression. P.M. excellent both materially and socially; fulfilment of hopes and wishes; good for spiritual studies.

9. **Thurs.**—L.D. 10 till 1-30 p.m. Sravana till 8-45 a.m. A.M. mixed in nature; social advantages and pleasant experiences; but exercise, discretion and tolerance and all excesses should be checked. P. M. better; good for short journeys and success therein; favours and cultured surroundings and contacts

10. **Fri.**—L.D. 11 till 1-30 a.m. Dhanishta till 6 a.m. A.M. good; continues favourable for social contacts. P.M. good for journeys and gains therefrom till evening; after nightfall till midnight not so good; slight indispositions which should not be neglected; bad for money dealings; avoid all arguments and disputations.

11. **Sat.**—L.D. 12 till 8-30 a.m. Satabhisha till sunrise; then Poorvabhadrapada whole day and night. A.M. good and beneficial for all purposes—changes, new friends, advancement, investment, speculation, good health and enterprise. P. M. more or less some influences continue but greater caution in financial matters is called for.

12. **Sun.**—L.D. 13 till 6-15 a.m. 14 till 3-30 (night). Uttarabhadrapada till 2-12 (night). This is a day of doubtful influences. A.M. tolerable. P.M. avoid quarrels, excesses and do not attempt anything new or against the general current.

13. **Mon.**—L.D. 15 till 2-6 (night) Revati till 1 (night). A.M. begins well generally but forenoon bad; sudden, unexpected and adverse changes may take place. Therefore should be cautious with regard to domestic affairs as well as opposite sex quite essential. P. M. slightly better, with some scope for gratification of emotions and fulfilment of desires but step warily.

14. **Tues.**—L. D. 1 till 11 p.m. Aswini till 11-6 p.m. A.M. begins well; but at noon become very bad generally. P.M. improves and will prove satisfactory. A.M. specially good for social engagements and social advantages can be gained through the influences in force. P.M. specially favourable for finance and travels.

15. **Wed.**—L.D. 2 till 9-24 p.m. Bharani till 9-47 p.m. A.M. mixed influences. Early morning slightly unfavourable dealings with relatives, travels and writings and correspondence but noon favourable and inspirational and new opportunities. P.M. again not conducive to any good efforts.

16. **Thurs.**—L.D. 3 till 8 p.m. Krittika till 10-25 p.m. Till noon very good generally. Try to push all your affairs forward. Conditions afternoon not so good in general and will tend towards unfavourable changes, rash actions in financial and domestic spheres.

17. **Fri.**—L.D. 4 till 6-13 p.m. Rohini till 10-24 p.m. A. M. safeguarding of health necessary; mind should not be left to brood over disappointments and become gloomy. P.M. improvement generally for monetary and financial prospects and also for feelings.

18. **Sat.**—L.D. 5 till 5-45 p.m. Margasira till 11-2 p.m. A.M. highly favourable in general and specially for social contacts. New experiences and spiritual benefits. Good time to undertake additional responsibilities and do them full justice. P.M. continues slightly favourable because of mixed vibrations prevailing.

19. **Sun.**—L.D. 6 till 6 p.m. Ardra till 11-44 p.m. A.M. purely malefic influences operate; so do not make any fresh endeavours or attempts. P.M. is very little better. A day to keep quiet and conserve your resources in all respects.

20. **Mon.**—L. D. 7 till 6-42 p.m. Punarvasu till 1-6 (night). A.M. not much improvement in general; care in domestic and monetary matters essential; should be highly circumspect

in dealings with the opposite sex. P.M. continues unfavourable throughout.

21. Tues.—L.D. 8 till 7-18 p.m. Pushya till 2-54 (night). A.M. till sunrise highly unfavourable for all purposes. Till noon good for study, writings, correspondence. Thoughts flow better and all literary undertakings and business pursuits should be favoured. P.M. continues favourable, mental peace, philosophical and spiritual bent.

22. Wed.—L.D. 9 till 8-52 p.m. Aslesha till 5 (night). A.M. completely favourable. Pleasurable pursuits, social success and general advancement are the principal features and the utmost can be made out of the favourable vibrations. P.M. not favourable and of mixed vibrations.

23. Thurs.—L.D. 10 till 10-34 p.m. Makha whole of night. A.M. quite good for all activities; changes will be successful, mind somewhat ambitions and aspiring; extent of success will depend much on individual effort; brings more stability and responsibility. P.M: Till sunset, not much good but after that till midnight, highly favourable and helpful influences prevail and any affairs can be pushed on to advantage.

24. Fri.—L.D. 11 till 12-40 (night). Pubba whole day and night. A.M.: Conditions are not good for any activities; nothing new should be started as there is a liability for disappointments and all things will go wrong; avoid changes and do not take on new responsibilities; maintain philosophical attitude. P.M. neither good nor bad.

25. Sat.—L.D. 12 till 2-32 (night). Pubba till 9 a.m. then Uttara. A.M.: Health should be taken care of as feverish tendencies will manifest. Watch your words lest you offend those intimately related to you or your superiors. P.M. highly suitable for all enterprise and success.

26. Sun.—L.D. 13 whole day and night. Uttara till 11-30 a.m. A.M.: Neither good nor bad for anything. P.M. Generally unfavourable and of doubtful vibrations.

27. Mon.—L.D. 14 whole day and night. Hastha till 2-54 p.m. A.M.: The influences are such as to make you overstep bounds of moderation or discretion. Therefore have a tighthold on yourself generally. Do not travel or make important changes. P.M.: do not sign important papers or stand surety for others. No gains are likely from travels. You are liable to err in your judgment and so take proper care.

28. Tues.—L.D. 14 till 7-30 a.m. Chitra till 3-50 p.m. Till sunrise adverse; good after sunrise for new ventures and ambitious schemes. Your own individual efforts should count for much at this period, P.M., nondescript in nature. Act according to your discretion in all matters.

29. Wed.—L.D. 15 till 8-54 a.m. Swati till 5-24 p.m. A.M. till noon. Good for social activities, friendships and attachments. Increase your opportunities and strive well for, they will be rewarded in proportion to your efforts. Afternoon: Tension will prevail and so relax and be cautious in all your dealings with others. After sunset, better influences prevail generally.

30. Thurs.—L.D. 1 till 9-10 a.m. Visakha till 6-52 p.m. A.M. good for new thought, new friends, which may prove disturbing also, but do not give way to worries and anxieties on that account. It is not a good period for actions proceeding purely from impulse. P.M. avoid opposite sex and all dealings with them.

## Fortunate and Critical Dates

**Mesha (Aries).**—*Fortunate Dates:*—2 good for partnership, domestic affairs, harmony at home; 5 favourable for gifts, unexpected increments and unearned wealth; 9 public ventures, occupation and professional matters; 11 friendships, social life, popularity, clubs, societies and associations; 15 imagination, creative ability, romance, etc.; 16 monetary acquisition, finance in general; 20 to 22 home and family life, real property, removals; 25 service conditions and relief work; 29 mental activity, studies in the occult, new thought, etc. *Critical Dates:*—1 home affairs, temper hasty and rebellious; 7 family troubles, health, public work; 13 deceit, enmities and treachery, care necessary; 19 health of children, nerve upset, mental disturbance; 27 domestic matters, business, loss of money, etc.

**Vrishabha (Taurus).**—*Fortunate Dates:*—2 sudden benefits in personal and domestic matters; also educational and academical interests; 6 financial benefits; 8 travels, picnics and pleasure trips or camp; 11 help through near relatives, also unexpected gains; 15 good for home life and occupations involving seclusion rather than publicity, charitable ideas; 17 social life and activities, popularity; 18 steady finance, prudence, good for business; 21 travelling activities, education and studies, writings, journalistic enterprise; 25 holidaying picnics and pleasure, enterprise; 29 serene conditions, mental activity, travel. *Critical Dates:*—1 service and office troubles, do not be hasty or headstrong; 7 losses, ill-health to children; 10 reputation, income and unwelcome changes; 19 finance, money transactions affected; 27 children's affair, speculative enterprises.

**Mithuna (Gemini).**—*Fortunate Dates:*—4 sudden gains, domestic affairs, etc.; 6 lucky day in general though begins late; 14 success in public matters, gains, favourable changes; 17 social activities, romance and picnic; 18 favour of superiors, success in occupation, steadiness; 22 academical, imaginative, travels; 25 family and domestic affairs; 29 service and occupational matters. *Critical Dates:*-1 children, speculation and money matters: 7 losses, ill-health of self and wife; 13 profession and business conditions; 18 personal affairs, danger to person, accident, etc.; 20 money matters, deceit, losses; 27 property management and house, etc.

**Kataka (Cancer).**—*Fortunate Dates:*—2 affairs concerning your holdings and possessions, also domestic; 5 service, health, etc; 9 domestic matters, health of wife and children, welcome changes; 11 sudden gains through mother, wife or partner; 16 gains, pleasure and benefit through friends and dealings with relatives and neighbours; 22 social circles and money matters, domestic harmony, prudence and thrift; 25 and 26 correspondence, trips, educational and journalistic enterprise; 28 for property matters generally and dealings with agents, tenants, etc. *Critical Dates:*—1 social circles, property affairs; 7 health; 13 travels; 15 profession, business, liability to accidents; 27 correspondence, criticism, bad luck, home life, scandals, etc.

**Simha (Leo).**—*Fortunate Dates:*—2 correspondence, short journeys, dealings with brethren; 5 and 6 pleasures, picnics, speculation; 11 wife matters, relatives and friends, changes of environment, etc.; 17 profession and business deals, success, gains, etc.; 25 and 26 personal endeavour gives better results, increase of activity, health, gains through partner. *Critical Dates:*—7 money matters and speculation; 12 health, journeys, changes; 23 all matters affecting home and surroundings, health; 27 money matters, speculation, investments, etc.; 30 health, speculation.

**Kanya (Virgo).**—*Fortunate Dates:*—2 money dealings with banks, securities, gains; 5 letters, brethren, short journeys, psychic studies, benefits through mother; 11 health, service conditions, matters connected with liquids or watery products; 16 a good day in general with good prospects; 22 friends, professional gains, family life, social activities; 25 p.m. gains and good luck attending on personal endeavour, courageous enterprise, gain through others; 29 money transactions and realisation of dues. *Critical Dates:*—7 health, family affairs, ambitious, thwarted; 13 health, accidents, trouble through water or liquids; 23

losses through deceit, treachery, suretyships, etc.; 27 health, family matters, relatives, unwelcome changes; 30 dealings with brothers, brethren, correspondence.

**Thula (Libra).**— *Fortunate Dates*:—5 money gains, thrift and pleasurable events; 9 property, estate management and immovable property affairs, etc.; 11 educational and academical matters; 15 family and domestic affairs, partnerships and associational and corporate activities; 18 journeys, dealings with people at distance, long distance, correspondence, calls, etc.; 22 professional and business concerns, expansion and new projects; 25 devotion, religion, friends, goodwill and matters connected with law. *Critical Dates*:—4 money transactions and dealings; 7 dealings with brethren, associates in social activities; 13 health of self and children; 21 rashness and haste, liability to fever, accidents, etc.; 27 losses, expenditure, difficulties in home life, separation, etc.

**Vrischika (Scorpio).**— *Fortunate Dates*:—1 service matters, relationship with superiors, health; 2 mental activity, educational matters; 5 money gains and financial activities, investments; 9 affairs related to the parents, mother and home surroundings; 11 activities connected with children, speculative matters and sports in general; 15 study of new subjects, occults, new thought, travels, independence and originality; 17 relationship with wife and wife-side relations, domestic harmony and social successes; 22 journeys, long distance activities; 25 profession and business expansion, increased gains, etc. *Critical Dates*:—7 money deals, suretyships and obligations; 13 children's health, speculative activities; 27 friends and connection with their affairs.

**Dhanus (Sagittarius).**— *Fortunate Dates*:—1 and 2 social life, popularity, associations, women friends; 4 home life, charitable activities; 5 travel, romance, money matters generally; 11 letter correspondence, journalistic enterprise, mental activity; 17 service, health, advantages by working under another rather than independently; 22 gains through other partners, wife, gifts, etc.; 25 and 26 profession, contracts, worldly standing, ambitions. *Critical Dates*:—7 and 8 changes, rash conduct; 13 estate management, losses, health upsets, indigestion; 27 credit, reputation, social standing.

**Makara (Capricorn).**— *Fortunate Dates*:—1 and 2 business, contracts, new ventures; 5 and 6 charitable activities, auspicious expenditure, etc.; 11 loans, gains, realization of outstandings; 17 pleasures, picnics, speculative enterprise, children's affairs; 22 wife's health and domestic affairs, business partnerships; 25 and 26 long distance calls, foreign correspondence, religious and philosophical activities. *Critical Dates*:—7 loss by deceit or fraud, rash conduct, changes; 13 relationship with brethren, unwelcome correspondence and trips; 27 and 28 professional engagements and business going bad; 30 success; 27 and 28 but less unfavourable.

**Kumbha (Aquarius).**— *Fortunate Dates*:—1 and 2 good associations, religious aspirations, fame, etc; 5 and 6 gains, elder brethren's affairs, pleasure and happiness; 11 health and personal matters, luxuries; 17 educational and academical matters, agricultural and estate concerns, conveyance, etc.; 22 health, office routine, servants, etc.; 25 and 26 gains through others, gifts and bequests. *Critical Dates*:—7 losses and expenditure, injuries; 13 dealings and difficult monetary conditions; 27 and 28 profession, honour, position, etc.

**Meena (Pisces).**— *Fortunate Dates*:—1 and 2 money dealings and transactions, sudden gains; 5 and 6 business, reputation and honours, new ventures; 11 news from abroad, philosophical and religious studies and activities; 17 dress and luxuries, younger brethren, correspondence and good news; 22 children affairs, speculative enterprise, pleasures and picnics; 25 and 26 business and professional expansion, respect, trade commitments, etc. *Critical Dates*:—7 bad for businessmen and new contracts; 13 health and personal matters, domestic harmony; 27 and 28 wife's health, changes, etc.

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## STUDIES IN BIRTH RECTIFICATION

(*Continued from page 350*)

equivalent to one year of life. But the Simmonite's method considers the Sun's actual daily motion after birth to represent one year of birth.

Apart from all these, I wish to draw the attention of the readers to a method I came across in some astrological treatise in Sanskrit. Unfortunately I forgot the name of the work. It asks us to treat one day prior to the birthday as equivalent to one year. Thus for one born on 19th September, you have to look for the planetary positions and cusps on 30th August if you want the results for his twenty-first year. This is a method which is very intimately related to the antenatal existence; and it believes that the post-natal life is only an explicit working out of the potentialities lying in wait during the pre-natal life. Theoretically this principle is sound; and I am sure it does give valid conclusions.

At the end we have to mention the formulae given by Mr. Satyanarain Rao. This method of rectification seems to have a scientific basis; and in many cases it agrees with the facts. But wherever I had any difficulty in adjusting a given time, there I found the tables practically unhelpful. Further, his sex-table is alright; but the other table begins its count with Krittika. Why should we begin with this constellation? Can't we begin either with Aswini or with Uttarabhadra?

In the end let me point out clearly that at times where all other methods have failed, there we can get a clue from the dasa system. From the nature of the results embodied in the dasas, we can adjust the time of birth to a very great extent.

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## PLANETS AND POLITICAL CAREERS

IN the first instalment of this article, we indicated that the slow rhythm of history keeps pace with certain definite planetary patterns and that the concept of historical events coinciding with astronomical juxtapositions may look revolutionary to thinkers who proclaim fatal laws of historical necessity. Here comes the major difference between science and astrology. The former disavows the task of dealing with the kind of question that is of common concern to humanity. The scientist, as a general rule, declines to take the entire universe as his province, whereas the astrologer dealing as he does with life and life-problems cannot confine his attention to any particular sphere of activity or phenomenon. Jyoti or Light is all-pervading and hence the astrologer is justified in taking the entire universe as his province. The scientist confining his researches into limited fields proffers rather general theories purporting to account for large masses of fact; but these theories can never embrace everything without exception. When a theory transcends such limited generality, we have to leave the realm of science for that of astrology. The scientist must disclaim responsibilities for problems whose tackling implies conditions with which his techniques are powerless to deal. For example, the anthropologist can tell us what restrictions in human conduct have obtained in this or that community at such and such a time. But if he is asked what events are likely to take place in the history of a country at a certain future period or what type of career, a certain statesman or politician will have, he must plead his incapacity and confess that his scientific procedures are powerless to handle such questions. Let not discriminating readers make the error of belittling astrology because of prejudiced pronouncements and dogmatic denunciations by bigotted politicians who consider themselves omniscient and capable of airing their opinions on every conceivable phenomenon in nature. There must be quest for wise and disciplined evaluations of the scope and limitations of astrology. In the development of knowledge, a national difference may be discerned between the Western and ancient Indian thinkers. Western thinkers took for granted that there was nothing in life that essentially transcends the competence of reason. The Indians on the other hand with their remarkable genius for practicality cared little for theory, and sought clarification of the significant factors of life and cosmos. In this quest of practicality, they developed the grand science of astrology thereby establishing a causal link between the life principle and what we call nature. The ancient Sages not only absorbed themselves in metaphysical contemplation but focussed upon themes of practical endeavour. The high water-mark of their achievement was Jyotisha—Astronomy-cum Astrology which exhibits the tendency to approach

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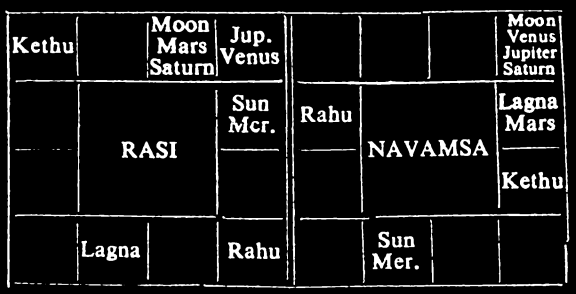
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life-problems—political, national, economic and sociological—through mathematical considerations. In this exaltation of the rational insight into planetary patterns, the Hindu Sages exhibit a ponderous passion for system and enable us to move in an atmosphere of detached and objective approach to life's most fundamental problems.

Viewed against the perspective sketched above, horoscopes of celebrities reveal remarkable traits —good and bad—consistent with the beneficial and malefic yogas. The lives of men and women and their inherent and innate characteristics, evolving into and building up their earthly destinies are a study of profound interest. The fates of nations and of the world as a whole, bringing in their wake, the rise and fall of empires and the ascendancy and descendancy of leaders of thought are a study still more fascinating. In the first part of the article, we have already discussed the horoscopes of Gandhi, Hitler and Roosevelt and have partly dealt with Nehru's chart. As we hinted on page 697 of October 1952 issue of THE ASTROLOGICAL MAGAZINE, there are quite a number of observations to be made in regard to the horoscope of this gentleman especially in regard to the duration of his political career, and they will form the subject matter of the next article.




Mussolini's birth, rise to power and end are not mere accidents. Benito Mussolini was born on July 29, 1883, at 2 p.m. (16° E. long. and 41° N. lat.) at Varano, Italy. Readers must bear in mind that our examination of the Duce's horoscope is purely impersonal. Admire him or not, approve his philosophies or not, consider him superman or not, you have to concede that he has an interesting and peculiar horoscope and he played his part, worthily or unworthily, in European politics for a good number of years. A horoscope may be considered and searched from different points of view. In order to obtain a first impression we must consider first of all the ruler of the nativity. Lagna is Scorpio or Vrischika. Lord of Lagna Mars is in the 7th with a malefic Saturn aspecting lagna. In the Navamsa, Lagna is Cancer and Mars is Neecha but has obtained *Neechabhanga* or cancellation of debility.

This disposition of lagna suggests Mussolini's instinctive sense of dominion and an insistent, determined, positive energy. His personality expression is belligerent and aggressive because Scorpio is rising. Mars ruling gives him dynamic energy and makes him bold, penetrative and gives him fiery enthusiasm. But the conjunction of Mars with Saturn, lord of the 3rd, directs his capacities in quite *destructive channels*. If Mars were alone, he would probably have been one of the greatest conquerors, but Saturn has sapped up all the vitality so that he brought ruin not only to himself but to his mother country also. A man influenced by Mars—and Mussolini is one of them—is an active and energetic worker but again there is the affliction of Saturn's combination with Mars. The position of Mars alone would have given intellectual courage and optimism, positive thought, and critical abilities, but Saturn again takes away much of the good. Based on this combination, we anticipated as early as 1944 that Mussolini may "lose his balance of mind and do acts leading him to grief and ruin".

Western astrologers thought that the most fortunate position in Mussolini's chart is the conjunction of Jupiter and Venus in the 8th house. These two benefics, they said, afford a powerful protective influence over the physical body. We have to entirely differ from this deduction. According to Hindu astrology if the 8th is occupied by benefics—especially Jupiter and Venus, the combination goes under the name of *Asurayoga*. This makes the native a tyrant taking pleasure at the sufferings of others. We cannot but quote the words of Mantreswara as regards the results of *Asurayoga*.[1] He says, "One born in Asurayoga will become mean, a tale-bearer, will spoil other's work and will always be intent on securing his own interests. He will be headstrong. He will do vile acts and become miserable as a result of his own evil and mischievous doings". The situation of Jupiter and Venus should be viewed from the Moon as it causes a powerful Dhanayoga. Moreover from the Moon, Saturn is a yogakaraka and hence, during his dasa which commenced somewhere in 1928, he reached the highest position as dictator. Saturn aspects the 10th from the Moon and he powerfully aspects the 10th lord, the Sun from lagna. It is this aspect that

[1] हन्त्यान्यकार्यपिशुनः स्वकार्यपरो दरिद्रश्च दुराग्रहीस्यात्
स्वयंकृतानर्थपरः परार्थः कुकर्मकृच्छासुरयोग जातः।

explains Mussolini's fall[2]. It was in Guru dasa that he marched on Rome. Sani dasa enabled him to build an Empire but Sani aspecting the lord of *Karmasthana* rendered its destruction inevitable. Atmakaraka is Guru and he is in the navamsa of Gemini. Venus is in Karakamsa. It was this that gave him political power. Sani dasa began in 1928 and lasted till 1947. From lagna, Sani is not a benefic whereas from Chandra Lagna he is a benefic. Hence, he produces good results in the first half of his dasa while in the second half according to the dictum शनिदृष्टस्य दशायां मशुभं भवेत्, he must necessarily give rise to very unfavourable results. In 1929 when Saturn's dasa had just then commenced, Mussolini succeeded in ending the quarrel between the Government and the Vatican. From 1935 onwards Mussolini became very aggressive under the auspices of the dasa of Saturn who, in conjunction with Mars, is in the 7th house. He was ever ready to bluff and fight rather than to relinquish territory and prestige. And with that affliction to the 7th house it was not surprising that his relations with other powers were inharmonious.

Mussolini entered the II World War in Sani dasa and Chandra bhukthi. Mark the situation of both these planets in the 7th along with Mars. In navamsa Saturn owns the 7th and 8th houses and is situated in the 12th while the sub-lord owning lagna is also placed in the 12th house thus indicating loss. Saturn tempts him to sacrifice himself for greedy ambition and self-aggrandisement. It is the same position of Mars and Saturn that made the Duce use the modern technique of mass suggestion, combined with the relentless use of force and enabled him to ensure that no currency was given to anything but his own accounts of events. In the navamsa there is a conglomeration of four planets—the Moon (lord of lagna), Saturn (lord of 8), Venus (lord of 11), and Jupiter (lord of 6)—all occurring in the 12th or house of loss. This satellitium is full of significance. This makes the native over-forceful, restless and disruptive.

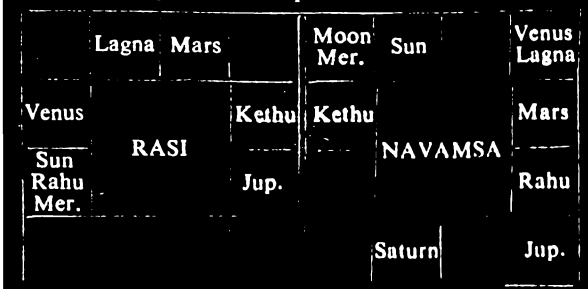
We observed thus on page 519 of the November 1943 issue of THE ASTROLOGICAL MAGAZINE: "For Mussolini the sub-period of Rahu in the major period of Saturn will last till about 18-11-1944. Saturn owns the 3rd and 4th from lagna and the 9th and 10th from the Moon and occupies the 7th from lagna and the 1st from Chandra Lagna. In the navamsa Saturn owns the 7th and 8th houses whereas from the Moon he is lord of the 8th. By virtue of aspecting the lagna along with Mars he gets empowered to inflict misery, suffering and absolutely evil happenings. The sub-lord Rahu being a shadowy planet must give the results of Budha. Mercury owns the 8th and 11th houses and is in the 9th from lagna and the 3rd from the Moon. In the navamsa Mercury owns the 3rd from lagna and is in the 6th from the Moon with the lord of the 2nd. *All these suggest that directional influences are indeed very bad. In the birth chart of Mussolini, Saturn is in the 17th degree of Taurus while Mars is in the 23rd. Jupiter is in the 27th of Mithuna. Saturn by transit passes through the orb of this degree by about October 1944 and the exact degree is transitted by about July 1945. Thus about this time something tragic may happen to the Duce. There will* be a conjunction of Mars and Saturn about the last part of Taurus in *March* 1944. This will be an exciting time for him. Things will happen quickly and unexpectedly. Rahu is incendiary in nature and Saturn does a thing with certainty. Mussolini's chart is no doubt powerful but the conjunction of Saturn and Mars and the conglomeration of evil forces occurring in the navamsa are weak points suggesting *that even though Mussolini has been rescued by Hitler, the Duce is most likely to have a tragic end. He will no more have any political power or authority. The star is about to set and the time will be the present sub-period of Rahu in the major period of Saturn".* Subsequent happenings have justified our predictions and have proved to the *hilt* that astrology is the predictive science *par excellence.* What we have to note in Mussolini's horoscope is the presence of the Sun in the 9th and his being aspected by Saturn; the Saturn-Mars association in the 7th with the Moon, unrelieved by beneficial aspects and Mars aspecting the 10th explaining Mussolini's rise from humble life, his becoming a dictator and his final violent end. Mark also the position of four planets in the 12th from Navamsa Lagna. These planetary combinations should be specially marked as they will enable us to appreciate the duration and the end of the political careers of other celebrities at the helm of world affairs when we deal with their horoscopes in the subsequent pages.

Let us take the horoscope of Mr. Subhas Chandra Bose and discuss the planetary positions with particular reference to his political career.

Lagna is strongly disposed by being powerfully aspected by Jupiter from Leo. There is focussed on lagna a certain blending of Martian and Saturnine influences denoting a frank, outspoken and free-handed disposition and fiery enthusiasm. The situation of Jupiter in the 5th or house

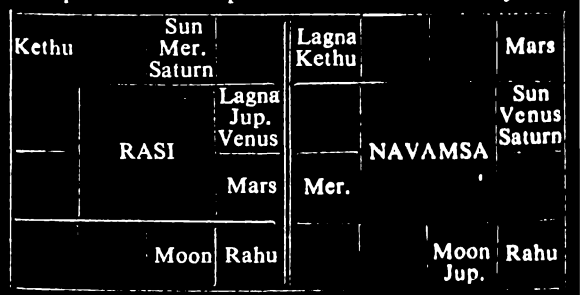
[2] When Mars is in the 7th in a leader's horoscope it is as sure as anything that he would not hesitate to use the destructiveness of open warfare to gain his desires.

of emotions aspected by Mars and Saturn denotes that whilst he was moved by the highest impulses of patriotism, there was a sense of frustration also. Fascist tendencies can be present only when there is an intermingling of Saturnine and Martian vibrations especially in regard to 7th, 8th, 9th or 10th house; but because here the intermingling has reference to the 2nd and 8th houses, he would be somewhat a dictator but not in the sense of Hitler or Mussolini. The most noteworthy feature of the horoscope is the presence of Sun, Rahu




and Mercury in the 10th, the house of career and occupation. Rahu eclipsing the political planet Sun in the tenth, in a sign owned by Saturn is significant inasmuch as his entire life constituted one long battle against British Imperialism. His chequered political career can be attributed only to Rahu's association with the Sun in the 10th aspected by Saturn. The unsullied position of the Moon and the absence of Martian and Saturnine influences on the 7th clearly reveals that Subhas had lofty motives when he enlisted the sympathies of Japan, for Indian freedom. Mars is the lord of lagna and he was therefore a man of action. His daring, his energy, his uncompromising nature and his dynamic personality are all the qualities of Aries. These dispositions stand in direct contrast with combinations obtaining in Nehru's horoscope where the lagna is Cancer a passive sign and the lord of lagna Chandra is in lagna—neither the lagna nor the lord having anything to do with either Mars or Aries or Sagittarius. Evidently Nehru has all the characteristics of the Moon—emotional, passive, inconstant, changeful, compromising, indecisive and weak and vacillating. Owing to the insignificant position of Mars, Nehru, as an administrator, has not made and cannot make that impression which he has done as a thinker or a politician. We shall recur to Nehru's horoscope again. In Bose's horoscope, it is the Sun, Rahu, Mercury combination in the 10th (aspected by Saturn) that afflicted the political career.

Take the horoscope of late Krishna Raja Wadiyar IV, Maharaja of Mysore, and note how balanced and constructive are the planetary positions indicative of great achievements for the good of those whom he was called upon to rule. He did not possess the power of a Mussolini, Roosevelt or Nehru, though theoretically he was an absolute monarch subject to the protective influence of the Paramount Power of the British. Yet what little power he had, he consecrated it to the welfare of his subjects. Mark the Vargottama positions of Moon, Rahu and Venus. Lagna occupied by exalted Jupiter confers Hamsa Yoga, a most beneficial combination while the Moon occupying Thula the sign of balance and causing Parivarthana with Venus lord of the 4th is a *Yoga par excellence*. This reveals a personality though royal but without a suggestion of its pomp. The conjunction of Saturn and the Sun in the 11th made him a constitutional monarch and he exercised an influence more pervasive and lasting than any power that a dictator or despotic monarch could have, because that influence proceeded from personal example and devotion to duty.




The horoscope in question is typically illustrative of certain well-known principles of predictive astrology especially in regard to Raja Yogas. Throughout his long and memorable reign of 40 years, he showed a rare conscientiousness and disinterested zeal for the promotion of the welfare of his subjects which deservedly secured for him a moral authority and popular confidence which many heads of democratic States might well envy. This is due not a little to the strong Hamsa Yoga, especially having reference to the 10th house from Chandra Lagna. The lord of lagna in a kendra and in Vargottama, and the lord of the 9th in exaltation is another powerful Raja Yoga. The Full Moon's disposition in a kendra other than lagna is itself a Raja Yoga denoting the birth of a scion of Royal family. Added to these combinations, the Full Moon's disposition in a Vargottama constitutes yet another asset illustrating the soundness of the astrological principles handed down to us by the Sages.

The Sun-Saturn conjunction in the 11th is

*(Continued on page 410)*

# Do We Live Inside the Earth?

BY A LAYMAN

THE Field Theory is often spoken of as the theory of the inside earth. It is the writer's belief that we live inside the earth, and that everything we know about it is inside also. When I first heard of this inside earth idea, I thought it was about the most foolish conception I had ever had called to my attention. Later on I took the trouble to write to authorities, who ought to know, for data of a real scientific nature, that would prove the earth to be a solid globe and that we live on the convex or outside surface. To my great surprise I learned that there is no scientific proof of any nature whatever that really and directly proves what the shape of the earth really is. This lack of scientific data proving the earth to be a convex globe, with its habitable surface outside, I assure you, made me more tolerant toward the Inside Earth Theory.

Now, since such proof is not available, at least up to the present time, or at least no facts on the subject that are not just as logically applied to the inside world idea, and as reasonably interpreted by it, I see no reason why we should not be justified in reasoning by analogy on this matter. Certainly, there can be no harm in speculating in this way until scientists come forward with more satisfactory data. However, at the present time, scientists tell us that the chances for obtaining such proofs are quite remote, so it leaves the subject to handle to suit ourselves.

The first thought I would like to put across now to my readers, is that no one is justified in sitting back and saying "of course, we live on the outside of the earth". Anyone who will devote a little time to an unprejudiced investigation, will agree with me that the chances are about equal—that, so far as the popular mind is concerned, it may be one way or the other, with perhaps a shade in favour of the inside earth concept.

(*a*) It is true that we have in the two possible shapes of the earth, two distinctly different types or systems of astronomy. Naturally, the design or pattern of one system that we think would fit into the inside earth, would have to be different from the one which seems to fit the facts of the outside theory. However, regardless of this fact, and the first thought of the great conflict that might be manifest upon comparison of the two systems, the fact remains that between these two supposedly different systems, there is no mathematical conflict whatever. This is the second big thought or point which I wish to impress upon my readers. Regardless of whether you can see how and why this is, at this first glance, it is really true and admitted by classical astronomers today. You ask, "Why, how can this possibly be so?" The reason is not difficult to understand, because, say, for example, the classical system of astronomy that we are taught today, is the exact geometrical inverse of the inside earth astronomical system. This, and the rest of the points I will call attention to, are set forth and described and diagramed with precision in Dr. Morrow's works on Astronomy and Geophysics.

(*b*) In the classical system of astronomy it is claimed that the Sun is approximately 92 millions miles from the earth. In the inside world the Sun is apparently, in diagram scales less than 4,000 miles. This is apparently a conflict, but upon investigation it is found that an explanation is made easy when the type of space is taken into consideration. The matter of placing the Sun, Moon, planets, stars and nebulae on the inside of the earth is easily explained on the basis of the nature and character of space in which these celestial objects have their motion. The funny thing about this explanation to me is that even orthodox astronomers and scientists, who have examined exhibits of the Field Theory of Astronomy very critically, agree that if the earth is really a concave sphere and everything is inside, Dr. Morrow's explanation is a logical and rational one.

(*c*) Certain experiments have, in the past, been made in an effort to determine the shape or form of the earth. While I agree that such tests are very difficult, indeed, to carry out accurately, and so difficult, in fact, that it makes the determination doubtful to many critics, still it has been the rule that when such attempts have been made, it is nearly always found that the facts point towards the conclusion that the surface of the earth is actually concave. Such was the case with the mechanical straight or air-line projected along the shore-line of the Gulf of Mexico at Naples, Florida, some years ago. The line was projected from a point some ten feet above the water, at right angles to the vertical or plumb-line The farther this line should be projected over to a convex surface, the farther it should be from the water in the course of a few miles. But the contrary is true—the air-line extended into the waters of the Gulf in about four miles. This agrees with the calculated curvature of the concave earth of approximately 23,000 miles circumference.

(*d*) Again, startling results

were obtained when a series of experiments were conducted with plumb-lines down mining shafts nearly a mile deep at Calumet, Michigan and similar experiments conducted in England and in Africa. Pairs of plumb-lines, with heavy bobs at the bottom, expected to approach each other, were in reality farther apart at the bottom, than at the top of the shafts. It is indeed a singular thing, and to me significant, that practically all such tests that have been made at various points on earth's surface in order to determine the shape of the earth, all tend to prove that it is a hollow sphere, with its surface presenting a concave contour! Nature tends towards using the same general pattern in constructing her units of matter. For example, energies in an electric field, arrange their lines of force in a peculiar manner. The noted scientist, J. Clerk Maxwell, who worked out numerous formulae for the great Faraday, demonstrated that the force of the field is very intense near the changed point, becoming more and more attenuated as distance from the center increases. Shrodinger, the German scientist, the originator of a new theory of the atom, says the atom is constructed on the basis of a field of forces, involving wave motion of the involved and intensified substance.

Then we find a general pattern followed by Nature in the construction of various fruits, vegetables and nuts, the seed and core of such a fruit being analogous of concentrated force of the electric field. One would think it funny if one went into a watermelon patch and found watermelons having the rind inside and the seed and luscious edible portion on the outside.

Nature practically builds from within. The question then arises, why should Nature reverse her pattern and make the universe wrong side out? In the Field Theory it is contended that Nature did not reverse herself when she constructed the universe, but that she put everything inside the organic form, just as she neatly posits the various organs of the human system within the constructed form. It is quite possible that what I have said will give my hearers something new to think about.

In closing I should like to quote a little apothegm of Narada. It is as follows:

"Never utter these words: 'I do not know this, therefore it is false'. One must study to know; know to understand; understand to judge".

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# Astrology and Calendar Reform in India

By Dr. C. KUNHAN RAJA, M.A., Ph.D.

*Professor of Sanskrit, University of Tehran (Iran)*

CALENDAR reform is not a new feature in the development of Indian civilization. The greatest difficulty in fixing a definite calendar that will need no revision is that the world does not work on a plan of numbers. What we call number does not fit into the scheme of the world. The relation between the radius and the circumference of a circle cannot be accurately expressed in the numbers that we know. The relation between the rotation of the earth and its revolution round the Sun also cannot be expressed correctly by the numbers that we know. Calendar deals with days and years, and the rotation and the revolution of the earth are the basis for the calculation of days and years. The Moon is revolving round the earth, and as such around the Sun also. This movement of the Moon also bears no numerical relation to the movements of the earth. And the movement of the earth is also not uniform. There is the phenomenon known as the precession of the equinoxes. If the Sun occupies some position in relation to the earth, as fixed by a star, at the moment when the Sun is exactly above the equator on his movement from the South to the North, in course of time this position also varies, and this is what is called the precession of the equinoxes. This variation has also been calculated and the method of correction has been formulated. But the difficulty is that such formulation has to be made in language and in terms of numbers. And I have already stated that numbers bear no relation to the relative movement of the heavenly bodies. Thus, no formulation of the method of correction can be of permanent value. The insufficiency of language and of the numbers creates inaccuracy. In the case of the Indian calendar, the correction even according to this defective method, has not been carried out for some time.

When we see the Sun in a particular position above us, (and for practical needs the position above the equator is the best) and when we see the Sun again in that same position, that period between the two events is what we call a year. When the Sun is above the meridian and when the Sun is again seen above the meridian, the interval between the two events is what is called a day. Seven such days form a week. I have already said that a day is not a fraction of the year that can be expressed by numbers; nor is a week a definite fraction of the year that could be so expressed by numbers.

The real position is that we are trying to apply to space and time certain standards that have no relevancy to it, namely, numbers. It is like expressing the length of a cloth in terms of weight. If the world is governed by some definite law, then there must be some mutual relation among the phenomena that we experience as the movement of the heavenly bodies; and if there is a law then there must be some standard that fixes the law. But we have not been able to know that law and also the standard according to which that law can be stated. So long as we do not know that law, a permanent and accurate calendar is not possible.

When the whole world is experienced as a movement, it is impossible that our absolute nature is one at rest, and that the movement is either an illusion or an accident, from which we have to escape. A more satisfactory assumption is that we are by real nature in a state of movement, and that that movement has also some relation to the movement of the heavenly bodies. If the seasonal changes in the atmosphere around us has some relation to the movements of the heavenly bodies, and if sun and rain and snow and wind are associated with certain positions of the earth relatively to the positions of the other bodies in the heavens, I see no reason why our own variations of pleasure and pain and other forms of experiences should not be related to the universal movement, and should not coincide with such specific positions. This is exactly what astrology says. If there is inaccuracy in defining such coincidences, it is not anything different from the inaccuracy in astronomy, which, as I have said above, is due to the deficiency of the standards that we are applying to formulate certain laws.

Thus the fixing of a calendar has a great bearing on our very life. I have seen a suggestion recently in connection with the functions of the Committee that has been constituted to formulate a solar calendar for the whole of India, that it must satisfy the needs of religion, and that there is need for a lunar calendar also to satisfy the requirements of religion. This distinction of a solar and a lunar calendar is mainly in language and not in facts. The calendar is the same. So far as the Indian lunar calendars are concerned, they are also based on the position of the Sun among the constellations at the time when the Sun crosses the equator on his northern movement from the

South. In the solar calendar the year is divided into parts at points when the Sun is in the various constellations, while in the lunar calendar these points are determined by the position of the Moon among the constellations when the Sun is in a particular constellation. The Moon moves away from the constellation the next day while the Sun moves off only after some time. It is only in this sense that the calendar is lunar; but the position of the Sun among the constellations is also an equally significant determining factor even in the lunar calendar. In this way the Indian calendar is a soli-lunar calendar.

All that is wanted in the Indian calendar is the necessary correction. The method need not be changed at all. The moment when the Sun crosses the equator on its passage from the South to the North marks the beginning of the year. The moment when the Sun again crosses the equator on its movement from the North to the South and the moments when the Sun is farthest to the North of the equator and farthest to the South of the equator are also fixed as the points that divide the year into the four quarters. But these quarters are not of equal length.

From the calendar that is now being used in S. India, I find that starting from the moment when the Sun passes the equator on his movement from the South to the North, the four quarters will have approximately 94, 93, 90 and 89 days, respectively. The months of *Mesha, Vrishabha, Mithuna* and *Karkataka* have 31 and 32 days; *Thula* has always 30 days. *Simha, Kanya, Vrischika, Kumbha* and *Meena* have about 30 days and *Dhanus* and *Makara* may have even as low as 29. In the modern calendars that we use, the four quarters of the year are also not of equal length. The first three quarters (starting from the same moment) have 92 days and the last quarter has only 90 days (with 91 in a leap year, when February of this quarter has 29 days). In the calendar which we use in India, the number has to be reduced by 1; but I have given the figures for the four quarters according to the calendar that I have with me, in which the information is given from 1st January 1953 to 31st December 1953, with 360 days.

What is significant is that the four occasions are very important in the life of an individual and also of a nation. All the religious festivals of all the nations centre round these four occasions. The full moon and the new moon near to these four occasions, and also the transit of the Sun from one constellation to another, are the occasions when religious ceremonies are performed. The Christmas and the Easter of the Christians relate to the day when the Sun is farthest to the South and the day when the Sun is above the equator on his movement from the South to the North. They represent the occasion of the triumph of light over darkness represented by the days getting longer than the nights after the day when day and night are equal and by the days getting longer after the shortest day of the year.

The right calculation of the position of the Sun and the Moon has an astronomical importance which in its turn influences meteorology. And in modern days of aeroplanes, meteorology plays a very important part in the lives of men. Correct prediction of eclipse helps science in understanding so many facts connected with the Sun and the Moon and also of the stars, which can be known only during a full eclipse. There are so many facts known only to science, which is beyond the knowledge of ordinary men and on which the ordinary men have to rely on the testimony of science.

There are many life problems also that are affected by the movements of the heavenly bodies and by their relative positions. As I have already said in the beginning of this paper, if there is a law functioning in this world, then men cannot escape from that law, and as such, the law that determines the movements of the heavenly bodies must have the life of men also within their operation. And astrology, which determines this operation of the law of the universe on the life of the individuals and of nations, also is a part of the study of the movements of heavenly bodies.

The doctrine that the real nature of the universe is that of complete rest, without movement and without change, and as such without differentiation, is opposed to the doctrine that the world is always in a state of movement. In India, astronomy developed along with the performance of certain religious rites, and the system of philosophy that is intimately connected with the religious rites is the *Mimamsa*. According to *Mimamsa*, the world was ever, and will ever be, what it is, and there is no possibility of the world being at any time what it is not at present. Thus movement is the essential nature of the universe. We cannot get out of it and we cannot stop at a complete standstill stage, at any time. Science deals only with the nature of the universe in its state of change and movement. If modern science, either in its Darwinian aspect or in its still later Einsteinian aspect, postulate some "monism", it is more a hypothesis than a proved fact; if there is a beginning for this world of movement and change, it is not in a God as creator but only in itself as an undifferentiated uniform. This is all that science postulates.

If the power for bringing about movements and changes is within

the world itself, then that power must be always operative; if it was not operative at any time and if it started on its operation at some particular time, there must be another power to set it in operation and this results in *regress ad infinitum*. There may be differences in the nature and intensity of the movement within the universe, and the movement may generally be in a progressive direction, which means that there is no regression. But it is illogical and also unscientific to assert that there was a stage of absolute inaction, and that action started at a certain stage. The action can start only as the result of another action; if it can start on its own accord, then it must have started at the time when it itself was; and if there was a time when it was not, then we come to the theory of creation, and that requires a creator. The only other alternative is that the world was, is, and will ever continue to be, in a state of action and movement and change.

The statement of the law governing this change in the life aspect is what is called the Veda, as opposed to science which deals with this change in matter. That is why *Mimamsa* says that Veda has its purport in action (*amanayasya kriyarthatvad* anarthakyam atadarthanam I-ii-1). Prabhakara goes a little further and says that we cannot have any understanding of a statement unless it relates to an activity; a mere statement of a fact devoid of an activity is incomplete and gives no sense. He also says that it is only a vedic statement that can give us a valid idea, and we assume some idea connected with other statements only by analogy. That is, every statement must be a statement of the true movement in the universe. The further development of this theory is that every word in a statement contains in itself the full sense of the whole statement.

I had to embark on this ramble in so far as a calendar has an astrological aspect and in so far as the astrological aspect relates to the nature of the world also. Unfortunately, the doctrine of the world being essentially in a state of rest, of full peace, and the movement being only an illusion or an accident, and the goal of life being retirement, withdrawal and renunciation, is having a great influence on our nation at present. This is also being proclaimed as the true doctrine of ancient India regarding man and the universe. Astrology, has no function or purpose in a scheme of aspiring for a state of complete cessation of all activities, of abstraction from activity, of renunciation of action and fruits. **Astrology can function only in a world governed by a law, a world of dynamic movements, a world inhabited by free individuals, a world in which the individuals function through, and for, mutual co-operation. Thus the ideals of life form an integral part of the scheme for a national calendar. The calendar is not for State purposes.** It is not for mere astronomy. The present calendar works quite well. The idea is that there must be a national calendar that will replace the existing calendars that are so varied from one another in spite of their unitary basis. Calculation of days of ceremonials on a uniform and scientific basis cannot be divested from astrology. And astrology presupposes a national ideal different from what is at present prominent, and what has been so prominent for more than two milleniums.

Another point is the question: how the calendar, when ready, will be accepted by the nation? It cannot be by legislation; it cannot be by police action and executive steps. It may be like the movements for a world religion, a religion in which the entire humanity could be brought about. The results of all such religious movements have been that instead of unifying humanity, it forms one more conflicting group, among the many groups that divided humanity before. All the present day calendars have been the results of such attempts to formulate a scientific calendar, which many do not accept and which forms, thus, another new addition to the already existing muddle of calendars. It is for this reason that I emphasise the need for a national ideal also. **People must be made to believe, by the strength of persuation, that the observance of certain ceremonials are conducive to the maintenance (*Dharma*) of civilization, which leads to progress (*Abhyudaya*). The need for knowing the correct day, and also for following the accurate calendar, must be injected into the heart of the nation.** Without this sense that "this is what has to be done" (*kuryatabodha*) and with merely police action and executive steps, law cannot function without friction. This sense of "I must do it" can come only if they realise the value of such action in the life of the individual and of the nation; and this in its turn depends on the realisation of the unitary and harmonious movement in this dynamic world; and this is what astrology ultimately teaches.

At this stage of concluding my paper, I got an opportunity of reading in the Indian Embassy here the article in the 1953 Annual Number of THE ASTROLOGICAL MAGAZINE on the same subject by Dr. H. Subramanya Iyer. He recommends the scheme of the calendar prepared in New York in 1930 by a few astronomers. But there are still serious defects in that scheme. The national calendar proposed must be based on the position of the Sun and the Moon in relation to each other, as determined by their position among the stars. This cannot be done by an arbi-

trary division of the year into months of 30 and 31 days. The basis of the calculation must be preserved as it is in the Indian calendars and the months must end and start at the moment when the Sun and the Moon enter certain constellations, fixing the exact point at which the space of the stars are to be divided in the heavens. Since this may not always be at the sunrise or sunset or noon or midnight, the question whether the day of the transit (*Sankramana*) should be the last day of a month or the first day of the next month must be determined on some reasonable basis, as it is being done now. The New York product will not fit into our national needs. And it is not necessary for astrological purposes that in all the years, the week days must be in correlation with the days of the month. What we want is not a permanent calendar for business purposes, but a national calendar for purposes of religious ceremonials. It is only here that there is considerable variation among Indian calendars, and the the purpose of the Committee constituted by the State is to make uniformity in this group of calendars in vogue in India.

For business purposes, a perpetual calendar is a great need, and the exact division of the year into shorter and equal units like months is also necessary. This is not satisfied in the New York scheme, where the months are of 30 and 31 days. It must be remembered that in ancient times, what we have as the Gregorian calendar had only ten months, and July and August were added in the beginning of the Christian era. Now we are more interested in easier calculation of interest on capital, wages and leave allowances. A decimal system would be the best for this purpose. I had made some suggestions on this topic in an article contributed three years ago to the Prof. C. S. Srinivasachari Commemoration Volume published from Madras. The year may be divided into ten months of five weeks with one week extra for one month in each of the two half-years (which month will be 1-2 of the regular months, thus allowing easy decimal calculation) and a no-week's day at the end of the year and another no-week's day at the end of the first half-year in leap years. There will be concordance of week days with the days of the month. Since this calendar is for business purposes, the year may start with the financial year, and a year may be selected when that year and the week will start together, *i.e.*, the 1st of the month will be on a Sunday. This year (1953), the first day of April falls on Wednesday. Next year, which is a leap year, April will start on Friday; and it is in 1956 that April will start on a Sunday again. That will be the time when the Five-year plan would have started, rather, established, India on the firm pedestal of economic prosperity, and that is the most auspicious time for starting this new calendar. We need not have the name of the months in this "business calendar" following the Gregorian calendar; we can have a number for the month, like the streets in New York. And there can be prepared a perpetual calendar by Ministry of Finance which will not have to be altered. This can be used like the ready-reckoners for interest, income-tax, wages, etc. As opposed to the present system of different periods (which the months are) bringing in only the same interest on the same capital, and the same salary and the same leave for different periods, the new calendar will strictly regulate such things.

Apart from this national calendar and the business calendar, we want a "historical calendar." We want to know the exact period of the interval between two events. For this, the Kali system of reckoning, *i.e.*, the number of days, will be the best. It will be well if a Committee can be appointed to reduce all the days in the history in terms of this "day-calendar". In India, the beginning of the Kali was taken as the starting point for this calculation. We can have the Republic Day (28th January, 1950) as the starting day, and we can reduce all dates to the number of days either as "Before Republic" or "Republic".

The difficulty is that we want "expert opinion" from America before we can accept a thing. Thus I know that astrology will not get into the scheme of a national calendar, though it is only a unification of the calendars used now for religious purposes. I know that neither the business scheme nor the historical scheme in calendar reform will be even looked at. But I have the satisfaction that it has created one great effect, namely, *mad-buddhi-visuddhi*, clarification of my own thoughts.

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**LIFE OF VARAHA MIHIRA**

BY PROF. B. SURYANARAIN RAO

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# Countries Ruled by Scorpio

By W. J. TUCKER, D.Sc., Ph.D.

Arabia, Morocco, Norway, Algeria and South Africa, are some of the countries ruled by the zodiacal sign of Scorpio; and it is a curious fact that each of these countries reveal a very marked trait in common: the historical records of each of these countries are remarkably vague and unformed. Also it is a striking fact that not until the beginning of the twentieth century was any one of them established under a recognizable government!

## Arabia

Arabia, it is true, became a Roman Province in A.D. 105; but Hadrian abandoned it in A.D. 117. Mohammed, rising like a flame from the desert, captured Mecca in A.D 630; and it is true that when he died in A.D. 632, he had almost unified Arabia. But it would serve no useful purpose to examine astrologically such a distant period in view of the paucity of information; therefore we will pass on to June 1916 when Sherif Hussein assumed the title of king of the Hedjaz (see Fig. 1).

National Chart of the Hedjaz

| | | | |
|---|---|---|---|
| Uranus 19° 30′ | | Jupiter 30° | Mercury 13° |
| | SAYANA Chart No. 1 | | Saturn 17° Venus 17° Neptune 1° |
| | | | Mars 15° |

Examination of the National Chart of the Hedjaz reveals how turbulent Hussein's reign was to be. Neptune at the Zenith is squaring Jupiter at the Point Descendant, an omen of the fact that the illusory ideals of expansion which Hussein had cherished would be sacrificed to the political expediency of foreign powers. We observe, too, that the spearpoint of conquering Mars was in the 11th house (the 'House of Friends'), with shattering Uranus in the 4th which was to prove so inimical to the domestic tranquility of the new nation.

By February 1917, Feisal, the son of Hussein, had conquered the entire Red Sea coast down to Akaba Bay, under the square aspect between Saturn and Jupiter, Mars having then arrived at 19 degrees of Aquarius to conjoin Uranus, which planet had regained his radical position.

Then Saturn passed over the radical Neptune of the National Chart and remained in conjunction until August 1917, when Feisal captured Akaba.

In September 1918, when Mars in Scorpio squared Neptune in Leo, and Saturn was opposing the radical Uranus, Feisal's forces joined hands with the British army and took part in the final overthrow of the Turks.

In the spring of 1919, when Mars in Taurus was squaring Neptune, and Saturn was opposing the radical Uranus, the disillusionment came. Lawrence of Arabia arrived in Paris, dressed in his Arab robes, to attend the Peace Conference accompanied by Feisal, to whom he acted as interpreter and defender.

As our Prime Minister, Mr. Winston S. Churchill, has written * :-

"Everyone knows what followed. After long and bitter controversies both in Paris and in the East, the Peace Conference assigned the mandate for Syria to France. When the Arabs resisted this by force, the French troops threw the Emir Feisal out of Damascus after a fight in which some of the bravest of the Arab chiefs were killed."

Feisal, who had been crowned King of Damascus, had to content himself with the kingdom of Iraq.

Between 1924 and 1926 the tribes were at war, and a British Mission, under Lawrence, went to Saudi Arabia to arrange peace. It should be observed that this occurred during the transit of Saturn through the sign of Scorpio.

On June 6, 1926, the Pan-Moslem Congress met at Mecca (see Fig. 2), and Ibn Saud, who was Sultan of Nejd as well as King of the Hedjaz, founded Saudi Arabia. Note that Jupiter was opposing Neptune, and that Mars in conjunction with Uranus was trining Saturn (in Scorpio!)

National Chart of Saudi Arabia

| | | | |
|---|---|---|---|
| Mars 24° Uranus 29° | | Venus 4° Moon 30° | Mercury 17° Sun 15° |
| Jupiter 27° | SAYANA Chart No. 2 | | |
| | | | Neptune 22° |
| | Saturn 231° 5′ | | |

In October 1926, when Jupiter turned direct at the 17th degree of Aquarius, in square aspect to Mars which was at the 17th degree of Taurus, the Emir of Asir put himself under the protection of Ibn Saud.

In 1947, the Arabs struck a very unlucky period for their war against the Jews in Palestine,

* *Great Contemporaries*, by The Right Hon'ble Winston S. Churchill, O.M., C. H., M.P.

since Saturn was trining their radical Neptune, with Jupiter simultaneously transitting the radical Saturn in Scorpio (which meant that both planets were in quadrature with the radicals!) No wonder the Arabs encountered prompt defeat.

### Morocco

Like Arabia, Morocco was early in possession of the Romans. Then it was seized by the Vandals in A.D. 429. It was conquered by Belisarius in A.D. 533; and in A.D. 682 was invaded by the Arabs who have populated it ever since.

The war with Spain occurred in 1859-60; but other European powers later became interested in Morocco, and between 1912 and 1913 treaties were signed dividing the territories into French and Spanish zones, with a French Protectorate over the French zone. But the real interest for us centres in the agreement which was signed in Paris in December 18, 1923 between France, Great Britain and Spain for government of the Tangier zone (see Fig. 3). Note that Saturn was at the first point of Scorpio (Morocco's ruling sign) opposed by the Moon from Taurus—a configuration which implied that whoever's interests might be served it would not be those of the Moors. But note, too, that Mars was in the sign of Scorpio, and Jupiter in Spain's sign of Sagittarius.

National Chart of Morocco

| | | | |
|---|---|---|---|
| Uranus 14° | | Moon 3° | |
| Mercury 13° Venus 20° | SAYANA Chart No. 3 | | Neptune 2° |
| Sun 25° Jupiter 5° | Saturn 0° Mars 9° | | |

It was on July 18, 1936, that General Franco began his revolt (see Fig. 4). Note the significant satellitium of planets in the 9th house, which revealed the foreign objective. Note too that the planet Jupiter in the Spanish sign of Sagittarius was squaring Neptune in Virgo (Germany's sign), while Uranus was in Taurus (Great Britain's sign).

Chart of the Revolt of General Franco

| | | | |
|---|---|---|---|
| Saturn 22° | | Uranus 9° | |
| | SAYANA Chart No. 4 18-7-1936 | | Sun 26° Moon 24° Mars 15° Mercury 19° |
| | | | Venus 1° |
| Jupiter 15° | | | Neptune 15° |

Now look at General Franco's remarkable horoscope (Fig. 5) and note that Morocco's sign of Scorpio was rising at his birth, with Venus in conjunction with Uranus at the Point Ascendant. Note also that the Sun at his birth was in the Spanish sign of Sagittarius, trined by Jupiter (ruler of that sign) from the French sign of Aries, but squared by Mars!

General Franco

| | | | |
|---|---|---|---|
| Mars 14° 48 | Jupiter 15° | | Neptune 9° 40′ Moon 14° 30′ |
| | SAYANA Chart No. 5 4-12-1892 | | |
| Sun 12° 30′ Mercury 28° | Venus 7° Uranus 8° 35′ | Saturn 10° 50′ | |

These pointers were truly prophetic of things to come!

### Norway

The origin of Norway is obscure, and for centuries the country was divided among neighbours. In A.D. 1000 it was divided between the kings of Denmark and Sweden. It achieved independence in 1016, but then was frequently united and disunited with Sweden and Denmark. In fact, it was not until October 1905 that Norway was recognised by King Oscar of Sweden as a separate State.

On the 18th November 1905, Prince Charles of Denmark became King of Norway and took the title of King Haakon VII (see Fig. 6). Note that the Sun was then in Norway's sign of Scorpio. But it was a pity that the Sun on that day was in quadrature with Saturn, since that fact presaged coming difficulties for the nation. Also the Moon-Mars opposition, squared by Venus, formed a grand square of a domestically aggravating kind.

National Chart of Norway

| | | | |
|---|---|---|---|
| | | | Jupiter 2° 13′ |
| Mars 0° 15′ Saturn 26° 29′ | SAYANA Chart No. 6 18-11-1905 | | Neptune 10° |
| Uranus 2° 12′ | | | Moon 6° |
| Mercury 15° 19 | Venus 4° 2′ Sun 25° | | |

Neptune passing over the radical Moon in 1919, implicating this grand square, resulted in a popular vote prohibiting the use of alcoholic beverages. But in 1926, when Neptune opposed Jupiter, and when both these planets were squared by Saturn which was passing over the radical Sun, a reaction set in to

reverse the 1919 decision, and on October 18, 1926 a referendum was taken which decided against prohibition.

On April 9, 1940, Germany invaded Norway. Saturn was then at the third degree of Taurus (Norway's 7th house), beseiging the grand square of the National Chart. And Uranus was in the same sector, at the twentieth degree of Taurus.

### South Africa

The Union of South Africa was formed on 31st May 1910 (see Fig. 7), and with Mars conjoining Neptune in opposition to Uranus, (a configuration which was squared by Venus), and with Saturn in the 7th house, it cannot be said that the National Chart of the Union of South Africa contains auspicious configurations! In fact, rebellion was not long in coming; and in September 1914 it raised its ugly head. Neptune was then on the cusp of the 10th house, squaring the radical Saturn, with Uranus in opposition from the 4th (domestic) house. Saturn was squaring the radical Jupiter, and Mars was entering Scorpio and opposing the radical Saturn!

National Chart of the Union of South Africa

| | | | |
|---|---|---|---|
| Moon 3° | Venus 26° 30′ | Saturn 1° 38′ | Sun 9° Mercury 0° 30′ |
| | SAYANA Chart No. 7 | | Mars 18° 24′ Neptune 17° 36′ |
| Uranus 24° 50′ | | | |
| | | Jupiter 4° 37′ | |

Fortunately, the passage of the Sun, Mercury and Mars, through Scorpio, in October and November, enabled Botha to defeat the rebels. The rebellion ended in December.

At the beginning of 1926, with the passage of Saturn through Scorpio (*i. e.* South Africa's First House, but Great Britain's Seventh House), hostility towards the Union Jack presented itself, and racial discrimination, too, came to the fore under the Saturn-square-Jupiter aspect, so that in May 1926 a Colour-Bar Bill was passed.

In Feburary 1938, Uranus (at the 10th degree of Taurus) squared Jupiter (at the 10th degree of Aquarius), this being the influence which resulted in the overwhelming victory of the United Party in the General Election of May 20.

In September 1939 Saturn completed his first cycle in the life of the Union by returning to the first point of Taurus. General Hertzog had moved a declaration of neutrality towards the war which had just broken out in Europe. But General Smuts moved an amendment declaring war on Germany, and this was carried by 80 votes to 67. So on September 5, 1939, General Smuts formed his Cabinet.

During April/May 1952 we have witnessed the tremendous constitutional struggle which has been going on in South Africa as a result of the Uranus-Saturn quadrature a configuration which has been shaking the foundations of the Union formidably. In cold fact it is to be feared that the days of the Union are numbered—as a result of the major configuration of the Neptune-Saturn conjunction, squared by Uranus (which will be simultaneously passing over the radical Mars-Neptune conjunction of the chart of the Union) which is currently forming.


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# *Who is Kalapurusha? (3)

BY PROF. B. SURYANARAIN RAO

THE two forces of Brahmasakti and Grahasakti, we mentioned in the previous articles are very mysteriously combined in man and the communication between these two tremendous forces seems to be through the various nadies or nervous centres, attached to which are inscrutable subtle energies, whose bearing upon the mental phenomena, has not been known to or understood by the modern sciences. Nervous energy is generated and developed under particular kinds of climatic conditions, localities, foods, clothing, environments and languages. Hence many of the Sanskrit letters of the alphabet, are called Beejaksharas—or letters which have special energies in them to do good or evil. Sounds have their own jarring and healthy effects upon physical and mental phenomena. Much of the human happiness depends upon the sound associations which surround an individual. The effects of good and bad music are too well known to require any special explanations here. The effects of voice, of polite and harsh language, and of the indescribable charm or repulsion with which speech is delivered, are factors which cannot be omitted in the history of human happiness. The pronunciation of certain letters of the Sanskrit alphabet, which were discovered by the ancient Sages of India, the repetition of peculiar combinations of these letters a definite number of times, and the consumption of the classified kind of food, are matters of supreme importance in the formation, development and effects of the Will Power. The characteristics produced by these sound vibrations are classified into three grand divisions each of which it is extremely difficult to find in its entirety, but all of which are broadly distinguishable, although they are found in numberless combinations. Hindu philosophical works mention Satwika, Rajasa and Thamasa as the three principal divisions; wherever they might come from, or whatever may be their origin, we find that they have an intimate connection with the influences of the solar rays. They are therefore directly connected with the controlling agency of Kalapurusha, who commands the Sun and his attendant planets. These characteristics are well explained in various works. Bhagvadgita is a work of recognised moral merit treating of Brahma Vidya. The holy instructions were given by Sri Krishna, an incarnation of Adi Narayana to Arjuna, one of the greatest heroes of the Dwapara Yuga. The work itself was composed by Veda Vyasa, than whom a greater intellectual giant can hardly be conceived in the annals of the literary world. India alone could produce such wonders. The highest mountains, the most sacred rivers, the largest forests, the most fertile plains, the greatest variety of soils, and the most profound development of intellect, were some of the wonders which the land of the Maharishis claimed as her special feature. The facts are there although we may not be able to satisfactorily account for them.

Referring to Grahasakti which composes the baser or physical nature of man and which is instinctively connected with the Rajasa and Thamasa gunas or characteristics, we behold the glorious Sun as the lord of all the sub-divisions of this sakti. The Grahasakti emanates from the grahas or planets, the Sun taking the grandest and the most prominent part in all physical creation assisted by the numberless luminaries which form the solar system. It has already been stated that the controlling agency of Kalapurusha is Vidyutsakti. The Sun receives it from Kalapurusha in the first instance, arranges all the forces into which the fibres as it were—of Vidyutsakti can be separated and divided and then directs them to do their allotted work in the numberless atmospherical envelopes of the planetary spheres, who are ordered by Kalapurusha to help the Sun in his work of creation, protection and destruction of the physical worlds within the dominions included in the solar influence. This Vidyutsakti has been divided into 1,800 varieties, and comes to the earth in so many forms. Each of these 1,800 varieties is again sub-divided into thousands of minor divisions and each of them has to play its own part. The matter therefore sufficiently gets complicated by the classification and treatment of so many minute divisions, each of which is alleged by the Sutra writers, to have its own distinct functions different from those of its neighbours. The Sutras of Soudamini Kala are very complicated and extremely difficult to understand from the nature of the vast phenomena they treat of and the large explanations which are offered at every turn for their understanding. The subject is a new one and has not been before the Indian public previously. It requires therefore an elaborate treatment, and sincere and patient devotion. These 1,800 varieties of Vidyutsakti, then are the ostensible causes which produce all terrestrial phenomena and the physical nature of a man with a

(*Continued on page 409*)

*Reprinted from 1902 issues of THE ASTROLOGICAL MAGAZINE.

# *The Other Horoscope (3)

By JOHN THORBURN, M.A.

NIETZSCHE was born on October 15th, 1844 about 10-7 a.m., L.M.T. (pretty closely), 51.15 N, 12.08 E, corresponding to 9.18.28 a.m., G.M.T., the interval between birth and tropical epoch being 1 year 5 hours 43 minutes. The time of epoch is about 3.35.10 a.m., G.M.T. on October 16th, 1843. This gives the following schedule for epoch:—

M.C. or Tenth 26.15; Eleventh Leo 2; Twelfth Virgo 3; Asc. Virgo 27.05; Second Libra 20; Third Scopio 20.

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|---|---|---|---|---|---|
| ☉ | 22.07.42 | ♎ | ☾ | 17.00 | ♋ |
| | *Heliocentric* | | | *Geocentric* | |
| ☿ | 23.28 | ♈ | | 21.23 | ♎ |
| ♀ | 0.30 | ♍ | | 25.38 | ♎ |
| ♂ | 4.40 | ♓ | | 18.32 | ♑ |
| ♃ | 27.58 | ♒ | | 17.40 | ♒ |
| ♄ | 25.18 | ♑ | | 19.36 | ♑ |
| ♅ | 0.33 | ♈ | | 29.27 | ♓ |
| ♆ | 20.28 | ♒ | | 18.45 | ♒ |
| Pl. | 21.53 | ♈ | | 21.52 | ♈ |

House division is Placidean as probably giving the best approximation or the most approximately correct summary. But the sub-accent given by equal house division is easily discernible and should not be ignored.

Analysis of configuration is attempted as follows:—

1. The later degrees of Virgo ascending.

2. Mercury, the ruler, very close to the Sun, with Venus only a little removed, in Libra, is at inferior conjunction, and so opposes his geocentric place which is very close, zodiacally, to Pluto. The opposition is between the second house and the eighth, the opposing planets being mostly close to the house cusps.

3. The Moon in Cancer opposes Mars and Saturn in Capricorn, the opposition taking place between the tenth house and the fourth.

4. These two oppositions square each other closely, the numbers running 17, 18½, 19½, 21⅓, 22, 22, 22, 23⅔, 25⅓. This cruciform disharmony is entirely in the cardinal signs.

5. Mars in 4 ⅔ Pisces near the sixth cusp is oblique to all of these. The semisquare or sesquiquadrate would be 19⅔ of the cardinal signs. The obliquity to Mars—Saturn in Capricorn is therefore very sharp.

6. Jupiter and Neptune in Aquarius in the fifth house should be read as within range of the sixth cusp. They are harmonious to the planets in Libra and Aries, the numbers running 17⅔, 18¾, 20½, 21⅓, 22, 22, 22, 23⅔, 25⅔, 28. It should not escape observation that these "mystical planets" are themselves afflicted by the setting Uranus, transitional from Pisces to Aries, a transitional point in its turn supported by a somewhat wide sextile from heliocentric Saturn, and by a phenomenally close quintile from Mars in close conjunction to the geocentric place of Saturn.

7. Attention is especially called to this quintile aspect. It is virtually *absolute*. In other words the most decisively sharp constructive relation in the horoscope is between the Capricornian Mars-Saturn and the transitional Uranus,—transitional from the last degree of the zodiac to the first.

Lines of interpretation of a necessarily condensed character are suggested as follows:—

1. The later degrees of Virgo are rising and there are no planets in the first house. (But consider the sub-accent implied in equal division). This states the rulership as Mercury with a modification through the co-rulership of the Sun and the sub-rulership of Venus only a very little distant. The dominants of the ascendant, so far forth, are in Libra. But the second co-ordinate of Mercury in Aries must not be forgotten, so we see, at the very outset, an intellectual conflict of magnitude expressing itself through temperament,—through physical temperament,—occurring therefore not only as an inward conflict, but, in view of the mercurial and virginian conditioning of the ascendant, finding incessant externalisation as speech, writing and gesture. The archaic term, "combust", applied to Mercury when very close to the Sun, though in many contexts hopelessly misleading, is here not without significance because of the stiff opposition of both co-ordinates no less than the close juxtaposition of one of them to the Sun.

Let us observe, too, that the influence of the self-antagonised Mercury and his associates is paramount in the twelfth house. In any case, then, Mercury and the Sun will have a kind of joint authority over it, with, of course, the very powerful qualification through the adjacent Venus, the latter being, moreover the ruler of Libra and so bringing about the modification of Mercury and the Sun as "aesthetic",—in the largest and most comprehensive sense of that term,—from their profoundest levels upwards.

For the purposes of very brief treatment of the ascendant we may schematize the dialectric of Virgo somewhat as follows:

Basally, the sign stands, on its

*The 1st and 2nd parts have appeared in March and April 1953 issues of THE ASTROLOGICAL MAGAZINE.

positive side, for nutrition, on its negative side for the separation and rejection of the non-nutritive. Nutrition however, in this context, must be interpreted not only through the physical, but through the psycho-physical organism; and that, too, not in itself only, but—as astrologically governed—also in relation to an astrologically governed environment. Nutrition, however, in the light of consciousness, raises the question of diet as a condition of health. Nietzsche's continual preoccupation with health and sickness reveals itself, therefore, not as incidental, extraneous or whimsical but as fundamental. It must be taken as an indispensable cue to understanding the manner in which this ascendant expresses the main context of the horoscope. This preoccupation is even co-ordinate with the primary significance of the sign for Nietzsche's conscious experience, —the assertion of individual distinctness in and for itself and not merely as the individual manifestation of Leo; and so, negatively, as consciousness of separation *from*. As expression of a negative sign, this 'moment' of separation is marked, and is at once *felt* as decisive and *understood* as necessary. 'Separation from', however, carries with it, separation from world and life as fear,—or fears co-ordinate in the fear of separation from life, the fear of life itself and the fear of never again finding reunion with life.

In Nietzsche we discover a temperament fundamentally conscious of its distinctness, all-too-conscious of its will to separation from world and life,—and of its eventual, decisive inability to reunite with world and life.

The fear, however, or the fears, issue as anxiety, care, apprehension. Hence, Virgo is the point of origin in the zodiac of the questioning faculty,—a faculty quite other than that of the irresponsible curiosity of Gemini. This gives us a cue—perhaps the principal cue—to the essential modification of the larger content of the horoscope through its expression by the ascendant. Nietzsche was a master of the questioning faculty. As distinct from the lower type of Virgo which loses itself in detail, he possessed to supreme extent the gift of asking the purely relevant question.

For the *sense* of value in distinctness,—value, too, recognized apriori by the intellect,—by its manoeuvering over against the price to be paid, begets the compensatory sense of deficit. Yet Nietzsche's sense of his own inferiority was the soil within which his creative power had its roots. From the polarity of value and deficit is born the economic strength of the sign, yet born, through consciousness of the separate other, as the will to serve.

In Virgo, the soul does indeed "serve to the very limit of her power"; and this almost passionate—if we may ever speak of the passion of so detached a sign—desire to serve states a profound qualification of Nietzsche's attitude to his friends in the domain of their intellectual interchange and the bartering of their spiritual resource,—a qualification that vanishes *only* with the vanishing of the friendships themselves when the fear of life has altogether won. This Economy which thus expressing itself as service transcends the mere husbandry of limited resource and becomes the unfailing discernment of the essential as distinct from the side issue,—in the placing of questions, the unerring sense of the relevant and the disdainful rejection of all irrelevancy. This extraordinary power of winnowing the pure grain of the essence from the chaff of irrelevancy comes unmistakably to view in intercourse with his friends,—most forcibly in his correspondence with them, where the search for the relevant question is pursued with devastating pertinacity,—pursued in altogether *disproportionate* measure. Nietzsche could not understand how far his own intellect was above that of his so intellectually distinguished friends, and this was the point where there emerged the disproportionate character of Virgo's service,—its never ending insistence, which, thwarting its own intention, led him in the end to separate himself irrevocably from them all.

There should always be kept in mind the very strongly aesthetic cast of Nietzsche's work, the quality engendered through the position and power of the sub-ruler. As might be expected, this was most evidently manifest in earlier life, as for example in *The Birth of Tragedy*. It does not die out, however, with the course of time, though overshadowed, or rather, outshone, by the strength of three major planets in their relation to the rulers.

Finally, Virgo is the busiest sign in the zodiac,—never done, always finding another task when one is ended, or when the one she thought to end merges into the next. In Nietzsche's case, this uninterrupted continuity of diligence proved at least one factor in his undoing. In this context, too, we observe that Virgo refers as much to the twelfth house as to the ascendant. The quiet, kindly, courteous and reserved exterior of Virgo always conceals an underlying conflict between purity and the powers of contamination. In Nietzsche the unceasing vigilance of safeguard upon the purity not only of his personal being but of his thought became intolerable tension, and the forces of irremediable confusion and dissolution at last broke through.

2. Through insight into the other's point of view and gentle, keen perception of his mind,

through personal dependence, too, upon the other, Nietzsche here centralises his reciprocation with his milieu. It is his meeting place with the world to which he is to become the expositor of the Logos,—a point of absorption and radiation. The sign is one of Venus and tenanted by Venus, the Logos ever seeking close community with art, receiving its very substance from the life of art,—taking shape, indeed as art itself,—deliberately and consciously, but most especially in youth and early manhood. Dependent upon the other, Nietzsche places himself at his mercy, yet expecting things beyond his capacity to give. But the paradox of the sign is the reciprocation that even in absorbing bestows. Its tenancy, too, speaks of radiation, of the mind radiant. The radiance, however, is of the Sun, where, more appropriate would have been the focal reflection of the Moon. This highly personal sign, therefore, the presence of Venus notwithstanding, suffers partial or relative depersonalisation — depersonalisation, too, accentuated by the hostility of impersonal planets. And so the Sun's presence in the sign makes for excessive weight on both sides of the balance. Each term of the reciprocation necessarily places too much reliance on the other. The Sun thus accentuates the values of the Logos through a too exclusively masculine reciprocation, in such wise that each takes *too easily* for granted what the other side should give. Too easily. For the ease of Libra is here transmuted as a putting by,—an evasion, a sunny oblivion, of the claim,—so that each in turn expects too much, and bears too heavily on the other.

The Logos, in the activity of its expression, at once limits and is limited by the actual conditions around him, personal and material. He sways according to the direction of their movement, and drawn by their momentum he yet defines and moulds them. The Logos thus takes shape and form according to the conditions of his youth,—to the conditions of his day,—so gentle the manner, so gracious the bearing, so suave the utterance that bring their own reward.

In sharp antithesis, almost simultaneously,—in any event, decisively,—the impact of negation, the intellect as destroyer-creator, takes effect. For negation creates its own form of utterance, an eloquence, hard and brilliant, penetrating, magnetic, even inspiring as abolisher of the Logos. The new moment of his thought effects a *volte face*; the return thrust of the mind upon itself, destroying its own balance, issues in paroxysm of contradiction. Has not all his teaching about the arts become a vanity, and sterile? Is not aestheticism a weakness, and contemptible? So he breaks the tables of the law. He grinds them, even, to powder, —and proclaims transvaluation. Transvaluation? Yes, but how? *How* is transvaluation possible? How is the form of destruction to be, or to become, also the form of creativeness?

3. Vulnerable, sensitive, pitifully so, his personal life is wholly vested in his calling. The active discordance of terrific routine effects but the organised *repetition* of the themes that ever and ever more appear, fall in abeyance, vanish and reappear. Conscience, all powerful, demands at every cost, integrity of mind and spirit, but at how great a cost! The authenticity of the spirit? Yes, the Sun is at the trine aspect of Jupiter. But of the soul? Did ever horoscope speak more eloquently, more terribly, of the unfreedom of the soul, doubly enslaved to the vocation—by aspect of Saturn and by position in a house of Saturn? Yet even here there is some constructive reconstitution, as we shall see.

The completion of the cardinal cross, then, by the opposition of Mars and Saturn to the Moon brings us to the centre, let us say, rather, to the depth of Nietzschean problematic. For the routine of his life converges, if indeed it be not identical, *with the method of repetition* which he so continually employs throughout the major range of his literary work. He proceeds habitually through repetition and contradiction, unceasing recurrence of the theme in forms that for ever contradict the one the other. How, may we ask in consternation, could this discordant energy of repetition, *per se* so destructive in effect, be used creatively? For this cardinal cross, monopolising as it does far more than half the total energy of the horoscope, represents nothing less than obsession, —obsession, too, that insists in making itself heard, that shouts, unceasingly, aloud. A "combust" Mercury, indeed! The paradox is that you cannot counter the attack of that combust Mercury and that Capricornian Mars, so implacable the ability, so inexorable the system of its deadly onslaught. As his most discerning critic has said, when you think to take up another position than that from which you have been ousted, when you take up position after position thinking that at last you have found refuge in your own consistency, Nietzsche has but brought you face to face with your own self-contradiction. He has hunted you out of every hole and corner of your self-esteem.

4. These two antagonisms, in angular relation of maximum friction, are both in cardinal signs. A horoscope with three-quarters of its energy vested in these signs should surely take effect in actuality, however painfully. The epoch may express itself in circumstances to very evident degree; and in this one there can

be no mistaking the crises of its cardinal signs: Capricorn at the b a s i s—Nietzsche's tremendous industry, and its effect as the concrete organisation, application and establishment of his work,—the place he won for himself in the cultural hierarchy; Cancer — the many - changing phases of his vocational life, its waxing and waning, its invisibility in the silence of the interlunar care,—phases ranging from the distinguished scholar of the Basel professoriate, a very early crisis of distinction in his life, to the *fugitivus errans* as he called himself, representing the major flood and ebb of the tide. How his sensitiveness must have been wounded through it all. Consider only the dual affliction to the Moon by Mars! Libra—the approval, and, negatively, the hostility, which his work elicited from the world, the unquestionable success of his work by agency of cultural and academic relation through immense variety of publication, not too slightly recognized even in his lifetime, his immense intellectual prestige and authority in the highest places; Aries—the magnetism of his destructive power, uncanny, enigmatic, his notoriety as sceptic and destroyer. Here, too, we may note his defective eyesight, not merely as an incidental, but as another cue to the labyrinth of his mind, so prominent a theme did it become in the correspondence with Brandes. The crises of his sickness, too, and of his eventual madness fall, in greater part, under Aries.

Most singnificant of all, are the crises of his friendships,—those wonderful friendships with the choicest minds of his time, the deep tragic of their history and the drama of their rupture. In these, *all* the cardinals played their part. He who runneth may read.

5. Easily as it may escape observation, the heliocentric Mars in Pisces and on the sixth cusp so cruelly afflicted from all the cardinal points is a factor of no minor significance. Not only does it reveal the secret of the ill-health which so devastatingly beset Nietzsche's life—about which so much has been written, and so inconclusively, by students and investigators of all sorts, it also shows through its rulership of the third why the topic of health has been given such prominence in his writings and how it had become so interwoven with the very fabric of his thought. Let us note, too, that Mars as the ruler of Aries, tenanted by Mercury in the eighth house would effect its own influence on any form of eye disease. Nietzsche's physical sickness must have had many sources almost too profoundly interrelated for scrutiny.

6. Following the general astrological law that the greatest gifts are always the final result of harmonious relation of planets to sensitive points otherwise suffering severe affliction, we are now in a position to understand how the strength of four planetary co-ordinates in Aquarius supporting Libra and Aries would yield the creative power of unique order which the world now recognizes, Nietzsche to have possessed. Two things stand out: first, the broad strength and weight of the combined trine and sextile obtaining between Aquarius and the opposition, Libra-Aries. The arc covered by these is considerable, from 17° 40′ to 27° 58′, the constructive Aquarius thus embracing the total areas in question in the signs it supports; and, further, the majority of the aspects are close. But, second, none of them are spectacularly close, the closest being that between Mercury in Libra and the heliocentric Neptune which is about one degree from the absolute.

The guiding principle for the interpretation of these is, of course, the wonderful co-operative cultural friendships closely interwoven in the warp and woof of Nietzsche's life,—interwoven so beautifully, yet always to be unpicked and disentangled, and sometimes, in the end, forcibly torn away. In the domain of culture—music, philology, literature — Nietzsche's friends were of the highest rank, —Rohde, Wagner, Burckhardt, Hans von Bülow. But always the sheerly intellectual demands he made upon them were terrible, —not ostensibly but in his own heart, and so projected somehow, —demands to which no human being then alive could possibly have been equal.

How, then, does Aquarius express itself, garnering the harvest of such friendships? Rohde, Wagner, Burckhardt,—to these Nietzsche does not stand *merely* in a relation of personal reciprocation. There is that in it, of course, the balanced movement of two, the same two, in some sort of abiding relation. But Rohde, Wagner and Burckhardt move with respect to each other in a larger social and cultural context. This relative motion, however, is but a partial expression of a larger totality of movement, to the governing principle of which each, in his own way, must respond. And so, in Nietzsche himself, through Wagner from Tanhauser to Parsifal, there is wrought out the revulsion f r o m Christianity. Through Rohde and Burckhardt there supervenes the sense of the depth of Man's roots in his historical past. Unconditioned be the rejection of the melancholy and weakness which "seduced my favourite minstrel"! And yet, —Man is not Man until he recognizes himself as one with an immemorial past,—a past to which his only access is historical, —history, not as known (there is no intellectual formulation of the historical) but as felt in closest intimacy of relation to him-

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# Aloes and Apples

BY AMRAS

THE Prime Minister says that only fools consult astrologers. It is a modest way of saying that Indians are the descendants of fools. As I am very proud indeed of my ancestry, I suppose I cannot escape the charge of being a fool. In February 1923, it was my privilege to respond to a command of Panditji's noble mother who wanted to consult an astrologer about her beloved son who was in jail. That pious lady used every morning to bathe at the Sangham and pray for her son.

* * *

It was only a paisa astrologer on the banks of the holy Ganga that was available. He was no politician. Certainly he did not know his distinguished client who staggered the old man by paying him many silver coins—quite a handful although his expectation was no more than a copper paisa. "Don't be nervous, maji", said the soothe-sayer, "nothing will happen to your child. He will be free in a few days. He is destined to be the ruler of this Bharatvarsha".

* * *

The late Sri Motilal Ghosh whose faith in astrology was invincible warned Lord Hardinge, the then Viceroy of India, not to shift the Capital of India to Delhi from Calcutta. His warning was based on an astrological prediction made by an ordinary jyothishi who had told the talented editor that the proposed shift of the capital was not favoured by the planets which, in that event, were getting ready to liquidate the British Empire in India. Hardinge preferred to be "wise".

* * *

In Karachi, I used to know a Dr. Tarachand who was editing the *Karachi Daily* as a hobby. His profession was healing. Besides journalism, he had another hobby. That was palmistry. By looking at the palms of his clients, Tarachand predicted death and disaster by violent means to many of them between 1947 and 1948. I was inclined to ridicule the prediction. Curiously enough, I know of at least a dozen cases in which his predictions proved to be 100 per cent correct.

* * *

These were the victims of the communal riots in Pakistan soon after the country's partition. After examining the palm of a journalist friend of mine, Tarachand predicted that his wife would develop hysteria as the result of a shock and the ailment would well nigh prove incurable. I had forgotten all about it till I met that journalist friend the other day at Delhi when I learned to my dismay that the rioting in Karachi on January 6, 1948 had shocked his wife who still continued to suffer from a violent hysterical attack.

* * *

A former monarch of Mysore consulted certain astrologers over something which was agitating his mind. He did not tell them what it was but each astrologer was to make a prediction on the basis of *Prasna*. Two astrologers had predicted the coming events very accurately. One of them was a poor villager who, when asked what presents he expected, was content to ask for two ounces of gingelly oil every Saturday. He got it alright. The Maharaja saw to it that he got it.

* * *

I do not know who this unpretentious astrologer was. But about the other astrologer, the identity is known. He was an orthodox Brahmana on the banks of the Kaveri in the district of Trichinopoly in a village known as Puliyampatti. He was a clever man and he asked the Maharaja for the grant of a village on the banks of the Kaveri. He got it. That great astrologer's granddaughter is the wife of Sri N.M. Aiyar, I.C.S., Collector of Customs, Calcutta.

* * *

To the late Raja of Sivaganga, I am indebted for another anecdote which I am relating. One of his ancestors about 100 years ago asked his state astrologer to predict the result of a contemplated event. The astrologer calculated and said he would give his prediction in a sealed cover which must not be looked into till after the event was over. The angry monarch who was belaboured by the husband of a virtuous woman came back to the palace and saw the prediction. It was correct. But his efforts to trace the astrologer failed.

* * *

But there have been bad astrologers too. For instance, the astrologer who had predicted a brilliant career to the now defunct *Independent* owned by the Nehrus and advised its formal inauguration on the Vasanta Panchami Day in 1919 proved to be undependable. For, his prediction was very wide off the mark. The *Independent* after a few months of glorious existence started losing ground and finally, after a miserable struggle, breathed its last on the day of its fourth anniversary.

* * *

On the other hand, according to popular versions current in the Saran district, a certain astrologer who prepared the horoscope of Rajendra Babu soon after his birth predicted that he was

destined to be the King of India. Everybody laughed at the prediction. But the President's elder brother, Mahendra Babu, had faith in the science. I wish he were alive today to answer Panditji's charge. Mahendra Babu would be sure to reply: "Yes, sir, I was a fool but a very wise fool".

—*Searchlight, Patna.*

## THE OTHER HOROSCOPE (3)

(*Continued from page 482*)

self,—as relieved, even, by himself. Religion and history are presented in sheer contrariety,—and both are rejected with disdain.

And yet again, when Nietzsche looked forward to the future, as it is of the very essence of Aquarius so to look, he perceived more closely than any other the exact nature of the social catastrophe which lay ahead for *Man* without religion. Precisely, then, at this point there emerges the crisis of contradiction: Religion an illusion, correlate with weakness, issuing in corruption—social cataclysm inevitable *unless* the vital contact were maintained with the religious past. At least, the teleological moment of his thought is everywhere in evidence, in all the themes, in all the varied modes of presentation. The energy of social purpose informs alike the mystic and the antichrist.

Mysticism, however, for a well conditioned Aquarius is not nebulosity, under such conditions as obtain in Nietzsche's case, differentiation between symbol and idea is well safeguarded (consider the virginian ascendant, the mercurial rulership, the power of Saturn, presently to be explored more fully). Or, if the two stems, the intellectual and the mystical, are one at the beginning allowed to intertangle as they grow, distinguished and synthesised afresh, the eventual step is towards division, and I think we can remark quite clearly four distinctive powers in Nietzsche's writing. There is poetry in the strictest sense; there is the still, suave prose of the *Birth of Tragedy*, first bearer of the dionysian symbolism in later exposition to become the rending thunders of Zarathustra; there is the rationalism of the aphorisms and obiter *dicta*; and finally the dialectical movement of the intellect itself.

If, then, the effort towards mediation and removal of contradiction seems interwoven with the ever recurring mystical symbolism for long years and in especial through the course of the last great book, *Thus Spake Zarathustra*, as in the deliberate vision of the 'Drunken Song'; the final statement itself, the governing principle of the aquarian movement of the mind in its totality, emerges crystal clear,—Transvaluation. Here, if anywhere in the record of human thought, is a conception that belongs integrally to Aquarius. What other power of zodiac or planet could have given us that? Neither Sagittarius nor Capricorn, neither Jupiter nor Saturn, alone or together could have given it birth. Perhaps Uranus may have moulded its expression. But the conception itself and in its essence is uniquely the emanation of Aquarius. Transvaluation is the creative *inversion* of the sign which Neptune must effect, while Jupiter persuades, safeguards and makes it current coin.

7. The co-rulers of Aquarius are Saturn and Uranus, and here we are brought face to face with an apparently minor, at all events, not easily observable, planetary relation,—the absolute quintile between Mars-Capricorn close to Saturn and Uranus at the transitional point of the zodiac from its end to its beginning. What interpretation are we to place upon that?

The responsibility, with which Nietzsche wrote has been remarked upon by the ablest among his critics and interpreters. Such conscious or deliberate responsibility would require not only a powerful Capricorn, but a constructive Capricorn. That dread sign is manifest enough in Nietzsche, but manifest, sometimes in its destructive form, its goat-like, Pan-like, grotesque or tragic form, as particularly in his behaviour when first his madness became apparent to his friend, Overbeck. Even in *Zarathustra*, though in a form transmuted by the expressive beauty of its writing, the gestures and the features of a primeval pan come unmistakably to view. To account for that high seriousness and sense of responsibility which Heidegger in his magnificent study of *The Will to Power* ascribes to Nietzsche, we should need a constructive Capricorn. And nothing could better account for that sense of responsibility, together with the hard, relentless, deliberate drive with which the book is written in so remarkable correlation with its name than Mars close to Saturn in Capricorn as the basis of the horoscope. This element, too, accounts for the grotesque, satirical vein in all his later writings, so characteristic of his genius. This single, but unique, constructive point in Capricorn responds through that somewhat enigmatic but unquestionably powerful aspect, the quintile, to Uranus at the transition point already noted, which latter is also contra-quintile to the Moon, though not so close, and might recall the helpful intervention of Lou Andreas Salome and Malvida von Meysenbug, the two women who came, each for a brief time, into Nietzsche's life.

Uranus, again, makes specific reference, gives specific form, to the great friendships of Nietzsche's life, the two co-rulers of Aquarius responding here also to each other. We might recall,

(*Continued on page 409*)

# Astrology and Human Personality

By A. C. SEETHARAMA RAO, B.A. (Hons).

NOW that the claims of astrology to being termed an exact science are generally accepted and its merits allowed by all but the intellectually near-sighted, it is still a pity to note that there is a universal tendency to confine its use to the sphere of prognostication alone. Astrology to the man in the street as well as to the practitioners themselves, stands by far and large for purposes of decoding the future alone. The horoscope is some sort of a condensed cosmic script announcing the trend of future events and the astrologer is well satisfied if he decodes it as a means to erect sign-posts on the way for the individual. In the general estimate the value of the science thus lies in that it provides a map for the unchartered terrain known as the future, by whose help pitfalls on the way could be steered clear of and the sunny patches looked forward to with zestful anticipation.

The popular view is no doubt to be conceded to. Astrology is primarily the science of prognostication and its fascination lies in that it caters to the universal instinct to peer behind the curtain that hides the future. Nonetheless there is one other sphere where astrology plays an invaluable part. I allude to the individual personality as it emerges from a study of the horoscope, the diagnosis of which is an enthralling study by itself.

It has been time and again advanced by thinkers and philosophers alike that character is destiny. The sum-total of a man's character trends and personality equipment, is said to lie at the base of the experiences falling to his lot and apart from the thorny problem of fate and free-will, man's life is said to be what he himself makes it. The events that come to pass in the external world are shown to have a psychic link with the traits of character peculiar to each one, what is termed experience but the projection on the visible plane of personality tendencies working from within outwards. The events and happenings which are the warp and woof of experience are it is said, woven, albeit unknowingly, on the loom of our own individual selves and while the product takes up all our attention, nobody bothers about the loom that goes to make it. Where the personality is all in all and the life as it comes to be lived but the reflection in action of that personality, the world makes a fuss about the image and takes no account of the identity to which it corresponds. Thus action is given precedence over the thought at its root, soul is stifled in the worship of form, man is consigned to the dust-heap and his works scrutinised with search-light and the astrologer's art exercised in the prediction of events, by-passing the significance of the personality which is the cause thereof.

Thus if horoscopy serves any purpose at all, it primarily does that of lighting up that mysterious terrain known as the human personality. With hushed breath let us say, the birth-chart of an individual is the phial that holds the very essence of his inmost identity, compounded of diverse instincts and inclinations. To alter the image, it is a sort of photographic negative which the acumen of the astrologer must help to develop and bring back the original image. Here in this mystic map known as the horoscope which relates the moment of birth to the movement of the heavenly bodies above, the ego of each individual is laid bare to inspection without varnish or camouflage. A man may pass for what he is not in society—a crook getting deified and a saint pushed to the corner as a nobody. But it is only as long as the horoscope of each is denied access to the astrologer. Once it does reach him, in a sense it is all over with the subject, for he has as good as parted with the key to the chamber of his inmost self. For with the help of the twelve houses in the zodiac as tenanted by the majestic array of the planets, the astrologer, if worth his salt, should be able to force his way into the *Sanctum Sanctorum* of the inner self, study the different strands that make up the tapestry of character, undress the ego as it were and go for a psychological analysis of the personality. Indeed there are few intellectual pleasures, apart from the theoretical value of such a study, comparable to the one got by these delvings into the nature of other selves *vis* the way of their birth-charts. If a novel could hold one from cover to cover with the interest it summons over the imaginary characters, how much more should real pulse-beats as they reach the trained ear pressed softly against the familiar diagram known as a horoscope? If the proper study of man is man, there would seem to be no better way of studying him than in the light of the moment he has been ushered into the world. Studied in this wise—his personality interpreted in terms of the planetary situation at the moment of birth—a new sense of reverence is born for the Creative Power that is limitlessly fecund in producing diverse human types. And may be we may come to tolerate more the impact of folks cursed with a debilitated Mars in the house of speech or Moon in the grip of lachrymose Saturn!

In order to get the best out of this study, certain essential qualifications are required of the reader of horoscopes. It goes without saying that he should have mastered the essentials of the science itself. By this it is not meant that he should put a premium on mere book-study as such. Nothing is easier than to study the standard astrological texts and commit to memory stanzas which could be glibly reeled off at a moment's notice. What is required is a leisurely habit of study interspersed with interludes of purposeful reflection. The student should make it a habit to ponder over the knowledge he gleans from the texts and chew leisurely over his findings, so as to make way for spurts of illumination that very often lighten up sundry areas of knowledge. It is just here that the quack is differentiated from the true savant. The former is tutored in the field laboriously and carries his knowledge as so much stock-in-trade. The latter with the same fund of information is at ease in the possession of a super-intellectual faculty termed intuition, which continually comes upon half-hidden truths on the margin that are being absorbed into the general stock. The astrologer in addition to brushing up his knowledge off and on should seek to bring this intuitive faculty into play in the field of applied knowledge and never be content with mere empty citations from the classics. Astrology is *par excellence* the science of divination and he who would hit the target every time, must be at the beck and call of an inner monitor whose pronouncements flash forth like summer lighting.

Secondly, the astrologer who sets out to give a personality picture of one whom he has never set eyes upon solely on the basis of his horoscope, must be something of an artist in his sphere of work. He should take his cue from the painter with his water-colours before the canvas and be equally deft in limning out the object of his study with the rules and principles at his command. He should excel in knowing what to leave out and what to put in and never make the slip of over-emphasising, certain traits on the strength of striking planetary groupings, when complementary combinations exist that go to modify them. Certain combinations may be seen in the chart which on the surface reveal high potentials, which on closer inspection turn out to be of a milk-and-water type and he should be watchful lest he should be betrayed into a false diagnosis. Conversely a nativity may appear shorn of powerful character-elements but a deeper analysis will reveal strength masking as weakness and excellence in the guise of its opposite. The astrologer should be sagacious enough to differentiate between seeming and being in the sphere of character-diagnosis and his conclusions always broadbased on intuitional judgment. And while he thus works at the 'copy' before him and the portrait begins to emerge from the cloudy banks of the zodiac and stands ere long as a faithful representation of the original, the thrilling exultation that comes on the wake of artistic creativity will possess him and he will know he has arrived. From thenceforth a horoscope is no longer meant for idle curiosity or speculation: it is re-seen as heavy with fate, a mystic script of talismanic power that assists at a psychic rebirth of the living original within the astrologer's brain.

Last but not least the astrologer should be endlessly interested in folks as folks. Before coming to study their reflection in the birth-charts, he should have made it something of a hobby to extend his mental feelers in their direction at first hand. Every individual he chances to come across in daily life, be he peer or peasant, should be regarded primarily as a unique specimen by himself and his reactions studied with the watchful intent of a chemist in his laboratory. His attitude towards him should be one of enlightened detachment and he should take due care not to allow personal feelings to come between him and the object of his study. This attitude should become so ingrained in course of time that a person comes to strike the mental vision as a character out of a book, mean, perhaps, stupid and boorish and cross-grained perchance, but still a figure the lord limned in his cosmic copy-book and never to be made little of. Each man and woman on the world-stage, to quote a celebrated writer, is a 'wandering dark star of convoluted mystery' and the higher astronomy is to gear our vision to these pulsating bodies with their peaks and plateaus of diverse endowments. Here a working knowledge of psycho-analysis is indispensable. The way in which the mind works both in stress and calm, the hidden springs of action and the manifold subtleties of personality expression, should be rigorously studied. While at this work a certain prying habit of mind should be cultivated by the astrologer. He must recapture a boyish curiosity, even the infantile instinct to be tickled by the forbidden, and become a peeping Tom in the field of the psyche. The flair for sniffing at odd corners in the personality realm developing, the astrologer with the horoscope before him feels as if surprising the subject in question in the nude. At first blush it becomes a losing game for the subject and for the astrologer a study replete with thrills and ending in joyous understanding. 'Know Thyself' said the great philosopher. With man, self-understanding is a poor

*(Continued on page 393)*

# Concerning Seventh House

By R. N. NAIR

"WARWICK"—Your grace hath still
been famed for virtuous,
And now may seem as wise as
virtuous,
By spying and avoiding fortune's
malice
*(Shakespear, Henry VI)*

KALATHRA Bhava is one of the most complex of problems which a nativity presents. For a proper appraisal of this aspect one has to view it from a number of standpoints. The seventh lord from lagna or the Moon whichever is stronger, the planets aspecting the seventh house, the disposition of Venus and the nature of the 7th rasi are the chief factors. There are other factors also no less important. Mars in certain positions is a destroyer of conjugal felicities. Saturn forbodes evil when inauspiciously linked with the seventh house and Jupiter the Karaka for children sets up considerable influences, for good or bad, by aspects and associations. All these contribute to strengthen or weaken the seventh house according as the preponderance or otherwise of benefic influences acting on it. In fact, the seventh house is as important as, and indeed, complementary to lagna itself. A weak seventh house makes life miserable even as a strong one makes life enjoyable and worth living.

The more important elements constituting the strength of the 7th house may be enumerated thus :

1. A benefic posited in the 7th house.
2. Benefic aspect in the 7th house.
3. Venus in a friendly and favourable sign unaspected by malefics.
4. Benefic aspects to, and benefics on both sides of Venus.
5. The lord of the 7th exalted or otherwise strong in a favourable sign.
6. Favourable disposition and aspects of planets with reference to Chandra lagna and navamsa.

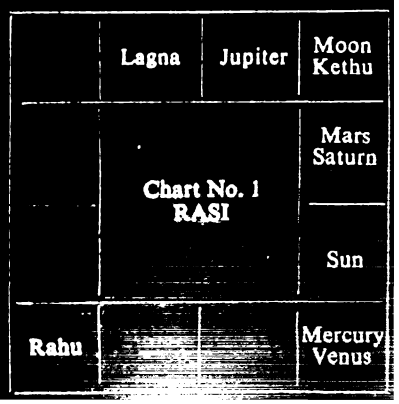
There exists a tendency among some astrologers to ignore navamsa. This is responsible for the widespread feeling among the uninitiated that everything could be gleaned from the rasi itself. Nothing can be more fallacious. Dr. B. V. Raman lays considerable emphasis on navamsa and undoubtedly, the method of approach developed by him in his various publications, wherein equal importance is given to rasi and navamsa, will yield good results. This is vital in considering the seventh bhava also. The major factors which weaken the 7th house are :—

1. A malefic in the seventh aspected by another malefic.
2. The fifth lord posited in the seventh.
3. The eighth lord in the seventh.
4. The lord of Gulikarasi in the seventh.
5. Guru in Makara happening to be the seventh house.
6. Venus in Vrischika when that happens to be the seventh.
7. The association of Venus with malefics, malefics on both sides of Venus and malefics on 4th, 8th and 12th houses from Venus.
8. Malefics aspecting Venus.
9. Malefic aspects and affliction to the 2nd house.

The factors enumerated above are only a few ; they are, perhaps, the major ones vitally affecting Kalathra. A good number of planetary combinations deal with the sexual attitude of the native and yet others describe the character of his partner. In these days of rapidly changing values all such rules cannot be applied blindly ; to do so would only be to invite ridicule. The astrologer, like others, has to imbibe the spirit of the times and should correlate his knowledge to the conditions prevailing around him. We have an abundance of theories in ancient texts ; what we require is not continuous reproduction of these theories but their application to as many horoscopes as possible. The rules which hold good in the majority of cases should be accepted and others courageously discarded for the sake of the science itself.

The seventh lord in the sixth house is invariably found to be inimical to marital happiness. It is more so if that seventh lord happens to be Venus (*i.e.* for Aries and Scorpio lagna). While the nature of the results depends upon the peculiarities of individual horoscopes there are sufficiently numerous demonstrable cases to justify the conclusion that the 7th lord in the 6th house, (and more especially when the 7th lord is Venus) is unfortunate so far as Kalathra is concerned.

In the following chart of Aries lagna, the seventh lord Venus is in the sixth. The seventh house is aspected by Mars, and Venus by Saturn and Jupiter. In the navamsa there is the undesirable Saturn-Moon combination in the



seventh. In the rasi Rahu is posited in the seventh house from the Moon.

| | | | |
|---|---|---|---|
| Mercury | | | Lagna Jupiter |
| Kethu | Chart No. 1 NAVAMSA | | |
| | | | Rahu |
| Saturn Moon | Sun | | Mars Venus |

Balance of Rahu dasa at birth 17 years, 8 months and 18 days.

The native is 35 and still unmarried. The very idea of marriage is repugnant to him.

The major defect of the 7th lord in the sixth is further aggravated by afflictions to the 7th house and its lord by malefic aspects and there are no redeeming features strong enough to compensate these evils. It may, therefore, be said that marriage will be difficult for the native. Even if he marries he will not be happy in his married life.

In the following horoscope, again Venus, the 7th lord is posited in the sixth and is afflicted by Sun and Mercury and by the aspect of Saturn. The seventh house is aspected by Jupiter who is incendiary on account of his association with Kethu. The formation of yogas by virtue of

| | | | |
|---|---|---|---|
| Saturn | | Moon | Mercury Kethu |
| | Chart No. 2 NAVAMSA | | |
| Jupiter | | | |
| Rahu | | Mars Sukra | Lagna Sun |

Balance of Kethu dasa at birth 3 yrs., 6 months and 19½ days.

Parivarthana between the lords of the 8th and 6th houses is really irrelevant in considering Kalathra Bhava. In the navamsa also Sukra is afflicted. The seventh house in navamsa is occupied by a first class malefic. The affliction is aggravated by the aspect of Saturn's bitterest enemy, the Sun.

The native married in Sani bhukti, Ravi dasa. His wife is charming and of excellent character. But what of the future? The seventh lord in the sixth afflicted by association and aspect is a major drawback and the other factors do not help assuage the evil. Sukra bhukti coming after a year or so portends to be critical. Though the native has a bright future, regarding the seventh bhava all one can say is 'May God be merciful'.

In the following chart, the lord of the fifth is posited in the 7th, another major drawback. Venus

| | | | |
|---|---|---|---|
| | | Mercury | Mars Rahu Sun Saturn |
| | Chart No. 3 NAVAMSA | | |
| Moon | | | |
| Venus Kethu | Jupiter | Lagna | |

Balance of Ravi dasa at birth 4 yrs., 1 month and 11 days.

is associated with malefics. In navamsa he is powerfully aspected by the concentration of all malefics. The native's legal wife is wife only in name. The native has been and still is in the spell of another lady. He has been living with his illegal wife for more than 10 years. His legal wife is staying away in her native place. The native lately lost his job and is now in considerable difficulties. Still he clings on to his 'keep' and they seem to be inseparable while his legal wife, lady of virtue and grace, curses a her own fate and slowly pines away.

The seventh lord (the Sun) is exalted. Venus is well associated. Jupiter a natural benefic aspects the seventh house. The seventh house from Chandra lagna is afflicted by the presence of Kethu. Venus is hemmed in between malefics in rasi. In the navamsa

(*Continued on page 393*)

| | | | |
|---|---|---|---|
| | Sun Mercury Venus | | Mars |
| | Chart No. 2 RASI | | Rahu |
| Jupiter Kethu | | | Moon |
| | Lagna | Saturn | |

| | | | |
|---|---|---|---|
| | | Moon Saturn | Mars |
| Rahu | Chart No. 3 RASI | | |
| | | | Kethu |
| Lagna Jupiter | | Mercury Sun Venus | |

| | | | |
|---|---|---|---|
| | Sun Mars Jupiter | Mercury Venus | Kethu |
| Lagna | Chart No. 4 RASI | | Saturn |
| | | | |
| Moon Rahu | | | |

# *Thoughts on Laghu Parasari

By J. N. BHASIN

[*Publication of this article does not mean that we endorse the views of the writer either in regard to authorship or his other observations. As far as our humble investigations go, Parasara's great work on Astrology,* viz., **Brihat Hora Parasari** *has never been published in any language—Indian or European. Even the original work has not been traced. As Professor B. Suryanarain Rao says on page 101 of his English translation of* **Jathaka Chandrika,** *even Bhattotpala confesses "that he saw only* **Parasara Samhita** *and not the complete works of that great Maharshi, although as to their existence he felt certain because ample references and quotations by Varaha Mihira in his works justified this inference".*

**Laghu Parasari** *also known as* **Ududasa Pradeepa** *is no other work than* **Jathaka Chandrika,** *the author of which is Venkateswararya who says clearly in stanza 78 of* **Jathaka Chandrika** *that this work was written by him. There is absolutely no difference between the slokas contained in* **Laghu Parasari** *and* **Jathaka Chandrika.** *All the slokas to be found in* **Jathaka Chandrika** *are also to be found in* **Laghu Parasari.** *When the authorship of* **Jathaka Chandrika** *is clearly known and when the same slokas are repeated in* **Laghu Parasari,** *it cannot be claimed that* **Laghu Parasari** *is a condensed version of* **Brihat Parasari.** *The more reasonable attitude seems to be to grant that the work* **Jathaka Chandrika** *was adapted by some scholars in the North and with the addition of a few stanzas here and there called the* **Ududasa Pradeepa** *or* **Laghu Parasari.** *We shall write a detailed article about this shortly in* THE ASTROLOGICAL MAGAZINE.—*Editor,* A.M.]

LAGHU PARASARI as its name implies is a condensed version of "*Brihat Parasari Hora Shastra*" of Maharshi Parasara whose unique astrological genius is daily winning just tributes from the learned astrologers all over the country and even abroad. The booklet which comprises only 45 slokas presents a gist of all that is essential to know about the wonderfully correct system of Vimshottari dasa as applied to the *key planets,* etc., under a peculiar classification of planets presented to the world by the Maharshi. In this article, it is proposed to discuss some of the prominent features of the system of key planets given in this booklet.

Under the ordinary rules of astrology, we are aware that Sun, Mars and Saturn are natural (नैसर्गिक) malefics whereas Jupiter and Venus are natural benefics. Mercury unassociated with malefics is considered a benefic but when associated with malefics it becomes a malefic. Moon when weak in "Paksha Bala" *i.e.,* when she is within a range of six tithies on either side of the Sun and is weak due to her vicinity to the Sun is deemed a malefic. Under the rules of Maharshi Parasara, however, the natural goodness or badness of planets is modified and even changed altogether when the planets are considered as lords of houses relevant to a particular lagna or ascendant.

In accordance with the rules of Laghu Parasari, the lords of the twelve houses of any nativity are divided into the following five classes :—

1. Lords of 3rd, 6th and 11th houses ;
2. Lords of 1st, 5th and 9th houses ;
3. Lords of 2nd and 12th houses ;
4. Lords of kendras, *i.e.,* of 1st, 4th, 7th and 10th houses ; and
5. Lords of the 8th house.

Each class of planets or bhavas gives its results in its peculiar and distinct way as explained below.

*The lords of the 3rd, 6th and 11th houses in any nativity are considered as "evil" planets irrespective of the fact whether or not they are benefics or malefics by nature. Of course when they are natural malefics, they are considered to be relatively more harmful. The lord of the 6th house is more harmful than the lord of the 3rd while that of the 11th more evil than the lord of the 6th.

The lords of trines, *i.e.,* the first, fifth and ninth houses are considered auspicious and confer good results, the lord of the 9th being the most auspicious of all. The lord of 5th is more auspicious than the lord of the the lagna when the latter is considered purely as a trine lord and not as a Yogakaraka planet (*i.e.,* lord of both kendra and trikona). That the lagna is one of the trines is easily seen by the fact that the lines joining the three houses 1, 5 and 9 form a triangle (tri = three and kona = angle).

The lords of the second and twelfth houses from the ascendant in any nativity are neutral [1] in effect considered by themselves. The following two factors, however, change them for good or for bad.

(*a*) The nature of the planet with which they are associated.

(*b*) The nature of the lords of the "other" sign owned by the lords of these two houses.

The condition in (*a*) above applies to the Sun and the Moon only, as these are the only two planets that have ownership over a single sign. The condition in (*b*) of course, applies to the rest of the five planets, *viz.,* Mars, Mercury, Jupiter, Venus and Saturn each of which owns two signs.

The next class of planets is one formed by the lords of kendras, *i.e.,* 1st, 4th, 7th and 10th houses. There seems to be some misapprehension, even in well informed astrological circles, in regard to the exact functions of the lord of kendras. The relevant sloka from *Laghu Parashari* on the subject is :—

न दिशन्ति शुभं नृणां सौम्या केन्द्राधिपा यदि
क्रूराश्चेदशुभं ह्येतेप्रबलाश्चो निरन्तरम् ।

The literal translation of the sloka together with the "order" (अन्वय) in Sanskrit is given below :—

" सौम्या (ग्रहा: पूर्णचन्द्र बुध गुरु शुक्रा:) यदि केन्द्राधिपा तदा नृणां शुभं (शुभफलं) नदिशान्ति । चेत् क्रूरा: सूर्य, भौम शनय) केन्द्राधिपास्य: तदा अशुभं न दिशन्ति । एते त्रिषडाय पतय: केन्द्रपतय: च) उत्तरोत्तरं प्रबला: भवन्ति ".

Benefics (Moon strong in paksha bala, Budha unassociated with malefics, Guru and Venus) when lords of kendras do not give good results. Malefics (Sun, Mars and Saturn) when lords of kendras do not give bad results. It should be marked that for benefics lords of kendras it is stated that they do not confer good results as would have been expected of them due to their inherent or natural good nature as benefics. The sloka *does not, however, state that they would confer "bad" results.* Similarly what the sloka states about the malefic lords of kendras is that they do not confer bad results (expected of them because of their malefic nature.) It does not again state that the ownership of the kendras makes them good. You suppose, therefore, as is generally done, that benefics when lords of kendras are bad or that malefics when

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* लग्नाद् व्यय द्वितीयेशौ परेशां साहचर्यत:।
स्थानन्तरानुगुण्येन भवत: फलदायकौ ॥

[1] सर्वे त्रिकोणने तारोग्रहा: शुभफलप्रदा: ।
पतयस्त्रिषडायानां यदिपाप फलप्रदा: ॥

lords of kendras are good. This does not seem to be warranted at least from the meaning of the text. The right, interpretation that directly follows from the meanings of the words used and one that fits in generally well is to hold that by owning kendras the planets, whether benefics or malefics inherently, lose their inherent nature and become neutrals. Our view that the ownership of kendras by planets merely, acts to neutralize their natural (नैसर्गिक) qualities and does not by itself make them positively good or bad, as the case may be, is further supported by the term " दोषः " ; (defect) used in the sloka

" केन्द्राधिपत्य दोषस्तु बलवान् गुरुशुक्रयो
मारकत्वेऽपिचत्यो मारकस्थान संस्थितौ "

It may be relevant to observe that had it been the intention of the great Rishi that benefic lords of kendras become evil, the sloka could very easily have been worded as

"केन्द्राधिपत्य "पापत्वं" बलवान् गुरु शुक्रयोः
instead of

" केन्द्राधिपत्य 'दोषस्तु' बलवान् गुरुशुक्रयोः"

as done.

Our view in regard to the neutrality of the lords purely of the kendras is further confirmed by another sloka in the Laghu Parasari

" कुजस्यकर्मनेतृत्व प्रयुक्ता शुभ कारिता
त्रिकोणस्यापि नेतृत्वे न कर्मेशत्व मात्रतः "

which clearly means that Mars (or for that matter any other planet similarly situated) when lord of the 10th house does not *ispo facto* become auspicious. To become so Mars must also own a trikona. Thus it is the "simultaneous" ownership of a kendra and a trikona and not merely the ownership of a kendra that makes Mars or any other malefic owning kendra, an auspicious or key planet.

In regard to the lord of the 8th house, who constitutes a class by itself, it is laid down

" भाग्यव्ययाधिपत्येन रन्ध्रेशोन शुभप्रदः ।
स एव शुभसन्धातः लग्नार्धाशोऽपि
चेत्स्वयम् "

The 8th house being the 12th from the 9th represents the expense or loss of the traits of the 9th house, *i.e.*, the loss of fortune, status and honour, etc. For this reason, the lord of the 8th house is *not* considered auspicious. But if in addition to being the lord of the 8th house any planet is also the lord of the first house, it not only ceases to be non-auspicious but, on the contrary, becomes positively auspicious, such as Mars in the case of an Aries nativity and Venus in the case of a Libra nativity.

It would be pertinent to observe in this connection that if the ownership of the lagna confers on a planet auspicious traits even when it owns such a house as the 8th which is the negation of fortune in all its aspects and which also acts as a "Maraka", or killer during the period of its dasa or bhukti, it only stands that the same ownership of the lagna should give equally auspicious, if not better traits to a planet who is lord of the 3rd, 6th or 11th houses, for the simple reason that the lordship over any of these three houses is after all not the ownership of the twelfth house from a house that may be considered as auspicious as the 9th. In various texts,[2] however, one finds Venus the lord of the first and the sixth houses in the case of a Taurus nativity classified as an evil planet. Such a classification would in our view, as explained above, be erroneous, being inconsistent with the auspicious properties of the lord of lagna depicted by Parasara Maharshi in the case of the 8th lord owning lagna.

For the shadowy planets Rahu and Kethu the rule is that these planets will give the results good or bad of the house in which they are situated or of the house (or houses) with the lord of which they are in association. Accordingly, when any of these nodes occupies a kendra or a trikona and is in the former case associated with the lord of a trikona and in the latter with that of a kendra it becomes a key planet and confers during its dasa or bhukti, wealth, honour, status, etc.

In short, therefore, the basic idea underlying the whole theory of key planets may be understood to be the auspicious qualities generated, so to say, by the "association", "link" or "Sambandh" Chatushtaya as it is technically termed, between the strong lords of kendras and strong lords of trikonas. Whether it is the Sambandh created by a single planet such as Saturn in the case of Taurus and Libra nativities, Mars in the case of Cancer and Leo nativities, and Venus in the case of Capricorn and Aquarius nativities, or by two planets as detailed below it is the Sambandh or relationship that is the crux of the whole theory. Just as it is through the union alone of the Purusha and Prakriti or of Shiva and Shakti[3] or of Brahma and 'Maya or of Vishnu and Lakshmi' that creation in all its manifold manifestation is made possible, in the same way, howsoever strong individually may be the lords of the kendras or trikonas, their good effects would be realized only through their union. Yoga, Sambandh or link in whatever way formed.

In the chart below, Mars is the lord of the 5th (a trikona) and 10th (a kendra) houses and is, therefore, a key planet. Even though debilitated in Cancer Mars raised the native from a subordinate position to that of a Gazetted officer in its bhukti in the Mahadasa of Lagnadhipathi—Moon and the key planet which is also in her debilitation (Scorpio). This was in October 1946.

| | | | |
|---|---|---|---|
| Saturn | | | Venus |
| | Chart No. 1 | | Lagna<br>Sun<br>Mars<br>Mercury |
| | | | Jupiter |
| Kethu | Moon | | |

The chart furnishes us a very good example of the principle laid down by Maharshi Parasara that the lords of

" केन्द्र त्रिकोणनेतारौ दोषयुक्तावपिस्वयम् ।
सम्बन्धमात्रादबलिनौ भवेतां योगकारकौ "

the kendras and trikonas even when defective in themselves (such as when debilitated by sign position) become strongly auspicious by virtue merely of the association or link created between the two, by mutual exchange of houses, by mutual aspect, etc.

It has been the experience of the author that the Yogakaraka principles of Maharshi Parasara never fail.

Another recent illustration of the soundness of the auspicious qualities of the Yogakaraka planets is furnished by Chart No. II of a gentleman who recently won in Crossword Puzzles, a sum of Rs. 3,333-6-0 as one of the six first prize winners. The lucky hit occurred in the Mahadasa of Budha, Bhukti of Jupiter and Antardasa of

*(Continued on page 392)*

[2] " यद्यद्भावगतौ वापि यद्यद्भावेश संयुतौ ।
तत्तत्फलानिप्रबलौ प्रदिशेतां तमोग्रहौ ॥
यदि केन्द्रे त्रिकोणे वा निवसेतां तमोग्रहौ ।
नांथनोन्यतेरेणापि सम्बन्धायोगकारकौ ॥"

[3] cf. शिवः शक्त्या युक्तो यदिभवति शक्तः
प्रभवितुम् ।
न चेदेवं न देवोन खलुकुशलः स्पन्दितुमपि

# Letters to the Editor

[The Editor does not hold himself responsible for the views of his readers. Constructive criticism is always welcome. Vituperation and inuendo will not be permitted. While the Editor encourages healthy controversy on subjects relevant to THE ASTROLOGICAL MAGAZINE, he must remind readers that claims on the available space in this column are heavy. The Editor therefore requests readers to be as brief as possible in all letters submitted for the correspondence column. *Ed., A.M.*]

### Greater India

The modern Indian cultural mind with its scientific critical bend should take up the study of the most illuminating and glorious period of Hindu life, thought and civilization, in Indonesia. History records that the Vedic culture was prevalent in all parts of the world, of course, including this near part of Asia.

The records so far as laymen like us have heard, are in the Tamil literature —the ancient Sen-Tamil records and in 'Grantha' also. Nowadays there have been many significant and authoritative references by eminent men on the subject of Greater India. It is said that there are very valuable original unbiassed records in these islands as well as in Ceylon and Jaffna.

In fact, the work of research is already begun here and there by stray individuals. What is required is a thorough systematic organised group of scholars who can do the work. We have turned a corner in history. The task is huge and it requires a number of earnest intelligent, well read men, who would devote their full time, attention and energy for this most noble purpose. The task of illuminating and correct instruction of the future generation is upon the present generation for whom each of us is working in a greater or small degree.

Will the modern India take a real living interest in the work of co-ordination and intensive work? This is a welfare state with all facilities. The few South Indian universities, Madras, Andhra, Trivandrum, Mysore, and Annamalai should do the work with a Central Institute.

On the basis of the correct history alone we can find out the astronomical positions. It is the ingrained and unshakable conviction of the millions of Hindus that the hand of the Unseen is seen through the great heavenly bodies moving cyclically and marking time in the illimitable creation.

In THE ASTROLOGICAL MAGAZINE, December 1950, there is a significant reference about Indonesia which is quoted verbatim:

"Most of the colonial powers consolidated their conquests in the East beginning from the 19th century. The equinox entered the navamsa of Virgo in 1816 and will continue there till about 2050 A.D. The "colonial era" may therefore be assumed to correspond roughly to certain basic cycles formed beyond the planetary orbits".

The date of Ramayana is a landmark. Men like us will be grateful if those well versed in the lore will make known to the Hindu public through current journals *the correct undisputed date of Sri Rama.*

But in this stupendous task the ancient learning still preserved through the surviving remnants should not be lost sight of. There are scholars in all branches of ancient learning—astronomy, astrology, Mantra Sastra, the Agamas, Vedas etc., all scattered about in this land of anomalies. Unless their co-operation and co-ordination is sought the work will be incomplete. Past is the basis on which the present is based.

The panorama of human events from the days of the anient Rishis on the canvas of time will be more interesting and enthralling than human imagination can conceive. Arabian Nights and the like are interesting but are wild phantasies. But our history of ancient times as we would like to have and written down will be a real record rich in facts, profound in thought and above all, an acme of wisdom.

Our ancient Rishis Agastya, Visvamitra, Vashista, Vamadeva and a galaxy of them are our ideals.

May they inspire the modern Hindu who looks different but at heart is truly wise, cultured and practical like a true Aryan. Let Him the All-in-All guide us.

Jamshedpur. K. SUNDARAM IYER.

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### Personal Problems Solved Section

Sir,—I quite agree with the views of Sri M. W. Chandiramani regarding the continuance of Utpala Section—Personal Problems Solved. This section is very necessary as it helps the readers to get a reply to their Personal Problems, within a short period of four weeks, which it would not be possible in any other form of service. The scope of this section, on the other hand may be widened, if possible.

Delhi-6. DR. M. B. JACOB.

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### The Puzzle of Ayanamsa

Sir,—Please publish the following few lines in your valuable Magazine.

It is a great problem of modern astronomers and astrological writers which ayanamsa is to be adopted. Several methods have been explained by many writers.

Ganesh Daivagnya, in his famous Graha Laghava says thus, "subtract 444 from the Saka year and divide the result by 60. The remainder will be ayanamsa in degrees". According to this, the ayanamsa would be 23° 50' for Saka 1874.

According to V. B. Ketkar, a celebrated astronomer of our days, Ayanamsa in 1800 (Saka year) was 22° 8'.13'. And it would move 0.266° in a cycle of 19 years. And as calculated according to this method, ayanamsa will be 23° 10'.29 for the Saka year 1874.

And according to THE ASTROLOGICAL MAGAZINE, it is 21° 44'.

When the reader views these three different figures of course he would be naturally troubled. It is indeed wonderful how the learned Editor of THE ASTROLOGICAL MAGAZINE whose predictions mostly come true, has thus chosen, 21° 44' which I have found nowhere.

Would any of your readers throw some light on this problem.

Dharwar. S. S. PATIL.

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### A Request

Sir,—I shall be highly obliged if you very kindly publish the following in the columns of your esteemed journal.

Will any kind-hearted astrologer, Doctor or Vaid, interested in astrology kindly predict the longevity of my father and give us relief. He is suffering from *Hyper Tension* (High Blood Pressure) effecting trouble in breathing, swelling of legs and hands, fluid of abdomen, enlargement of heart and kidney trouble since last 6 7 months. I was born on 2nd July 1931 at Quetta (Baluchistan) at 10 a.m. Thursday. Lagna—Simha with Mars; Kanya—Kethu; Dhanus — Sani; Makara — Moon; Meena — Rahu; Vrishabha — Sukra; Mithuna—Sun and Budha; Kataka—Guru.

Hoshiarpur (E.P.) SARDUL SINGH.

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### On the Relationship of Venus and Jupiter

Sir,—In the article 'On the Relationship of Jupiter and Venus' in your January 1953 issue (page 88), the horoscope of Dr. Rabindranath Tagore has been quoted for reference, but per

authentic publications it is found that the chart as published on the said article is wrong. The correct chart is: Lagna Pisces, Moon in Pisces; Sun, Mercury, Venus in Aries; Mars in Taurus; Kethu in Gemini; Jupiter in Cancer; Saturn in Leo; and Rahu in Sagittarius.

The astrological text says:

"चन्द्रेज्यौ कारकांशे च लग्नेवा नवपञ्चमे ।
ग्रन्थकर्त्ता भवेन्नर सर्वविद्याविशारदः ॥

The Vinimaya Yoga between Lagna and Panchama being Guru and Chandra have given him the towering reputation regarding poetry and literature: Thus 'Rishi-vakya' has been proved in toto.

Budge Budge. UMA SANKAR GUPTA.

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### A Rejoinder

Sir,—I have read in THE ASTROLOGICAL MAGAZINE of November 1952, His Holiness Swami Yogananda's letter regarding a tragedy that occurred on the 17th February 1952, at Bombay, *i.e.*, the death of a man in motor accident on the next day of his marriage.

The Swamijee says that the time of birth of the victimised woman, 9-30 p.m. *may be* slightly wrong and that *it may be* a few minutes later, in which case, the lagna will be Cancer. In this frame of mind, he is seen building an imaginary castle in the air. With due deference to his astrological knowledge, I wish to say as follows. The query was first stated in the May 1952 issue of THE ASTROLOGICAL MAGAZINE by Sreemathi Kamalabai L. Mudaliar, who is none else than the victimised woman's mother's sister. In her letter, she distinctly and correctly says that the time of birth is 9-30 p.m. and that the lagna is Mithuna. The corresponding Tamil month and date to 20th November 1915 is Krithika 5th respectively. Full Moon has commenced at the time of birth. The star is the fag end of Bharani (*vide* L. D. Swamy Kannu Pillai's Indian Ephemeris, Vol. VII, page 233). The Sun at the time of birth was just entering into the constellation of Anuradha (17th). Any birth in the first half of the night on that day must be in the lagna composed of the 17th star from Anuradha, *viz.*, Aridra. 1/2 of Mrigashira, Ardra and 3/4 of Punarvasu constitute Mithuna Rasi. So, the birth should be in Mithuna Rasi. On the 5th Krittika, Vrischika Rasi extends to 4 ghatikas and 59 vig. at sunrise. Adding to it, 5.12 for Dhanus, 4.47 for Makara, 4.16 for Kumbha, 4.18 for Meena, 4.30 for Mesha and 5.2 for Vrishabha, we get a total of 33 ghatikas 4 vighatikas at the end of Vrishabha and commencement of Mithuna. Mithuna extends to 5 ghatikas and 23 vighatikas and Mithuna Rasi that day ends at 38 ghatikas and 25 vighatikas. The sunrise on that day is 6.8 a.m. Deducting this 8 minutes from the Standard Time of 9-30, we get 9-22 which according to local time works to 38 ghatikas and 25 vighatikas which is still within Mithuna. Now, let us look for the actual time of birth sastraically. I take it as 36½ ghatikas after sunrise for the following tangible reason. Multiply this 36½ × 4 = 146. Add to it the number of rasis from Mesham 3 and again add 15 for Ubhayam (common sign). Mithuna being one (5 for moveable and 10 for fixed), we get a total of 164. Divide it by 27 and we get a balance of 2. If the birth is in Suklapaksha as in this case, we should count from Aswini and if in the other half, we should count from Chitra. If this second star happens to be Janma or Anujanma star of the subject, then it is proof positive that the birth time is 36½ ghatis and more so, if the second star from Aswini is the Janma star of the subject, as in the present case. Again multiply this 36½ × 6 = 219. Add the date of the month, *viz.*, 5. Total 224. This means that lagna stands at 224 degrees from the 1st degree of Vrischika, in which Sun is posited. Dividing it again by 30, the number of degrees for a rasi, we get the 18th division. This means that lagna stands at 13 or 14 degrees in the 8th rasi from Vrischika in its 4th navamsam, just below the centre. In this connection, I should not omit to state that this 36½ is the time of rupture of membrance which vedically and sastraically, is the birth time. Under ordinary circumstances, it would not take more than 30 minutes after the rupture for the child to come out completely. It is also safe to go back and not to go up in these matters. I would invite the kind attention of the Swamijee to the fact that the above 3 formulae are god-made and not man-made.

As to the predictions made by the Swamijee based on Kataka lagna, I would again invite his kind attention to the following law of sages, especially in respect of females. "Bartharam Subhagam Astha bavana mangalyam nidunal—Navamal Santhatheem Chinthyanu sangam Satheethvam Sugab". This means that the 7th house represents "Soubhagyam" or welfare of the husband, 8th his life, 9th children and 4th association and chastity. According to this law, I should like to enquire of Swamijee how widowhood could be caused by the effect of Rahu in the 7th and more so, when there is a strong Jupiter in the 8th. Perhaps, the Swamijee never thought of it.

Again, the Swamijee says that Mars dasa commenced in 1938. According to that, she must have had 2 years of Kethu dasa at birth, necessitating her birth in the stars of Aswini, Makha or Moola, which evidently is not.

My humble observations about this matter has been published in August 1952 issue of THE ASTROLOGICAL MAGAZINE. Since then, I have received many letters conjointly by the victimised woman and her aunt about the correctness and appreciation of my observations. In the face of all these, I wonder how the Swamijee is going to reconcile himself about my above criticism.

It should also be noted, that conjectures, wrong hypothesis, "ifs" and "mays" will not serve any purpose in Scientific Astrology.

Irinjalacoda P.O. M. K. GANAPATHY AIYER.

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### A Case of Polio

Sir—Re: A case of Polio published on page 674 of your ASTROLOGICAL MAGAZINE for the month of October 1952.

On going through the above letter by Mr. N. S. P. Iyer, I prepared a chart according to the birth time of 5 ghatis 47 vighatis and I found the same conflicting with the planetary positions given by Mr. Iyer in so far as lagna and Gulika are concerned. Consequently I could not proceed further in the matter. Now, in December 1952 issue of THE ASTROLOGICAL MAGAZINE, I note the correction given by Mr. N. S. P. Iyer, according to which I again prepared the chart and have completely gone through the same with regard to longevity of life as well as poliomeningitis the child is suffering from. I shall thank you to give his address to me so that I can contact him to discuss the matter further. I need hardly say that I have been able to cure two or three worst cases over here and as such I am sure Mr. Iyer will be much pleased to call on me. I have worked out the case even according to Encyclopaedia of Medical Astrology by Dr. Cornell.

Bombay-19 K. S. RAMASWAMI IYER.

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## THOUGHTS ON LAGHU PARASARI

(*Continued from page 390*)

Venus. It will be readily seen that the yoga is formed by planets each of whom is a natural benefic. The Mahadasa lord and lord of 9 is Mercury the intellectual planet. It is situated in the 5th house which represents both wealth and games of pleasure. There is, therefore, a significant indication for discerning eye of income or gain

from such pleasure-giving games as the Crossword Puzzles. Venus the lord of Antara is also Yogakaraka being lord of lagna. Jupiter whose bhukti won him the prize is situated in the 11th house and as such must give income, however small because of its lordship over the 3rd and 6th houses.

**Table of Key Planets**

| Lagna or Ascendant | Key Planets by mutual association or Sambandh | Lords of houses |
|---|---|---|
| Aries | Mars and Jupiter | 1, 8 and 9, 12 |
| Taurus | Venus and Mercury | 1, 6 and 2, 5 |
| Gemini | Venus and Mercury | 5, 12 and 2, 4 |
| Cancer | Mars and Jupiter | 5, 10 and 6, 9 |
| Leo | Mars and Jupiter | 4, 9 and 5, 8 |
| Virgo | Mercury and Venus | 1, 4 and 2, 5 |
| Libra | Moon and Mercury | 10 and 1, 8 |
| Scorpio | Sun and Moon | 9 and 10 |
| Sagittarius | Mars and Jupiter | 5, 12 and 1, 4 |
| Capricorn | Mars and Sun | 5, 12 and 9 |
| Aquarius | Mercury and Saturn | 6, 9 and 1, 2 |
| Pisces | Venus and Mars | 4, 9 and 3, 10 |

| | | | |
|---|---|---|---|
| Sun | Venus | | Moon Mars |
| Mercury | Chart No. 2 | | Kethu |
| Rahu | | | Jupiter |
| | Saturn | Lagna | |

Balance of Rahu dasa at birth 7 years, 7 months and 7 days.

Thus Maharshi Parasara's system of key planets is a boon to humanity in the matter of predicting periods of gains, rise in status, lucky hits, and other events of life.

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## ASTROLOGY AND HUMAN PERSONALITY

*(Continued from page 386)*

achievement, patchy and short-circuited: with the help of God it may be made to end in a glorious fulfilment. Between man, alone and helpless, and man God-reliant, stands the hierophant-astrologer, in his hands a map of the heavens at the time of birth, spelling out the words of illumination.

In the succeeding articles we shall take a few horoscopes and indicate the way in which they should be examined for purposes of this study.

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## CONCERNING SEVENTH HOUSE

*(Continued from page 388)*

| | | | |
|---|---|---|---|
| Lagna | Kethu | Mercury | |
| | Chart No. 4 NAVAMSA | | Mars Saturn |
| Venus | | | |
| Moon Sun | Jupiter | Rahu | |

he is aspected by Sani and Kuja. In addition to exaltation in rasi, the Sun derives further strength in the navamsa. The native's wife is educated, beautiful and virtuous. They are a happy and harmonious couple with fine children.

The exaltation of the seventh lord is a major asset. Though the degree of his beneficial influence will depend upon the conditions in which he is exalted, it is incontrovertible that such a planet always tends to do good. In the above horoscope the seventh house is otherwise rather weak. But the weaknesses are not of a major or unrelieved nature. At most they may occasionally cause ill-health to the native's wife. There might also be periods of long separation.

| | | | |
|---|---|---|---|
| | | Kethu | Jupiter |
| Lagna | Chart No. 5 RASI | | |
| | | | Saturn |
| | Mars Rahu | Moon | Venus Sun Mercury |

| | | | |
|---|---|---|---|
| Venus | Jupiter | Lagna | Moon |
| Saturn Mercury Rahu | Chart No. 5 NAVAMSA | | Sun |
| | | | Kethu |
| | | Mars | |

But on the whole they will continue to have a contented married life.

Balance of Jupiter's dasa at birth 4 years, 1 month and 18 days.

The seventh house is occupied by Lagnadhipathi. This is also a major drawback. The seventh house is not aspected by any planet good or bad. The lord of the seventh house is in the eighth. This is also unfortunate. Venus is also there debilitated but exalted in navamsa. Lagnadhipathi in the seventh house induces a sense of detachment. The

native in course of time might become ascetically inclined. Or he will wander about like a destitute. The native's wife is rather unhealthy. She is exceedingly dutiful if not positively beautiful. Perhaps the native after some years might retire to a hermitage. The association of Sun-Mercury in the eighth house reinforces this view.

When the Karaka planet occupies the bhava concerned, the bhava inevitably suffers. This is axiomatic in astrology. I have a number of interesting horoscopes both male and female in which Venus is posited in the seventh house. The horoscopes by themselves are interesting. They are further interesting in the sense the natives have lived the major portion of their lives and their history is mostly known. I shall discuss these in shortly.

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### Dr. V. K. PANDIT

Dr. Vasant Kumar Pandit has a successful educational career to his credit. He passed B.A. (Hons.) with Sanskrit and was appointed Fellow of Sanskrit in Wilson College, Bombay, in 1942. In 1944, he secured the LL.B. in first class and was enrolled an Advocate. In 1945, he took the distinction of being the first student to secure the M. A. (Sanskrit) degree with Jyotish shastra as his voluntary subject. Dr. Pandit belongs to a renowned family of Raj Gurus and Pandits. He is the son of Raj Guru Ramkrishna Pandit and the grandson of the famous late Raj Guru Hareshwar Pandit of Bombay. He has been very interested in research and has brought to light many ancient Sanskrit works on Jyotish-shastra. Dr. Pandit has successfully edited the rare and unknown works of Varahamihira like: (1) Brhadyatra, (2) Yogayatra, (3) Tikanikayatra, (4) Brhadvivahapatala, (5) Laghu-vivahapatala, (6) Panchapakshi, etc. For his thesis on Jyotish-shastra he has been recently awarded the Ph.D. Degree in Sanskrit of the University of Bombay. Dr. Pandit is thus the first student to have secured the Doctorate with Jyotish-shastra as his subject. He is at present working on the History of Bharatiya Jyotish and has undertaken the work of editing some rare and ancient works on Jyotish-shastra. Dr. Pandit is only 32 years old. Dr. Pandit is connected with the All-India Oriental Conferences and has contributed several research papers on astrological subjects.

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## PROLONGATION OF MAN'S LIFE

Ukrainian scientists are busily at work in the effort to prolong the span of human life. The Institute of Experimental Biology and Pathology named after Alexander Bogomolets has set up a commission to study the physiological foundations of oldness and methods of combating premature aging.

The chairman of this commission Prof. Yuri Spasokukotsky, Doctor of Medical Sciences, told a *Tass* correspondent:

For a number of years, our Institute has been working together with the staff of the Institute of Clinical Physiology of the Ukrainian Academy of Sciences on problems of combating man's premature aging. Scientists are studying the conditions facilitating normal longevity, are determining the factors which cause the aging of man and are elaborating the most rational methods for fighting premature old age.

A special statistical office maintained by the Institute has collected data about thousands of old people (over 90 years of age) living in the Ukrainian Republic.

And members of the Institute study the role of functional disturbances of the central nervous system in premature approach of old age. These investigations are conducted on the principle of developing the theory of the great Russian scientist, Ivan Pavlov. Ukrainian scientists are given much help in this field by the Institute of Higher Nervous Activity of the USSR Academy of Sciences.

Ukrainian scientists, Prof. Yuri Spasokukotsky continued, are successfully searching for medicines that help to reduce the blood pressure, restore the memory, increase the muscular strength and raise the resistance of old people.

The influence on people ranging in age from 70 to 117 years of blood transfusion in small doses and the inhalation of air enriched with oxygen has been studied in the course of numerous experiments.

The use of oxygen therapy has produced interesting data. After 10 treatments in an oxygen tent (30 to 60 minutes each) so-called old age insomnia was cured, memory improved, and there were other phenomena testifying to an improvement in the majority of cases of the functional state of the central nervous system and its highest section—the cerebral cortex.

Indicative is the case of P. Tkachenko, a Kiev resident who is 117 years old now. After a special course of curative and prophylactic measures carried through in 1949, his health improved considerably and he even made a trip along the Black Sea coast. He is now hale and cheerful.

The experience accumulated by the Institute makes it possible to raise the question of organising special medical institutions to prevent premature old age.

Pointing out that from the standpoint of science the average span of human life can be brought up to 150 years, Prof. Spasokukotsky said in conclusion:

Improvement of the working and living conditions of the people, protection of their health are a guarantee that the dream of many great scientists to prolong considerably the span of human life will be realised here in the none-too-distant future.—TASS.

* * *

It is here that all philanthropic projects are accomplished, it is here that meritorious work is done. It is here that human kindness and self-sacrifice are appreciated. It is here that man can transcend the gods and save suffering humanity.



# your Scientific difficulties solved

BY MIHIRA

[In the letters THE ASTROLOGICAL MAGAZINE receives from the readers, many interesting questions are put pertaining to astrological and scientific problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you why not write us about them? *This service is free to all readers of* THE ASTROLOGICAL MAGAZINE. Address communications to—MIHIRA, c/o THE ASTROLOGICAL MAGAZINE.]

**Q. 1.** (*a*) Saturn is Yogakaraka for those born under Libra and is capable of giving yoga. Can he give the same yoga when he is posited in the 8th house with the aspect of debilitated 3rd and 6th lord Jupiter? *P. V. G., Kancheepuram.*

**Ans.** Any planet, whatever powers he may be endowed with, will give effects only according to his strength by house and sign. Planets in 8th house can never give maximum effects. If Yogakaraka Saturn is in 8th house, his benefic influence will be greatly reduced. Jupiter's aspect as a benefic is always beneficial. His lordship of evil houses will cause evil only in certain special respects. But his debility will certainly reduce his capacity for good to the minimum and his aspect should be considered in that light only.

**Q. 2.** What will be the effect if (*a*) Moon in the case of female and Sun in the case of male are situated in Scorpio and *vice versa* in Aquarius also in the Rasi charts? (*b*) If Moon and Sun are placed in Taurus in the case of male and female Amsa charts respectively? *B. V., Dhanbad.*

**Ans.** (*a*) The question is not clearly worded. There is not much difference in the effects of such combination between male and female horoscopes in this respect. But if the Sun of the female is in the same sign of male Moon, it conduces to greater harmony between the two if they are husband and wife or even otherwise. The effects of a combination of Moon and Sun in the same sign are that the man will become a matter of machinery or work with stones. In the present day in the West, some females may take to such occupations. (*b*) Amsa charts are also to be interpreted in the same manner as Rasi charts in this respect.

**Q. 3.** (*a*) Jupiter in lagna is good. What is the effect when he owns kendras? (*b*) How is this changed when Saturn aspects him from the 7th house in the case of Gemini lagna? (*c*) In the above positions, what are the effects relating to matrimony? (*d*) When and for what purposes should Chandra lagna be considered for purposes of prediction? (*e*) What is the correlation between Chandra lagna and lagna? (*f*) "If Jupiter is in kendra whatever may be the lordship, he gives longevity". "Jupiter owning the 10th kendra and a maraka the 7th is more powerful to prove maraka if it occupies a kendra. Both statements are made by G. P. Mishra in THE ASTROLOGICAL MAGAZINE June 1949 issue, P. 405. How do you reconcile the above two versions? *V. G. K., Karaikkudi.*

**Ans.** (*a*) He still continues to be good in general though he wields maraka powers. (*b*) Saturn's aspect will reduce the benefic capabilities of Jupiter as an auspicious planet. (*c*) As both are double-bodied signs and 7th falls in a double-bodied sign and the lord of 7th afflicted by Saturn, there may be more than one wife. (*d*) The rule is that both Moon and Ascendant should be considered as lagna for prediction, though greater importance should be attached to Moon or lagna whoever is more powerful for all purposes generally. (*e*) The doubt expressed by the question is not clear. (*f*) The quotation referred to is not found on page 405 of June 1949 issue of THE ASTROLOGICAL MAGAZINE and so obviously wrong. Please give correct reference.

**Q. 4.** (*a*) What are the effects of Jupiter's aspect or Mars in Sagittarius for Scorpio lagna? Will Mars who is lord of lagna affect the second bhava adversely? (*b*) Does the debilitation of Sun get cancelled if Venus stands alone in Scorpio which is lagna? (*c*) The Rajayoga formed by Jupiter and Saturn in Leo (lords of 4th and 5th houses) cancelled inspite of Sun's debilitation is cancelled. (*d*) What are the effects if lord of lagna is in 2nd house, lord of 2nd in 10th and lord of 11th is in lagna? (*e*) What are the effects of Saturn's aspect from Leo on debilitated Sun? (*f*) Will Kantaka Sani spoil domestic happiness by separation? *M. K. R., Calcutta.*

**Ans.** (*a*) Mars being lord of lagna is not malefic though he is also lord of 6th house. But his occupation of 2nd house is not good as lord of 6th and will affect second bhava adversely by causing heavy expenditure and waste. But this will to a great extent be checked by Jupiter's powerful aspect on the 2nd house which is his own sign? (*b*) Yes, as Venus lord of the sign in which Sun is debilitated is in kendra from lagna. (*c*) Question is badly worded and does not convey any meaning. (*d*) This is not one of any recognised yogas. (*e*) Saturn's aspect has to be construed as the aspect of a malefic and will accentuate the evil of Sun's debilitation. (*f*) Kantaka Sani means only Saturn in one of the angles of the horoscope. This influence does not mean necessarily domestic unhappiness or separation irrespective of sign occupied or being modified by aspects of other planets.

**Q. 5.** (*a*) Ref.: *How to Judge a Horoscope* by B. V. Raman.—"If lord of 2and 11 exchange houses, the native will be rich". Kindly write the results if lord of 2nd and 11th are in the same house especially 3rd house without any good or bad aspects. (*b*) Same book results of Saturn being in second house other than Libra, Capricorn and Aquarius are given. Please give results if 2nd house happens to be one of these. (*c*) Sunapha Yoga is caused if planets excepting Sun are found in second house from Moon, but is it also caused when Sun is present there along with other planets? If so, are the results same or different? (*d*) Does the position of Jupiter in kendras as well as in his own house (instead of exalted one) cause Hamsa Yoga. If, in such yoga, Jupiter is in combus-

tion, what is the effect? (*e*) In a horoscope where Saturn is in exaltation, does sadesati cause bad effects to the same extent as otherwise? (*f*) What are the results if there is Raja yoga in navamsa and not in rasi?

*Y. N. K., Calcutta.*

Ans. (*a*) Exchange between lords of 2nd and 11th houses is considered as a special Dhana Yoga. Combination of 2nd and 11th lords in any house is no doubt good for finance but not to the same extent as exchange. If this combination occurs in 3rd house, it has still less efficacy as it is one of the cadent houses where planets are not powerful. (*b*) Saturn is a malefic and his presence in the second house is evil for the significations of 2nd house one of which is wealth. But when he is exalted or in one of his own signs, he acts beneficially which is an exception to the ordinary rule. (*c*) The presence of Sun in 2nd from Moon will spoil the yoga though it is technically present. (*d*) For Hamsa Yoga Jupiter in kendra may be in his own sign or exalted. If he is combust, it will spoil the efficacy of the yoga. (*e*) No. The evil of sadesati will be much less in such cases as a rule. (*f*) Some authorities opine that Navamsa chart has the same signification as Rasi chart. Hence yogas in Navamsa chart too should be considered as having at least some efficacy though not to the same extent as Rasi chart.

Q. 6. (*a*) What are the effects of Saturn and Moon occupying 7th house? Some say that the native will marry a widow and his wife be unchaste. (*b*) What will be the effects of Jupiter, Kethu and Venus occupying the second house? Is it good or bad for domestic harmony? (*c*) Is there any significance in the exchange between Mercury and Venus in Navamsa chart?

Ans. (*a*) The native is said to have no wife or marital happiness (Saravali). Whether the native's wife will become unchaste or whether the native will marry a widow does not necessarily follow from the above position. This will have to be decided with reference to the whole horoscope. (*b*) Both Jupiter and Venus are benefics and so there should be domestic harmony. To what extent this will prevail, will depend upon the sign on the cusp of the second house and their ownership of houses. It will be somewhat spoiled by the presence of Kethu. (*c*) Since according to some authorities Navamsa chart is to be interpreted in the same manner as the Rasi chart, this would have also some efficacy. Exchange of planets in Navamsa are considered and effects described in such authoritative texts such as Brihat Jataka.

Q. 7. (*a*) Can we take Mercury as evil when in conjunction with Kshina Chandra or Rahu or Kethu for ascertaining the Drikbala? (*b*) Do Sun and Moon particularly lose their power more than other planets when they are in conjunction with Rahu or Kethu? (*c*) How to find out when the horoscope is not available from the name of a new friend that he will be helpful to us or we to him and in the case of a new clerk that he would serve long honestly?

Ans. (*a*) Yes: Mercury is considered to be a malefic under such circumstances. (*b*) There is no specific rule that it should be so but it is natural to consider it will be so. (*c*) Take the initial letter of the name of the friend and ascertain the asterism from that letter. This is given in page 195 of Appendix in B. V. Raman's *Electional Astrology*. If in counting from your star that asterism is found to be 2, 4, 6, 8 (taking the remainder after dividing by nine if the number exceeds 9) he will prove helpful to you. If by counting from his star to yours the number is as above, you will be helpful to him. If it is 2nd and 9th the association will be mutually beneficial.

Q. 8. If the lord of a house is in association with a debilitated planet aud the lord of the house in which this conjunction takes place is situated in a kendra or trine from lagna, will it produce during its period or subperiods the results of the debilitated planet or that of the planet in whose house he is placed. *A. P. M., Nasik.*

Ans. The question is not precisely worded nor does it raise any difficulty to be solved. Suppose Sagittarius is lagna and Mars lord of 5th house is in Virgo with Venus, and Mercury is in Leo a trine from lagna. What is the question? What effects will Mercury produce? Mercury or for the matter of that any planet will produce its own effects as modified by other influence. No planet except Rahu or Kethu produces the effects of any other planet. In the above illustration taken, Mercury will not produce the effects of either Venus or Mars with neither of whom he has any connection in any of the recognised ways and will be uninfluenced in any way by conjunction of Mars and Venus taking place in a sign of which he is the ruler.

Q. 9. (*a*) What combinations, mutual exchanges, etc., constitute Ayatna Dhanalabha Yoga for a person born with Capricorn as the Ascendant in which case a single planet namely Saturn happens to be the lord of both the 1st and 2nd houses and in which case a mutual exchange between the lords of 1st and 2nd seems to be impossible. (*b*) Do you agree with me when I say (as is stated in many of the Malayalam text-books of astrology) that if the lord of the lagna is in the 2nd house, the lord of 2nd house in the 11th and the lord of 11th house in lagna, it is a more powerful than Ayathna Yoga for getting unexpected wealth, all the above planets being strong in the horoscope. (*c*) If the lords of the 1st and the 2nd houses from the Navamsa Moon exchange their houses in a horoscope, does this constitute any Ayatna Yoga? (*d*) If Moon and Mars combine in the Navamsa chart, is it Sashi Mangala Yoga? (*e*) The combination between the lords of 9th and 10th houses in any horoscope produces a Rajayoga. What are its effects if the house happens to be the 12th house which according to Western astrology is not the house of loss but the house of hospitals and asylums. (*f*) Do you agree with me when I say that in the above statement if the combining planets happen to be Mars (surgery) and Jupiter (planet of medical profession) the person will excel as doctor as well as Surgeon either in the dasa of Mars or in the dasa of Jupiter as the combination takes place in the house of hospitals, namely, 12th house.

*T. A. Q., Calcutta-29.*

Ans. Your questions raise really good points for solution:—(*a*) and (*b*). The name Ayatna Dhanapraptha Yoga is confined to the combination when lords of lagna and 2nd house exchange places. This does not mean that there are no other combinations which if present enable the native to acquire wealth easily. Therefore Ayatha Dhanapraptha Yoga is not possible for those born under Capricorn. It does not therefore mean that those born under Capricorn can never acquire wealth easily. The combination where lord of lagna is in 2nd, lord of 2nd in eleventh and lord of eleventh in lagna is not found only in Malayalam text-books on astrology. This yoga is found in all the standard Sanskrit treatises such as *Sarwartha Chinthamani*, *Jataka Parijata*, etc. But the effects stated are that the native is likely to come upon a treasure trove which is also one form of getting wealth easily and without much effort. But there is no question of one being superior to another. They belong to different categories of easy acquisition of wealth. (*c*) The data given gives rise to an anamolous position. Why lords of 1st and 2nd house from the Navamsa Moon should be considered as to their position in the horoscope (Rasi chart) is not clear. But if this exchange takes place in the Navamsa chart itself, this yoga arises but its effects will be only subordinate to the combination if it occurs in the Rasi chart itself between lords of 1st and 2nd houses from lagna. (*d*) This is also Sashimangala Yoga but will have only subordinate

(*Continued on page 409*)

## WHO IS KALAPURUSHA? (3)

(*Continued from page 377*)

subtle combination of Satwa or the Brahmasakti which runs through them, but which is not of them. Electricity might be conducted through a substance but the substance cannot be called electricity nor can electricity be called that substance. Human life is maintained by the atmospherical envelopment above their heads, but the air is not human life. The two are distinct and can easily be distinguished. The Vidyutsakti divisions therefore determine the Satwa, Raja and Thamo gunas in each individual and they are largely influenced, by the air they breathe, the water they drink, the clothes they wear, the place they live in, the company they keep, the food they take and the laws of heredity which are transmitted to them by their preceding generations.

The seed of the parent develops under favourable conditions, into the son, and his seed in turn produces the grandson and so on through endless series of generations. The soil—the womb of the mother—on which the seed develops, has also its important bearing upon the laws of heredity and thus man is the product of a bundle of complicated phenomena, each of which is itself difficult to be classified, identified and comprehended. But still an attempt must be made and will be made with the limited knowledge at our disposal, to put forth the working of Kalapurusha in the easiest manner possible. Before we go to these various forces—divisions of Vidyutsakti—we shall briefly quote from the Bhagvadgita, the characteristics of Satwa, Raja and Thamo gunas, and the different kinds of foods which develop or suppress these important characteristics. The subject we need hardly say is all absorbing and deserves an exhaustive treatment.

## THE OTHER HOROSCOPE (3)

(*Continued from page 384*)

too, that Mallarme, another interpreter of Pan, had Uranus in Pisces. The transition is to Aries,—Descartes' Uranian Aries, if you like,—the point of all—destructive doubt and new creation.

This point of the zodiac has also been spoken of as the transition from ultimate sacrifice to resurrection. Grotesque, is it not, to bring the Dance of Pan into the same symbolic image as that of the Lamb slain from the Foundation of the World? Yes, but here grotesqueness might be guarantee of authenticity. And it is at least interesting to note that when Nietzsche in a letter to Brandes betrayed the onslaught of his madness by signing himself. The crucified, that act of madness in its grotesque daemonism no less than in its utter and terrible truth, fits, and fits perfectly, this strange and enigmatic configuration. It is as though the constructive and creative power, belonging to it as agency for ultimate transmutation of the cruciform energy of the horoscope, made use of the impact of self-alienation as the vehicle of inexorable truth. Who but Nietzsche could claim so to have suffered that he might sign himself, The Crucified?

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## REVIEWS

(*Continued from page 396*)

reference to Saturn and Jupiter are studied and analysed with reference to morphology, typology, individual tendencies and universal tendencies. The volume is profusely illustrated and the different contributors are experts in the subject-matter chosen and selected by them so that each chapter bears on its composition, argumentation, and exposition, the unmistakable mark of authoritativeness and trustworthiness.

Jupiter being the major benefic and Saturn the major malefic, the types of personality and dominant characteristics associated with them are bound to be sharply and even radically different from one another, but, it would be risky and hazardous to draw any hasty conclusions as according to certain Indian authors, Saturn, though, indicating ill-luck in material matters, would endow one with a highly spiritual turn of mind.

The 5th chapter on *Individual Tendencies* has specially to be commended as it reveals patient and praiseworthy study and correct correlations of individual aptitudes and characteristics with specific *gestalt* connected with Saturn and Jupiter. On page 147 reference has been made to Aravinda Ghosh, Ramakrishna and Vivekananda, Gandhi and others.

Students of French would find the present analysis of the types relating to Saturn and Jupiter highly profitable and illuminating.

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## YOUR SCIENTIFIC DIFFICULTIES SOLVED

(*Continued from page 398*)

efficacy. *(e)* When interpreting the effects of yogas which are peculiar to Hindu astrology and the Nirayana Zodiac one should not import the significations that are laid down in Western astrology from the moving zodiac. Rajayoga is peculiar to Hindu astrology and we need not speculate as to what effects are attributed to 12th house in Western astrology. *(f)* Several erroneous assumptions find a place in the framing of the question. It should rather be stated that several misconceptions find a place there. Mars is a planet signifying not only surgery but also medicines and a doctor who is both a physician and a surgeon is also indicated by Mars. On the other hand, Jupiter is not a planet whose primary signification with regard to profession is not medicine. Another misconception is that when a certain combination of planets indicate a particular profession, the person will excel in that profession only during the periods and sub-periods of these planets.

**Q. 10.** It is stated in verse 2 of Chapter XXI of Brihat Jataka that a single planet occupying its exaltation sign at the time of birth of a person and aspected by a friendly planet makes him a king. It follows from this that Moon in Taurus aspected by Sun or Mercury must make one a king or his equal. But in verse 1 of Chapter XIX of the same book the results given for Moon in Taurus being aspected by Sun or Mercury is respectively a servant and thief. How do you reconcile these two contradictory statements? *N. S., Madras.*

**Ans.** First of all when Moon is aspected by any planet who has no special aspects, that planet cannot be said to be a friend of Moon. The

reason is this. He will necessarily aspect from the 7th sign which makes even a friend into a temporary neutral. A planet who is neutral by nature will become an enemy. Therefore neither Sun nor Mercury who have no special aspect can be said to be a friend. In the case of Mercury, Moon is an enemy to Mercury though Moon has no enemies and Mercury when he aspects Moon from 7th becomes temporarily an inveterate foe. Therefore in the examples cited, the conditions necessary for Rajayoga are not present.

Q. 11. (*a*) Some say that 10th house is considered as a father's house and 9th signifies the Karmasthana whereas others opine that 10th house is the Karmasthana and 9th stands for the father. I would like to know which is correct. (*b*) What are the combinations for predicting a Gazetted officer or a lawyer or a poet?

Ans. (*a*) That 10th house should refer to father is a natural inference from the fact that it is the seventh from 4th which signifies the mother. Standard authorities support this view.

पातृपक्षे यथातुर्यगैः रवेश्चे रस्तातपक्षेऽपि

वाक्यं तथा कर्मगैः ।

*Jataka Alankara* also contains a verse to the same effect. No doubt some texts ascribe 9th house to the father but that is more applicable to the ancient times when the function of the Guru (9th house) was merged in the father. Thus 10th house surely is the Karmasthana as second house being a maraka and second house from 9th means maraka for father, tenth house always having a primary significance with regard to the father of the native. (*b*) When Rajayoga is present in the horoscope, it means king or kingly service. If the Rajayoga is highly powerful one may ascribe the effect that the native will be a king or be one equal to him in rank and status. But if the yoga is less powerful, it means one in a gazetted rank, etc. If it is more or less powerless, then it means an ordinary Government servant. If you take a horoscope in which Jupiter, Mars or Mercury is connected with the profession and is powerful, it may indicate a person who can succeed as a lawyer. If the horoscope contains a Rajayoga as well, he may become a Gazetted officer. If the planets forming the Rajayoga have their periods and subperiods at a later time in life, he may begin as a lawyer and end as a Judge or other Gazetted officer. Every horoscope will have to be judged according to its own peculiar structure. For a person to become a poet, Venus should be powerful in connection with 10th house.

## PLANETS AND POLITICAL CAREERS

(*Continued from page 366*)

doubtless a good combination, but the fact that the Sun and Saturn are bitter enemies, the Sun ruling the 2nd or house of family and Saturn ruling the 7th or house of wife made his domestic life quite miserable. Sani's aspect on lagna and on Sukra may also be interpreted as denoting timidity on his part to check irregularities in religion and morals among his own close relations. The same aspect has also marred to a great extent what should otherwise have been very cheerful prosperity and jolliness of temper.

Leaving due margin for some of these evil combinations, it may be safely said that the horoscope has several virtues revealing that His Highness was the nearest approach in modern times to the ancient Indian ideal of true Kingship; for he firmly believed that the ultimate source and sanction of all true civil rule and obedience is the will and purpose of God and that behind the Kings that are seen and temporal are things that are unseen and eternal. The horoscope, as a whole, is illustrative of very high qualities—personal as well as administrative and cannot fail to make a profound impression on the minds of the astrological readers.

Mars is the Yogakaraka and he is in the 2nd. Saturn and Mars are in mutual kendras and are not involved in mutual destructive aspects. Rahu is confined to an Upachaya. Thus his "political career" was assured till the end, and no indications either for frustration or for failure could be seen in the horoscope. Summing up, we find that in the horoscope of a ruler—King, Dictator, President or Prime Minister, Saturn's position, when his rays are properly blended with those of Rahu can give rise to realisations of objects, consolidation of the country, establishment of peace and economic prosperity and a happy and contented populace. When Mars and Saturn join in lagna, 7th, 8th or 10th, unrelieved by other favourable aspects, the person becomes aggressive, lacks tolerance for the adversary, fanatical and ruthless as witness the horoscopes of Hitler and Mussolini. When Mars is not involved in such destructive aspects but is confined to an insignificant position and has nothing to do with the tenth house (from Lagna or Chandra Lagna), the man no doubt becomes clever, noble and generous but he will be impractical, contradictory, utopian, authoritative (lacking its practicality), sensitive, and possesses the tendency to assume the role of a hero. Where the persistence of Saturn and the fire of Mars are lacking, one's political career becomes frustrated.

(*To be continued*)

## MARKET FORECASTS FOR MAY 1953

(*Continued from page 402*)

By PRAKASH CHAND GUPTA
*House No. 512,*
*Multanipura (Parao),*
*Modinagar, (Meerut).*

1. Kendra by Venus and Herchel: Slight decline in almost all markets.

2. Tirkona by Mercury and Pluto: Rise of Rs. 2-3 in silver, Rs. 1½-2 in gold and annas 6-7 in Gowar and peas, will follow upto 4th morning.

4. Venus becomes straight: Decline of Rs. 2-2½ in silver, Rs. 1-1½ in gold, Rs. 2-3 in oils, Rs. 10-12 in cotton, Rs. 15-20 in Tutu Delf. and as. 8-10 in Gower will follow till 5th morning

6. Tirkadash by Sun and Herchel: From opening time to 1 p.m. good rise latter slight decline.

8. Dwirdwadash by Mercury and Jupiter: Slight decline in the markets.

9 Kendra by Venus and Herchel: After 1 p.m. rise will start which will continue till evening.

11. Kendra by Sun and Pluto: Good decline will follow in the markets.

(*Continued on page 414*)

# The Astrological Magazine

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**By Prof. B. SURYANARAIN RAO**

**Edited By B. V. RAMAN, D.Sc., F.R.A.S.**

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# DEVELOPMENTS IN PAKISTAN

AS we write these lines, a bewildered world looks at Pakistan and the developments in that country which had their culmination in the dismissal of Khwaja Nazimuddin. Added to these, there is the growing economic and social unrest, increase of perpetual tug of intrigue between the rival influences of Punjab and Bengal and no less serious divergences upon the extent of which the religion of Islam should be imposed by the State rather than encouraged. As the Governor-General said, he had relieved Mr. Nazimuddin because he had proved inadequate to grapple with the difficulties facing the country. Even though the sequence of events and developments behind the scenes that led to the dismissal of Mr. Nazimuddin cannot be clearly visualised by politicians, yet astrologically it is possible to guess fairly accurately, the reasons for these sudden changes.

According to Press reports, Mr. Nazimuddin who was preparing to leave for Hyderabad Sind, received a phone call round about 4 p.m. (on 17-4-1953) from the Governor-General's house for the fateful meeting and everything happened within a few minutes.

Chart No. 1, cast for 4-30 p.m., is full of significance when analysed in the light of Prasna or Horary Astrology. Lord of Lagna and the tenth Mercury, Neechabhanga and with Venus lord of the 2nd and 9th who in his turn is exalted, is a combination justifying to some extent Nazimuddin's claim that "his dismissal was illegal". The inner side of things is revealed by the eighth house. It also indicates failure, and is said to be the house of 'death', either in the sense of any absolute loss of reality or else physical death. The idea of death is not the experience of the person who dies but rather is a cancellation of his total existence, as far as a given context is concerned. Mark the situation of the political planet Sun in the 8th in association with Mars lord of the 3rd and 8th and aspected by Saturn, and otherwise unrelieved by any other beneficial aspects. The emphasis on the 8th house—the focussing of destructive influences of the Sun, Mars and Saturn—reveals that the change of Government in Pakistan looks suspiciously like a *coup*. Saturn the planet of democracy and Mars and the Sun, planets respectively of dictatorship and aristocracy, in mutual aspects, make the position intriguing. Rahu the planet of diplomacy and intrigue is in the 5th or house of intelligence but aspected by Jupiter, while Kethu, though posited in the 11th is aspected by Saturn. These positions reveal the fact that the reality of power has passed into the hands of a few powerful individuals, who have not been quite anxious, thanks to the position of Mars and Saturn, in repressing the religious, linguistic and provincial rivalries of Pakistan. Mr. Nazimuddin's (born on 19-7-1894, time not known) chart, with reference to his Janma Rasi, reveals him to be a good

man, but in a situation of shifting loyalties and internecine intrigue goodness and good intentions are hardly adequate. Mark the association of Mars and Rahu in the 3rd aspected by Saturn-Kethu, which clearly reveals that being a victim of his own pathological weakness, he embarked on a policy of drift and inaction which ultimately cost him his own political career.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Venus Mer. | Sun Mars | Jup. Moon | | Venus | | Sun | Rahu |
| | Chart No. 1 RASI | | Kethu | Lagna | NAVAMSA | | |
| Rahu | | | | Jup. | | | Moon |
| | | Saturn | Lagna | Mars Kethu | | Saturn | Mer. |

The new Prime Minister Mr. Mahomed Ali was born on 19-10-1909, time not known.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Mars Sat. | | Rahu | | Sat. | Jup. | | Rahu |
| | Chart No. 2 RASI | | | Moon | NAVAMSA | | Mer. |
| | | | | | | | Mars |
| Lagna | Moon Kethu Venus | Sun | Mer. Jup. | Kethu | Sun Venus | | |

By a consideration of his life events, the Lagna has been tentatively fixed as Dhanas. There are several outstanding combinations not the least important of which is the disposition of exalted Mercury in the 10th along with Lagnadhipathi Jupiter and the presence of Neechabhanga Sun, lord of the 9th, in the 11th. The Moon is Neecha but has obtained Neechabhanga. His association with Venus increases the imagination and mental sensitiveness, but it makes the man, sometimes uncompromising and fanatical especially that Saturn and Mars are in the 5th from the Moon. The association of Mars and Saturn is not very desirable. Mercury in the 10th exalted and in association with Jupiter reveals that in himself, he possesses some estimable qualities not the least of them being a progressive and tolerant outlook, a rare commodity amongst Pakistani statesmen. In consonance with the harmonious disposition of the tenth house in reference to India's ruling sign are the expressions of friendship by the new Prime Minister. But the situation of Mars-Saturn in Chart No. 2 in Pisces having reference to the 7th from the ruling sign of India, should warn India that more than ordinary care is needed to assess the real significance of the " peace offensive ".

Before taking up the chart cast for the time at which the new Government was formed, we shall make a few observations on the birth horoscope of Pakistan.

The lagna is the 26th degree of Aries, a movable and fiery sign and its lord Mars is in Gemini subjected to Papakarthari Yoga. The most striking feature of this chart is the close conjunction of five planets in the lower meridian. This is truly a unique combination. If this combination had received the benefic rays of Jupiter, it would have implied almost incredible possibilities. The lord of lagna Mars is in the 3rd which happens to be Gemini, with a tertiary planet Mandi and the evil becomes slightly tempered by Jupiter aspecting Lagnadhipathi. Gemini is an airy and common sign. When Lagnadhipathi, in this case being Mars, occupies Gemini, it always indicates wishful thinking on the part of Pakistan statesmen. They can rise to any mental heights but they lack practicality. Mars is the planet of energy, force and desire and his position is indicative of the point from which the energies emanate and of the manner in which they will function. In this particular case, it only denotes an emotional turmoil with periodical upsets. Rahu though in the 2nd Rasi is in first bhava having eclipsed the lagna. No wonder that Pakistan has virtually started from scratch. The Rahu-Lagna conjunction is important from another point of view, for it silences the pretensions of Pakistani spokesmen that they care for the welfare of the minorities.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | Lagna | Rahu | Mars Mandi | Rahu Sun | | | Jup. |
| | Chart No. 3 Birth of Pakistan RASI | | Venus Mer. Saturn Moon Sun | Venus | NAVAMSA | | |
| | | | | Saturn | | | Moon |
| | Kethu | Jup. | | Mars | Mer. Lagna | | Kethu |

There are certain similarities between Pakistan's horoscope and the horoscope of the Third Reich (cast for the time at which Hitler came to power). For the information of the readers, this horoscope (Chart No. 4) is being herewith reproduced.

In Chart No. 4 also, lagna is Mesha, and Mandi is situated in the 3rd. Lord of lagna Mars is with Kethu in Simha. The Moon is aspected by Saturn as well as by Jupiter. In the 10th, there is a powerful affliction by way of Sun-Saturn conjunction. In Chart No. 3 instead of the Moon, the lagna is aspected by Jupiter. The

political planets Sun and Moon along with Saturn aspect the 10th house powerfully. In the German horoscope, lord of the 3rd and 6th is in the 10th while in Pakistan horoscope lord of the 3rd and 6th aspects the 10th. These common combinations denote more or less similar but not identical developments but the proper time must come for any such sudden outbursts. The Moon's affliction in Pakistan horoscope tends to isolate the Muslim Nation, and democracy will be a farce because of the powerful conjoined aspect of Saturn and the Sun on the 10th house. That Pakistan owns its origin to British patronage is evident from the fact that Aries, the sign ruling England rises at the time the State came into existence. Mars in Gemini reveals that Pakistan would continue to look for inspiration in alien influence. The 7th from Chandra Lagna is powerfully aspected by Mars. Evidently there will be extravagant enthusiasm for militarisation. As both Mars and Saturn aspect the 7th house, Pakistan will persist in her dilatory tactics and will pursue aggressive designs leading to her own detriment and ultimate doom. It will be seen that the positions of planets in the horoscopes of Indian Independence and Pakistan are practically the same, except that the lagnas are different. This makes a lot of difference not only in regard to the policies adopted by the two countries but also their ultimate goals and aspirations. A fixed sign rising in the Indian Dominion horoscope with a satellitium of five planets arrayed in the 3rd house are indeed a unique feature denoting, after initial struggle and suffering, a bright future.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Moon | Lagna | | Mandi | Rahu | Mer. | Saturn | Sun |
| Rahu | Chart No. 4 The Third Reich RASI | | | | NAVAMSA | | |
| Sun Saturn Mer. | | | Mars Kethu | Jup. | | | |
| Venus | | | Jup. | Venus Lagna Mars | Moon | | Kethu |

As we have said above, the only difference between the two horoscope is in regard to lagna and navamsa lagna. In the Indian horoscope, the navamsa lagna is Meena and the 10th is aspected by Jupiter lord of the 10th and occupied by Mars lord of the 2nd and 9th. In the horoscope of Pakistan, the 10th is doubtless occupied by the Moon lord of the 9th, but the 10th lord Sun is afflicted due to association with Rahu and being aspected by Saturn and Mars. These aspects are really destructive in nature. No relief is given to this series of inharmonious aspects and this circumstance coupled with the existence of certain outstanding similarities between Charts Nos. 3 and 4 should give a clue as to the ultimate future of Pakistan.

The horoscope as a whole lacks inherent vitality and therefore it would not be out of place to conjecture that a reunion with India, though out of question now, is inevitable.

Against the above background, let us study the following chart cast for the time at which the new Pakistan Government, headed by Mr. Mahomed Ali was sworn in.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Mer. Venus | Sun Mars | Moon Jup. | | Mer. | Sun Venus | Mars Jup. | Moon |
| | Chart No. 5 RASI | | Kethu | | BHAVA | | Kethu |
| Rahu | | | | Rahu | | | |
| | Lagna | Saturn | | | Lagna | Saturn | |

The lagna is Vrischika a fixed sign and the lord is in the 6th Rasi in his own house with the exalted Sun lord of the 10th. The lagna is aspected by the Moon lord of the 9th and Jupiter lord of the 2nd and 5th and by Mars lord of lagna. There is Parivarthana between 5th and 7th lords, *viz.*, Jupiter and Venus. All these are favourable positions capable of releasing constructive and creative influences, but for the mutual aspects of Saturn and Sun and Mars, involving the 6th and 12th houses, and Saturn and Mars aspecting Kethu involving the ninth or house of fortune. The 16th degree of Scorpio rises on the ascendant while the 12th degree of Leo will be on the meridian. The Sun represents the supreme power of the country. He is no doubt exalted in the 6th, in an Upachaya place, but is associated with Mars, lord of lagna and aspected by Saturn. The association between lord of lagna and the 10th is no doubt favoured, but here the planets involved are all first-rate malefics. The 7th house is that of foreign affairs, of foreign trade and of war. Mars is in 7th bhava though in 6th Rasi and Jupiter the natural benefic is also in the 7th. Financially the country will not suffer much, but there will be secret discontent at home resulting in some form of political upheavals. The stability of the Government, indicated by the situation of Lagnadhipathi, is threatened by the adverse factors having reference to the 12th or house of loss. Within the first year, there will be a reshuffling of the Cabinet, because of the death or dismissal of one or two members of the Government. Inspite of these evil influences, the disposition of benefics in kendras and thrikonas indicates that the new Government expresses a striving after

something which should improve the domestic conditions as well as relations with neighbours. As the 7th bhava is occupied by Mars, martian industries—training and equipment of fighting forces, arms and ammunition factories, etc., will increase and there will be more than usual enthusiasm for further militarisation. There is no pointed emphasis of Mars on the 7th, but only adverse aspects between Mars and Saturn. This is a welcome sign. Whilst keeping the controversial questions of dispute with India alive, there will be a seeming demonstration of friendship towards her neighbour. Horoscope of a Government, such as the above, gives an idea of the stability or otherwise of the Government and its achievements and failures. But the horoscope of a country is much more important. What is not to be found in the radical horoscope, cannot be read in a chart cast for the formation of a Government. Even though the new Prime Minister may possess a tolerant and progressive outlook, how far this will be shared by the men who will influence his policies, is still doubtful. In Chart No. 5 Mercury the planet of trade is Neechabhanga. This is favourable for the expansion of trade. Taking again the birth horoscope of Pakistan, we find that till about 12-7-1954, Sani Dasa Sukra Bhukthi will be in operation. The major lord Saturn owns the 10th and 11th and occupies the 4th in association with the sub-lord Venus, who owns the 2nd (finance) and 7th houses (foreign affairs) and with Mercury, Sun and Moon. In the navamsa, Venus and Saturn are in Dwirdwadasa. All these denote that despite this quick *coup d' etat* internal conditions will continue to be disturbed, but the outside world will be kept in the dark.

It will be seen that Lagnadhipathi Mars (in Chart No. 5) is in Aries, the ruling sign of England having reference to the 11th from the ruling sign of America. Consistent with the nature of Mars, and his disposition as suggested above, it looks as though the new Government of Pakistan would permit England and America to set up bases in Pakistan to be used in the event of war. The new Ministry, containing as it does a majority of the old guard who (except perhaps the Prime Minister) had the advantage or disadvantage of having been embroiled in the internal squabbles, will be more concerned with the problem of internal conciliation than with establishing more stable relations with India.

Some are haunted with the idea that occurrences should be predicted exactly. Such an idea is fallacious because no individual or nation lives in an air-tight compartment. Each life is related to every other life. Thus exact determinism has no place in astrology.

Astrology does not weaken the individual or nation by doing or taking the initiative for the individual. Astrology is only as any other science. It is knowledge which, when rightly used, contributes to abundant living.

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# Cheap Gibes at Astrology

BY WAYFARER

NOT long ago at Meerut Pandit Nehru "condemned astrology and said that it had a demoralising effect on the people"

It is an astrological truism that an individual having Saturn in the house of speech in his birth chart makes a blunt and tactless speaker, whose remarks are invariably characterised by an absence of the spirit of charity and good-feeling. With due sympathy to Nehru whose blind-spot is astrology, this configuration is obtained in his own horoscope and if any proof were wanting to substantiate what it portends, his graceless remarks themselves about astrology will stand witness thereof! His utterances are characterised in this connection by a certain splenetic arrogance that is inconsistent with his oft repeated remarks that we should keep the windows of our minds open. Our quarrel is with Pandit Nehru whose effrontery in summarily dismissing astrology to the scrap-heap cannot be too highly condemned. If a less prominent person were involved in this connection, the gibe at astrology could well have been passed over in disdain. But one in the position of Nehru whose hold on his idealistic countrymen is such as to predispose them to take whatever he speaks at their face-value, can do infinite damage through such utterances. Pandit Nehru may be one of the illustrious sons of India: he may be a gallant fighter in the political arena: an intellectual savant and a consummate penman, we will allow him to be with good grace: but as far as astrology is concerned, he is no more qualified to pass judgment on it in the way he has done, than a Voodoo medicine-man is qualified to tackle a problem in relativity.

It argues for a certain kink in the best of brains to launch an offensive against a science of illustrious heritage solely on the evidence furnished by quacks and pretenders. People who like Pandit Nehru cannot take to astrology with good grace, are too apt to forget that as in astrology so in all other fields of knowledge, there are a crop of ill-equipped and inefficient gentry who lay claim to the best of brains but whose performance totally belie their asseverations. Medicine, Law, Surgery, Meteorology—each sounds grand to the ear but there are a host of inefficient practitioners in each of these whose blunders and stupidities somehow escape casting reflection on their vocations. The best of surgery may fail at times and deprive the ill-fated one of all chances of surgery in the future and expert meteorological forecasts prove as variable as the weather it forecasts and people do not feel like bringing a vote of discredit against either as a science. They good-naturedly acquit surgery of the grievous hurt it has caused and meteorology of the hopes of fair weather it has blasted and pin their grievance on the practitioner in both cases. But let a fledgling in astrology venture on a prediction with an eye to headlines in the press and miss the mark as he is bound to, and straightaway the prejudiced class rise in a chorus to damn the science and allow the soothsayer to escape in the clamour. It certainly looks as though this grand science is destined to suffer prolonged misinterpretation and mishandling and stand quite a lot of calumny before its true claims are vindicated through the resurrection of a new human faculty.

Let Pandit Nehru pause to consider that astrology alone of all sciences lays emphasis on the character value of the practitioner even in priority to his intellectual powers. Other sciences may call for acute observation, powers of analysis and synthesis, mathematical acumen, deftness in the handling of facts and sobernses of judgment. While these are related primarily to the intellectual faculty, astrology alone goes further and demands in addition to the above equipment in the practitioner the supreme possession of inner purity and absence of base motives. It is commonly accepted that astrology calls for a head for figures, as if mathematical ability alone could qualify one to venture on predictions. Indispensable as it no doubt is, what is of greater import is the intuitive faculty in the astrologer. This it is which crowns his forecasts with success, without which the most elaborate mathematical data presented would fall short of success. If mathematical data is the basement and foundation of this science, the edifice is finally reared through the intuitive apprehension of the factors involved in a horoscope. This power of intuition though inborn in the human being, is capable of being generated through sustained self-culture and a prayerful attitude in daily living. The Sages of old have insisted on purity of the inner man as conditioning his success in star-lore and hence it is that the astrological field is so full of weeds and tares of make-believe hierophants who find it beyond their powers to cultivate their inner selves in the manner required and rely on superficial brain energy to make a success of their art. It is no wonder their prophecies seldom come true and lead undiscerning critics to cast gibes at astrology, whose only drawback is that it demands a certain pattern of excellence in the practitioner as a condition to

success. In the whole range of human knowledge and enquiry, what other science demands a like assemblage of talents and accomplishments and how few there are who come up to that mark! Is it not gross human perversity to condemn the science wholesale while acquitting the practitioners with their limited equipment and poor credentials?

One of the wrong notions prevalent in minds like that of Pandit Nehru is that astrology is yet to reach the height of being termed an exact science. Though it is as exact as any other science, its claims in this respect are refused to be looked into with impartiality, with the result that the sophisticated classes have come to look on astrology as contraband and not deserving of close enquiry. They are wont to contrast astrology with its near cousin astronomy and while applauding the latter for the exactitude with which it can measure the amplitude of the heavenly bodies, deride the former as mere pretence and make-believe and its counsels as mere tommy-rot. Time and again the slips made by blundering soothsayers have been held up to public scorn and ridicule, but what of the prophesyings of celebrated astronomers themselves? There are numerous instances of their forecasts failing but they do not seem to awake half the sensation created by the slip made by some obscure astrologer. To take some instances: Professor Corrigan, Director of Carlton University, once wrote about the certain destruction of the world consequent on a new planet breaking away from the Sun and Dr. Falbe of Austria asseverated that the end of the world was scheduled for 13th November 1899. Both these gentlemen were eminent in their callings and were accepted as of unquestionable worth and status and yet their forecasts decidedly went off the mark. But the hue and cry against them is so negligible that one naturally speculates how things would have fared if an astrologer of equal repute had failed in the like manner. So strong is human prejudice, so ingrained is the habit of making up one's mind in advance of giving thought, that a hundred notices in the press would have speedily sprung up to announce the astrologer's discomfiture. So strong is this prejudice that there are even some who believe it would compromise their reputation were it to be known they had faith in astrology and take great care while visiting an astrologer. But time will vindicate its worth, even as it has vindicated what Galileo's countrymen thought was a madman's speculation and that for which Socrates paid with his life.

"So far as I am concerned there should be a strict law to put an end and a very hard end to anybody who dabbles in astrology either by proclaiming it or believing in it." These are the words of Jawaharlal Nehru uttered about 2 years ago while addressing the A.I.C.C. They are so like those of a mediaeval churchman who would burn at stake those who had no faith in the Gospel. Pandit Nehru might have abjured princely living and made his home with the common people but utterances of this type hint at an underlying aristocratic hanteur so little in keeping with the principles he professes as one treading the Gandhian way. According to this politician in Solomon's robes, anybody who professed faith in astrology was a fool and it would not do to fashion our destiny by what he proclaims. Firstly, for the fools who profess faith in it. Dr. Richard Garnett, Curator of the British Museum who certainly was not prejudiced in favour of astrology writes thus: "The principles of the astrologer's art have come down to him in essentials from the most remote antiquity, they have been published in a thousand books and are open to examination by all the world. His calculations are performed by no more cabalistic process than arithmetic. It is the peculiar boast of his system, in its application to human things, to enthrone law where law would be otherwise unrecognised and to leave no opening for anything preternatural". Let us pass to Dr. Jung, world-famous Swiss Psycho-Analyst, who has something to say on the subject. "I have been interested in this particular activity of the human mind for more than thirty years. As a Psychologist, I am chiefly interested in the light the horoscope sheds on certain complications in the human character". A science which is good enough for savants of the type of Garnett and Jung and scores of others in all parts of the world and which has compelled the reluctant admiration of many great minds in the past, is to be tabooed by Panditji. If Panditji is jesting, as we like to think he is, he has no taste for a good joke.

It has been time and again insisted that astrology discourages human effort and closes the passage to self-exertion and Panditji with all his intellectual attainments, has failed to catch the true note of astrology. Astrology has been repeatedly stressed as a science of tendencies, as being the compass-needle which shows the direction of future events with an idea to prepare us for the future and in nowise to daunt us with the coming evil or enervate us with the over-joyous anticipation of good to happen. Its supreme merit lies in this that it shows the future in a sort of miniature, which we ourselves are to magnify to its true shape by personal effort. The direction and nature of events are marked down and forestalled, but what is ignored

(*Continued on page 475*)

# Can Mind Send Messages?

By MRIGASIRA

INDIA once ruled the waves. Hindu civilisation was in full vigour before the Mahabharatha war (3000 B.C.). Simplicity with refinement, honesty with happiness, self-denial with plenty and glory, with power and peace, were the splendid results of Hindu civilisation. The Central Asian theory of emigration accepted by historians like Messrs. Vincent Smith & Co., is, as we have pointed out several times, unable to meet the difficulty presented by the fact that "the astronomy of the Hindus and the Chinese appear to be the remains rather than the elements of a science". Count Bjornstjerna says, "It is there (India) we must seek not only for the cradle of the Brahmin religion, but for the cradle of the high civilisation of the Hindus which gradually extended itself in the West to Ethiopea, to Egypt, to Phoenicia; in the East to Siam, to China and to Japan; in the South to Ceylon, to Java and to Sumatra; and in the North to Persia and Chaldea, whence it came to Greece and to Rome and at length to this remote abode of the Hypertoreans." The fact that a highly civilised race inhabited America long before the modern civilisation of Europe made its appearance there, is quite clear from the striking remains of ancient and high refinement existing in the country. Baron Humboldt, the great German traveller and scientist, describes the existence of Hindu remains still found in America.

The Hindus were the first to cultivate the science of telepathy to considerable perfection. The Hindus had transmitted this knowledge to America, Egypt, China, Siam and other countries to which she gave her civilisation and culture. The ancient Hindus, with a view to examine these psychological wonders gave up as many of their external sense engagements as possible and clearing the mind of all its grosser environments searched for the objective phenomena inside. Concentration, solitude, contentment, simple and strictly moral lives and a strong determination to know the wonders of the psychic phenomena enabled them to really achieve subjective feats which appear to modern sciences so many absurd fables.

According to innumerable observers and historians, as well as Incan traditions, the Indian races had an uncanny and seemingly supernatural ability for conveying and receiving accurate information over long distances. If we are to credit the apparently unvarnished accounts, it was as remarkable in its way as wireless telegraphy or mental telepathy. An Indian in America could often did know exactly how many men or horses were approaching long before they could be seen or heard; he could tell where or in what direction a friend or any enemy was travelling, and he could perform many more equally mysterious feats.

Even today some of the living descendants of these people possess the same weird power. According to Dr. Juan Durand, who has devoted many years to a study of Indian History, traditions and life, he personally has witnessed such feats. One night, while at an Indian hut at Raco, the Indian owner placed his ear to the floor and told Dr. Durand the exact number of men in a platoon of soldiers who were passing at a distance of more than three kilometres from the spot. Another Indian at Panano, without rising from his couch, stated the number of men on foot and the number of mounted men travelling on a distant road, and even told the order in which they moved and the direction in which they were going.

"In 1896, while between Cayumba and Monzon, Dr. Durand's Indian carries deserted; but without faltering or hesitating other Indians gave the exact route the fugitives had taken and followed them for eighty days across deserts, mountains and rivers where there was no sign of a trail or spoor, often cutting across country, and found them exactly where they had foretold".

"Personally I have never witnessed demonstrations of this sort, but I have repeatedly visited Indians in the most remote spots only to find that they expected me, that they had full information regarding my party and equipment and had known these facts long before I had arrived. And I have often been informed of events by the Indians when they could not, by any possibility, have received word by any ordinary means, and later I have always found their information absolutely correct". According to historians "the Peruvian tribes claim that they are able to receive such information of distant events by their ability to read the barking and howling of their dogs, and says that this knowledge of the dog's language thus enables them to receive information and full details of matters of which, otherwise they would know nothing. In all probability this is merely an explanation to satisfy the curiosity of the white men, and the real solution still remains a mystery".

Let us try to explain in terms of modern scientific knowledge how it is or may be possible to establish mental communications with persons in distant places. This subject of mental communication is known as telepathy.

Telepathy means thought-transference or mind-reading. There is always a vibratory medium analogous to the atmosphere for propagating sound or the universal ether propagating light. An effluence of some sort emanating from the persons concerned and acting as a medium for the time being. The existence of the sixth sense is also presumed. A duplex personality or subliminal self has been found to exist.

As regards the vibratory hypothesis, it would demand a variety of media to convey separately something corresponding to the sense of sight, the sense of hearing, and to each of the other senses,—touch, taste and smell—as all these senses have been telepathically transmitted or else there must exist one single medium capable of transmitting these many widely different methods of sensation separately. Such a medium must also possess the power of penetrating or acting through intervening obstacles. And lastly, in addition to the numerous apparently insurmountable difficulties and insufficiency, there is no proof that any such vibratory medium exists.

Regarding a vital effluence or some physical emanation or aura belonging to each individual, and by means of which communication is possible between two persons separated by great distances to permit communication by ordinary channels, it is at least conceivable that such an aura or personal atmosphere exists. And by some it is claimed to be demonstrated. But admitting its existence, that it would be capable of fulfilling the numerous functions demanded of it in the premises is doubtful.

That the telapathic intercommunication is accomplished by means of the sixth sense—a sort of compound of all other senses, with added powers as regards distance and intervening obstacles—was a hypothesis which is at least intelligible. But there is a large class of facts which utterly refuse to fall into line or be explained by this hypothesis.

The hypothesis of different strata of personality of a second or subliminal self is the one which best fulfils the necessary condition, and it also harmonizes the greatest number of facts when arranged with reference to this idea. There is also real substantial evidence that such a second personality actually exists and can be demonstrated by experienced persons.

All the evidence so far available on the subject points to the fact or at least the theory, of a subliminal self or another personality in some manner bound up in that complicated physical mechanism which constitutes what we term the individual. There are weighty proofs that such a secondary or subliminal or supranormal, self-actually exists, and that it exhibits functions and powers for exceeding the functions and powers of the ordinary self. It expresses its own personal opinions, its own likes and dislikes, quite different and opposite to the likes and dislikes of the ordinary self having its own separated series of remembered actions or chain of memories, its own antecedent history, and its separate present interests, and especially performing action altogether beyond the powers of the ordinary self.

The range of phenomena in which the subliminal self appears as an active agent, impressing its own special knowledge and causing it to be perceived, remembered and expressed, is indeed wide.

The transmitting instrument used in telepathic experiments consists of a stereopticon lantern for projecting light, an easel supporting a blackboard or screen, disks of paste board marked with the letters, or words, or designs to be despatched and a conical tube to be held at the eye of the transmitting agent. These are all necessary in the initial stages until one has developed considerable power of mental concentration.

The back screen is set up in a dark room and the discs, in turn, are attached to its centre. The discs are about a foot in diameter, are of white cardboard, and are impressed with the letters for figures of conspicuous size, printed in black.

The stereopticon projects a circle of intense white light which exactly fits the round outline of the disk and brilliantly illuminates the latter which thus becomes the only visible object in the darkened room.

The transmitting agent sits at a convenient distance from the illumined disk and holds to his eye the conical tube, which shuts from view any environmental object or objects which may chance to receive reflected light from the white cardboard. The transmitting agent faces the disc squarely in order that the light on it will be reflected into the tubes equally from all parts of the lighted surfaces. *All of this paraphernalia is but a mechanical aid to perfect concentration and is the best possible* conductor of the message from the black screen to the brain.

The receiver comfortably sits or reclines in another dark room. His eyes are bandaged to shut out from his vision any intruding light rays which may be filtered through door or window cracks. Quietude is essential to the success of both agents. While the mind of the transmitter must be focussed and concentrated with all possible force upon the visible portion of the message to be sent, that of the receiver must be perfectly calm, undisturbed and unmoved.

Both transmitter and receiver keep conscientious record of the messages despatched and obtained. Unless he causes distraction a second person in the room with each may more readily do this.

(*Continued on page 475*)

# *Astrological Warfare

BY LOUIS DE WOHL

**The man who told the British what the German Astrologers were going to tell Hitler**

THE first world war had brought a great number of new inventions into play: planes, tanks, poison gas, the 42cm. German howitzer, the 30.5cm. Austrian motorised gun, the field telephone. It was all like child's play in comparison with World War II. Radar, magnetic mines, landmines, aerial torpedoes, the de-Gaussing system, barrage balloons, movable ports, V 1's and V 2's—it was Uranus running amuck. And, just as in a play the big climax comes at the end—that dreadful super-Uranian thing, made, of course, of Uranium 235—the atom bomb. Everybody who knew something during the war knew that it was coming. And no one knew when, nor which side was going to have the secret first.

As far back as 1939, I believe, the Pope spoke about the coming invention to an assembly of scientists in Rome. Man had stormed the air in World War I—he would storm not only the stratosphere in World War II, but also the innermost secret of matter itself—at least its innermost secret as far as we know now. Just as the V 2 was an excursion, however small, into the Macrocosmos, so the atom bomb penetrated the microcosmos—and with an effect a thousand times more shattering. I remember innocent faces looking up in astonishment when the news came through on the radio that the R.A.F. had bombed a "heavy water plant" of the Germans in Norway. What on earth was heavy water? Those who knew made bland faces and shrugged their shoulders. The race was on.

My purely astrological work for war purposes should have ended with the death of Hitler. Well, it didn't entirely, though it had lost its main importance. But as far back as 1943-44, and especially between June 1944 and August 1945, I tried to check up, if possible, on what might be seen about technical developments of a sensational nature. It was not much. You could't do it the way you might forecalculate a naval battle. There were too many strings attached. It would be the great day for some scientific gentleman whose very name had been carefully kept out of the papers and of whose existence (at birth-date below) nothing much was known so far. And yet Uranian aspects in certain mundane charts might give a pointer. Commonsense, too, might help a little. And the aspects in leading Japanese charts were so bad and those for Allied charts so uncannily good, that commonsense shied like a horse. How could that be at this stage? Surely it was just a little premature. The Japanese were "tough" and extremely patriotic. It was inconceivable that they would simply fold up, especially when it came to the defence of their own soil. What, then, did these aspects signify?

In September 1945 General MacArthur would have Neptune trine Sun, Jupiter trine Sun and Saturn sextile Mars. King George VI would have Jupiter sextile Mars, exact to the degree on September 2nd. Admiral Sir Bruce Fraser, in command of the British fleet in the Far East, would have Uranus trine Sun, trine Uranus radical. Admiral King of the U.S. Navy would have Jupiter sextile Jupiter, Admiral Nimitz Uranus conjunction Saturn, Jupiter conjunction Uranus. The chart for the U.S.A. showed Saturn sextile Neptune. President Truman: Uranus sextile Mars. The chart for the United Kingdom: Jupiter conjunction Uranus, Uranus trine Venus. On the other hand Emperor Hirohito: Uranus opposition Uranus, though also Saturn sextile Moon. And the Nation chart of Japan: Jupiter square Jupiter, Uranus square Saturn. A little overwhelming, that victory on the grandest scale. But could it be, could it possibly be the end?

In the meantime, on July 16th, 1945, at a secret place somewhere in New Mexico, a sinister child was born. Mars that day was on Algol—Caput Medusae, the head of the Gorgo, on which no one may set eyes and live. Yet that Mars was in good aspect to the Sun in 23 Cancer and Jupiter in 22:45 Virgo. Uranus was in absolutely minute exact semi-sextile to Saturn on the heavens: 15:34 Gemini to 15:34 Cancer. The Moon was square Saturn and trine Uranus.....Uranus, Uranus!

Venus, however, planet of peace, was in exactly 9° Gemini. And that is the radical position of Uranus in the United States chart—in the twelfth house. Now in a few weeks' time, to be exact on August 6, 1945, Mars would reach the Venus position in the chart of this child's birth.....that Mars drenched with the rays of Caput Medusae.

Incidentally, of the major aspect in the heavens on July 16th, Uranus was in degree—exact square to Saturn in the fifth house

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of the U.S.A. chart and Saturn in degree—exact semi-sextile. The Moon, in peaceful Libra, was right on the U.S.A. Saturn. Now Saturn is the great divider. Perhaps it is that which makes it the planet of time, for it may well be that time itself is just a kind of division. A dividing enterprise (Saturn in 5th) undertaken by the U.S.A., brings forth a Uranian event which will come to pass when Mars in its course is conjunct the next planet in the chart of July 16th and as this is Venus, it may lead to peace.....

What about the Japanese aspects on the day when this would come to pass, on August 6, 1945; Jupiter, now in 26 Virgo, in opposition to the Japanese Mars? On July 16th, the planet was in quincunx to the Japanese Sun in 22:38 Aquarius. Two days after August 6th, Jupiter would be in exact square to the Japanese Moon. And Uranus, in 16 Gemini, would be right at the very cusp of the second house of the National Japanese chart. Destruction of property—Uranus conjunct cusp of the 2nd—misery and death of the people; Jupiter square Moon in the 2nd opposition radical Jupiter in the house of death—and defeat; Jupiter opposition Mars. Such were the portents at the birth of the atom bomb on July 16, 1945 at Whitesands, New Mexico—but only an astrologer who knew about that birth could have foreseen it with anything like certainty. I, who knew nothing about it, could only marvel at the aspectation of Japanese and Allied charts at that time.

On August 6th that child went into action. On August 8th it repeated that action. On September 2nd Japan, cowed and terrified, gave up. The names of Hiroshima and Nagasaki acquired a dreadful immortality. But there was peace.....

The chart of the Japanese surrender talks: Mars is rising in Scorpio, and Venus stands near the midheaven in Leo. Saturn conjunct the Moon in the ninth indicates the beginning of a period of foreign rule. Uranus and Mars are relegated to the house of death.

The Sun of the national Japanese charts falls in the fourth house, near the Nadir of the surrender chart. Its Mars is squared by the surrender—Mars, its Moon conjunct to the surrender—Mars; subjugation by the enemy and foreign rule. But there is one constellation that is hopeful on that dark day for the Empire of Japan. Jupiter in the surrender chart is in the ninth, conjunct Neptune, and both planets are in sextile to Venus. Not only is it peace but there is also the tendency to make friends with the conqueror and that friendship has a spiritual tinge.

On December 7, 1941 it had started: with Jupiter in the 17th degree of Gemini. On September 2, 1945 it ended: with Uranus in 17 Gemini. It started under Jupiter sextile Mars—it ended under Jupiter conjunction Neptune. And in both cases the Moon was in Cancer, the Sun sign of the United States.

But the sinister child born July 16, 1945 is still alive and at the very mention of its name people shudder all over the world. I have seen hard-headed men in London blanch when they heard the first news of Hiroshima over the radio; I have seen the terrified faces of men and women in the street when they saw the huge black headlines of the newspaper. We all felt, we all knew, this was the beginning of the end. And yet we could not be glad. It was too terrible, too powerful—it seemed, somehow, beyond human limits. Even a British flyer with the ribbon of the Victoria Cross on his tunic was shaken when he saw the evil mushroom of the atom bomb unfold, swirling and swishing like a herd of demons. And I could not help thinking of Goethe's famous poem *Der Zauberlehrling*—the story of the magician's apprentice who had taken over whilst the old master magician was away. His magic worked—it worked only too well—but he didn't know how to stop it. The magic broom brought chaff after chaff of water into the room and when at long last the old magician returned his entire study was under water.

A perfectly innocent old broom—a perfectly innocent bit of metal—each filled with mysterious powers.

Shall we be able to stop our magic? And if not—who will be the old magician to save us in the hour of emergency?

**Will it happen again?**

Many brothers and sisters have since been born to the July 16th child. Like so many Frankensteins they are waiting, immobile, in sinister quietness for the moment when they might be let loose. Will it happen? And if it happens, when will it be?

When Saturn squares the Sun of July 16, 1945—in November 1952? When Uranus is in conjunction with that Sun position, in October 1953? The planet is stationary then for the entire remainder of the year, then becomes retrograde and returns to the 23rd degree of Cancer in July 1954. But already in July 1952 Uranus reached the Saturn position of the July 16th chart. Already in April-May 1950 Neptune squared that Saturn position, where it remained stationary until September 1950. Any of these periods might have set off the spark to the biggest explosion the world has ever seen—except for those explosions that may have caused its very birth, long, long before the advent of Man. Never in all my life had the story of the tree of knowledge become so clear to me as it did when I first read about the atom bomb. Indeed, there is a Power beyond time, a Power to Whom past,

(*Continued on page 436*)

# Astrology, Yoga and Medicine

By Dr. C. S. SARMA, L.M.S.

TRADITION has it that the Maharishis once prayed to Lord Shiva for enlightening them on the principles and the practice of the Yoga path. Whereupon the Lord incarnated as Acharya Murthi or the first Guru and God–Preceptor of the Yoga Science, and taught it as Dakshinamurthi to his first disciples. This 'parampara' or succession of one adept after another, came into being thereafter, and continues even to this day. This yoga which has stirred even the materialistic West to its innermost depths and about which every Indian visitor to their countries, is asked innumerable questions and to study which study-circles, Vedanta missions and occult investigators are internationally exchanged, is a wonderful super-science and altogether far from being just a superstition of the scoffers.

Yoga consists of Yama—abstention from killing, theft, alcohol, untruth and covetousness of all sorts, control of the five senses and the mind. Then follows Niyama, investigation of metaphysical lore, practising ethical conduct, personal purity, worship in image of manifested God-head, maintenance of a calm unruffled, poised, general optimism to the world of reality. Thirdly, the practice of *Asanas*, which are bodily postures or fixed musculo-skeletal attitudes, as aids to contemplation and concentration. Of the several varieties of Asanas, the chief and practical ones are *Swastika, Gomukha, Padma, Veera, Kesari, Bhadra, Muktha, Mayura* and *Sukha*. Of these, again, the Sukha, Padma and Veera are the easiest to practise. *Pranayamam* or breath control is the fourth important division. The modern text-books on medicine and physiology and the teachings in the various rehabilitating and re-educational centres of medicine, treating what are known as "psycho-somatic disorders", *viz.*, diseases which are mutually affecting body and/or mind, in an abstruse way, all have now begun to recognise the importance of breath control. This consists essentially of three stages, inhalations, retentions and exhalations of the breath with simultaneous phantasyising of deities, their specific mantras consisting of significant letters, line-symbols, chakras, etc., to attain the succeeding steps of Pratyahara and Dharana. These two again direct the efforts to "internal sight", *i.e.*, the turning of the search light of soul-energy inwards instead of to outside *upadhis* or conditions. *Dharana* enables this intense search lighting of the cognitive principles to dwell individually or severally on the six adharas or centres, *viz.*, *Muladhara, Swadishtana, Manipuraka, Anahata, Visuddhi, Agna*. These are possibly vortices of spiritual energy. But the *dharana* to be correct, consists essentially in first being initiated by the Guru personally into the details of each 'Chakra'. The mind is to be yoked to the *Vayu* (whatever that may mean in Ayurvedic and Yogic Physiology), and obtain visions of the deities, ruling over each *vortex* of *energy*, and subsequently get immersed in "bliss". This will lead to Dhyana, *i.e.*, withdrawal of the energy from sense outlets or shutting out the sluices through which "vital" force has been swinging to outward *upadhis* or activities. Finally one reaches *Samadhi*—utter yogic concentration whereby *manas, chitta, Buddhi* and *Ahamkara*, are all inundated and immersed in the self. The self is illuminated in its entirety, freed from its shackles or sheaths. For the eager aspirant, further elaborate details could be obtained in the standard text-books on the subject in Sanskrit and the languages.

An individual of blameless life and habits, observing strict vows and chastity, including the vows of silence, correct stature food and well informed as to the details of the deities and the "lakshanas" of the various "Chakras" and by the repetition of the appropriate mantras of each chakra, gets to achieve a real vision of the corresponding *adhara deity* and is rewarded with the *effulgence* peculiar to that chakra. Such a one is said to practise Adhara Yoga and obtain a corresponding proficiency of that chakra. "Adhara" Yoga practised to success will lead to "Kayika" or *dehasiddhi* and in course of time will lead to the eight fold or *Ashtama Siddhi* as soon as what is called *Sushumna—Nadha—Dwara Prakasam* is achieved. This can be conceived of as only an intricate "*sound—light transmutations of vital energy*". As an analogy one can mention the principle by which the sound energy of a transmitting station is processed into the sound energy at the receiving station through the medium of valves and the conversion and re-conversion of electric and electro-magnetic energy. *Laya Yoga* is the perception of the 14 *nada* or *sound bhedas* when in a state of dhyana and under the aegis of individual chakras. It is at this point that the highly allegorised "*Nrithya Darsanam*", symbolised in the cosmic dance of Nataraja is experienced by the adept. Whereas *Hata Yoga* stops short at Yama and Niyama. There are various yogas described as Amritha Yoga, Ananda Yoga, Siddha Yoga, etc.

The *Ashta-siddhis* or eight occult powers, are supposed to be

achieved as follows: No one can simplify these in ununderstandable lay parlance, but can only give in bare language, a plausible description.

Concentrating the self at the entry of the *Sushumna Nadi dwara* in Muladhara for a whole year, one gets his self into the shape of the golden coloured atom. The Sadaka becomes the primordeal 'anu' or atom of which he is finally or originally compounded. He could immediately develop the Mahima sakthi, that is, become limitless, heavy and incalculable like the Himalayas. He develops a certain Agni or Yogic fire and this fire spreads along the aperture of the Kundalini and if kept concentrated therein for 2 years, the Sadaka becomes light as a foam on the billows, thus obtaining the *laghuma sakthi*. Further speeding up the sakthi to the naval and heart points, *i.e.*, Manipurakam and Anahatam, and concentrating at those levels for 3 years, one can become extraordinarily big and heavy or extraordinarily light and small, thus achieving "garima" sakthi. If again concentrating at the neck level, the Visudhi for 5 years, one obtains clear knowledge of the past. Finally concentrating for 6 years at the highest level, that is Ajna sakthi, the Sadaka could be interred in earth and survive for ages. He can die only at will; he is rid of the cycles of birth and death, and becomes one with the Creative principles. He obtains indestructability in both matter and spirit with powers approaching to God-head. This is known as Pragnya siddhi. Still furthef progressing and concentrating in the crown along Sushumna for 7 years, he could transmigrate or live in the lives of others and will be incorporate in whatever jeeva he wishes to pass into or away from, obtaining Isathwa siddhi. Concentrating again for 8 years he gets *Vasithna siddhi*. He could create and recreate the universe. He becomes a jeevan Muktha. He is freed from the cycles of births and deaths.

Such in brief is the vision of yoga and throughout recorded history, instances are not wanting of men attaining to siddhis and performing miracles, devoting their time to Tapas and to the amelioration of mankind in its spiritual progress. Just as Yoga sastras have been propounded to help aspirants on the way, Medicine, Astronomy and its inter-allied science (Astrology), and the various Samhitas and Sutras regulate the conduct of human beings or they follow according to the cosmic classification in some form or other. The caste, stage and law (Varnashrama Dharma) according to Karma and Jnana have thus a scientific orientation. Latterly medical science has come to recognise an intricate system of interacting chemical messengers or hormones, which are elaborated by the glands of internal secretion. These bear a close resemblance to the Navagrahas (nine planets) and the Twelve Rasis (signs) and the 27 asterisms. The influence they exert in their various permutations and combinations, is applied to the categories of human experience. The interests of mankind through the ages, indeed their hopes, sorrows as well as joys, are conformable to broad and simple classifications and the pattern of these can be grasped or worked on a broad spectrum and each band assigned to the Grahas in their working. **By deduction and induction and empirical analysis, the ancients constructed a magnificent edifice of predictive and horary astrology and notwithstanding the existence of quacks, charlatans and deep dyed imposters, the great seers have bequeathed to posterity such unchallenged and unchallengeable treasures of knowledge that are the wonder of the day.** Modern science is more akin to alchemy and astrology now than it was in any past epoch. The following tabular form gives the scope of the current scientific theorising on the "Chakras".

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## ASTROLOGICAL WARFARE

(*Continued from page 434*)

present and future are one continuous *now*. And as seen from that Power we, you and I, are Adam and Eve. It is no good accusing our ancestors of having committed a crime which we now have to expiate. We *are* our ancestors. We are committing it. We have eaten of the tree of knowledge at a stage in which our spiritual status is utterly insufficient. Even science—orthodox science, thirty years ago still in the tunnel of atheistic materialism—admits it now and cries out for a re-birth of spirituality. Science, the magician's apprentice, is crying out for help. Will the great old magician come back in time to save us? Or will He come back also by our judgment day? Even that is no longer impossible. It never was, of course—but now we can *see* that it is no longer impossible. God alone knows what chain explosions we may set off at an atom bombing on a large scale. And yet—the situation may be such that we shall have the alternative of using the bomb or being conquered by the dark forces. We may be between Scylla and Charybdis. Odysseus steered his ship clear of either monster and escaped. But shall we be able to do likewise?

For the first time in history man may well be able to commit what amounts to planetary suicide. Such is the situation that mind has brought about in the world of matter. Only when the spirit has regained full control over the mind will the mind be able to re-establish its rule over matter. That, I believe, is the lesson we have to learn.

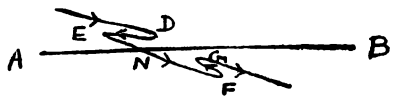
# Reflections on Planetary Retrogression

By V. A. K. AYER

IT is a fascinating game to watch the star-bespangled sky night after night—I don't know how many of the readers have enjoyed doing it. When the sky is clear and preferably moonless, the panorama instils a certain awe and reverence for the Creator. The great constellations continue their majestic sweep across the canopy undisturbed by the vicissitudes of our mundane world.

If you watch the lustrous heavenly bodies more carefully you will notice some non-conformists called planets among them, not following the pattern of march to the letter. We can notice their intransigence by marking their situation among the stars each night. Although there are hundreds of them, many telescopic, we are concerned for the time being only with those of which we are familiar. Closer examination will reveal that even among them the Sun and Moon form a class by themselves and others different. Among these non-luminaries too, team work or *esprit de corps* will be found lacking, although moving in the same direction as the Sun and the Moon. No wonder we mortals are pawns in their whimsical game!

The Sun and the Moon, however, are not flagrant in the breach of the common law. Their deviations are comparatively small and are explainable by the ellipticity of their orbits. Not so the others. They sometimes advance rapidly; then relax, come to a stop, afterwards reverse their motion and run back upon their former course, at first rapidly and then slowly and come to a standstill. After a moment of indecision, their movement regains its original character. But since their advance motion is kept up, we have to conclude that their direct motion far exceeds their retrograde motion. We can represent these temperamental quips and quirks on the part of the non-luminaries by a graph by projecting them on a plane.




AB represents the plane of the ecliptic; N is the node; DEFG are the stationary points.

Since N is on the ecliptical plane it is clear that at that stage, the phenomenon, technically called retrogression or vakra is independent of the view from which it is seen. This deduction can be confirmed by calculation. Incidentally, it can be explained that the geocentric view can only be in sections, and that their angular and linear motions will be confounded, of necessity, and that only the lateral deviations, which are not, however, large, will be visible. Incidentally, too, it has been found by calculation that the interval between two successive passages of the planet along the same node and the intervals between stages are constant, irrespective of whether the planet is direct or retrogressive at the times of their passage along the node.

The above facts prove conclusively that the complexity and irregularity of their behaviour will vanish if viewed from their natural centres of orbits. Sun being the centre of our universe, a helio-centric view will naturally completely obliterate these oddities on the part of the planets. There will result one common law of motion which will govern the luminaries as well. In reality it is so. One thing emerges from the above, namely, that the planets by themselves are all right and quite normal in their motions. What makes them different at intervals, is the view from our earth.

Reversing the above argument, we get, that, the rays of these planets or their cosmic influences fall upon us with a slant at times and our ancients interpreted these as creating different effects at those stages.

When therefore *Saravali* says:

वक्रिणस्तु महावीर्याः शुभाः राज्यप्रदाः ।

पापाः व्यसनदाः पुंसां कुर्वन्ति वृथाटनम् ॥

or "Planets in retrogression are very powerful; the benefics cause immense benefits and the malefics cause difficulty and useless wandering". We are inclined to accept the interpretation as reasonable. Kalyanvarma anticipated our scepticism, and hence elucidates the criterion for this special treatment in the following verse:

उच्चराशौ विलोमेच बलं नान्यैरिहेष्यते ।

कालस्यातिबहुत्वाच्च तस्मात्स्वोच्चेऽतिवक्रिते ।

or "Planets in exaltation and retrogression are strong and because of their longer stay". Who can doubt the wisdom?

Apparently planets stay longer, at least in so far as their effects on us are concerned, while in their exaltation signs. That explains the maxim नीचो भीतः which means that a planet debilitated is frightened. And what will a frightened man do? Flee, of course. So planets move faster in their debilitation, again, in so far as they condition our lives. So we can equate *Uchcha* with *Vakra* and *Neecha* with *Athichara*. Hence we have Manthreswara saying:

वक्रंगतः स्वोच्चबलं विदध्यात्सपत्ननीचर्क्षे

गतोऽपि खेटः ।

"A planet which is retrograde will deal out effects as when it is exalted, even though occupying

its own seventh or debilitation sign." We now have to follow the general rule of determining planetary powers in order to decide whether it is for good or evil.

In *Hora Sara* we find the following line:

अनुवक्रदशायां स्वमान शौर्यान्वितो धनी भवति

"In a favourable vakra dasa one becomes honoured, courageous and wealthy." The next line however creates a problem.

नीचारि भवन संस्थित वक्रदशायां कुकर्मरतः ।

Literally it means "during the *dasa* of a planet which is *vakra* and at the same time in debilitation or inimical sign, one indulges in forbidden acts". I personally feel that the author simply means here an unfavourable planet which is *vakra. Neecharibhavana* being the constant diagnostic factor for malefaction it has been used without reference to the context. Beyond holding that the phraseology is unhappy, one need not read too much into the line, especially in view of the preceding line from the same pen.

But there is an eventuality which completely nullifies all good effects of the planets, however gathered, including *vakratwa,* and it is, when it is combust in the Sun. But even here I must point out a safety-valve. When *inter alia* the dispositor of the combust planet is well-placed and well-aspected the evil effect is reversed substantially.

*Uttara Kalamrita* contains a statement which requires a lot of explaining. The statement runs.....

तुङ्गभे वक्री नीचबलः स्वनीचभवने वक्री बलं तुङ्गजम् ।

.....meaning that a planet which is exalted and retrograde becomes debilitated in effects and one that is debilitated and retrograde is exalted in effects. The second part of the statement has been explained to satisfaction, whereas the first is a contradiction of not only my elucidation, but other authors whom I have quoted here and withheld. Personally, I have not been able to reconcile the first part with the second except as a dialectic quiz and leave it to better minds to solve it.

Perhaps I shall be completing the perspective of retrogression by adding that the planets Saturn, Mars and Jupiter turn retrograde when the Sun sights them from the fifth house; they are in deep retrogression when he reaches their seventh, and turn direct when he passes to the ninth. Mercury and Venus are tied to the apron-strings of the Sun and they do not move beyond 28 and 48 degrees respectively from him. Consequently, retrogression will be within these limits for them.

It is interesting to note that our Western friends do not at all take kindly to retrogression of planets, in whatever condition.


# STUDIES IN JAIMINI ASTROLOGY

**By B. V. RAMAN**

This is the first attempt to present the complicated principles of Jaimini contained in all the four Adhyayas, in a simple, comprehensive and attractive manner, information being gathered from rare and difficult sources. Calculation and interpretation of Dasas suggested by Jaimini, which have hitherto remained obscure have, for the first time been clearly expounded with suitable illustrations.

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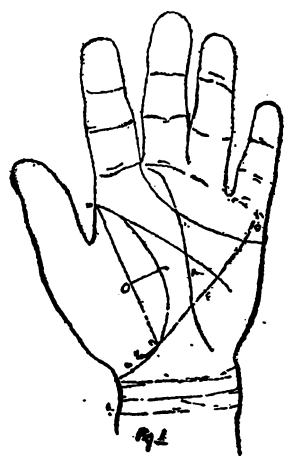
# Mathematical Palmistry

By H. L. GANJOO

MEISNER who in 1853 proved the existence of corpuscles and the peculiar way they were distributed in the hand not only worked for surgical and medical knowledge but also for the art commonly called palmistry. He found out that these corpuscles gave forth certain vibrations. He also came to the conclusion that in the red lines of the hand they were most numerous and formed straight or curved rows according as the shape of the line on the palm would be. Experiments revealed that only after a little knowledge of these vibrations one could easily recognise the crepitations in relation to each man. The densities of these corpuscles varied with the health or the mentality of the subject. Later on scientists showed that these corpuscles were nothing but the end points of certain nerves sent out by the brain or so to speak the brain was nicely in touch with the corpuscles of the hand. The common man knows that a man's view and power of will are directly dependent upon the working of his head and heart. The corpuscles of the hand which are in communication with the head can easily be supposed to register its working and hence the tendencies and liabilities of a man's head and heart can directly be judged from them. Thus the fact that the future of a person, the health or the general mentality, can be read out from the ridges and the lines upon the hand cannot be denied. So the knowledge of this art of prediction cannot be undervalued or supposed to be the work of priests or rotten persons. A good thinker can very well understand that the warning given by the palmist should not be overlooked or considered to be a humbug or a nuisance.

These lines and their relative positions can be subjected to scientific study based on certain formulae and can give us great information about the behaviour and the future marks of the person concerned.

The planets and their relative positions at the time of one's birth can be determined by the relative positions of certain lines and signs upon the hand. So the casting of a horoscope of a person becomes easy for a man who is well versed in palmistry.



We have only to know certain mathematical formulae. As an instance, the month of the birth of a person can be determined by studying the condition of the Mount of Sun.

It is necessary that both the palms are studied carefully in order to form a correct estimate of the subject. The minute changes that often occur upon hands and that are not easily noticed by the people need not be counted in the above mentioned analysis, although they are indications of certain changes in that particular period.

In the course of these articles, I will derive formulae about life, its duration, general health and about many other important factors. We will see how wonderfully mathematics comes to our rescue and helps us in saving ourselves from the coming bad events if any. Is not being forewarned a way to becoming forearmed?

Before proceeding actually to the details of the life and its duration, we shall first of all pay our attention to the discussion of the general vitality.

In the figure (shown above) suppose APB represents the line of life and DFH the hepatica, and C the point of intersection of these two lines. Join AC. Draw PO perpendicular from the arc AC on the line AC at the position where PO is maximum. Let us call,

(i) AC (straight line) as Life Gradient.

(ii) OP (straight line) as Life Index.

This line AC must not be treated as an ordinary line as this is the line that can actually measure the span of life. The position of the arc AC can be supposed to be the final position of a vibrating string, with nodes at the points A and C.

The difference between their lengths only measures the dilation produced in the health by the fate of the person concerned. Or indirectly OP gives us the extent up to which our line of life is capable of vibrating. So OP and AC are the only two factors besides the line of health, that can give us a measure of one's health.

In the next issue of this article the formulae linking these two factors and their results will be derived.

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In 1951, I appealed to the Central Government but nothing came out of it. I applied for various jobs, but with no result.

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# Has President Eisenhower Miscalculated?

By W.J. TUCKER, D.Sc., Ph.D.

THE first positive step President Eisenhower has taken since his installation in the White House has been to withdraw the United States' fleet from Chinese waters in the vicinity of Formosa, thus rendering it highly necessary for the Chinese communists to take immediate steps to protect the coastline of Fukien against the threat of Chiang Kai Shek's national army—a threat which will assuredly materialise in due course.

It is true that the political situation has radically changed since the Americans first made their decision to patrol Formosan waters—a step which had the double effect of protecting Formosa against communist penetration and preventing Chiang Kai Shek from using his army against the mainland. However, since that date communist China has become an open aggressor and the invader of Korea. In fact, without their aggression the Korean problem would have long since ended and the rule of law of the United Nations would have prevailed. Moreover, they have blocked every attempt to procure an armistice and have evinced an intractable determination to continue the war in Korea.

Certainly a conclusion has got to be reached in Korea. And that means according to the logic which must always govern military minds—that if the Chinese resolutely refuse to consider an armistice on the reasonable terms which have been offered to them, then means must be found to eject them by force.

The situation bristles with difficulties; but on the surface it seems logical—and a highly tempting proposition—to remove coastal protection from people who are your manifest enemies and thus induce some redisposition of their military strength which may well reveal essential weaknesses and open up a vulnerable flank.

Nevertheless many anxious eyes are cast in that direction from Europe wherein it is feared that an extension of the war to the Chinese mainland might beg down American strength and render Europe far more vulnerable.

Are these fears justified?

It cannot be gainsaid that President Eisenhower was fully alive to all the potentialities and dangers before he took his momentous decision. He must also have taken into account the danger which would arise were the Chinese communists able to mount a successful assault upon Formosa. For it is difficult to suppose that the U.S.A. would tolerate an occupation of Formosa by communist China.

But such is the political and military pattern which results from the decision to withdraw the naval patrols. Hence, we have now to make the attempt to fathom *via* astrological means whether or not the decision itself was a miscalculation of a kind likely to result eventually in all-out war upon China.

Let us first examine Chiang Kai Shek's horoscope.

It was when Neptune crossed his natal Uranus in 1948 that the general's star began to wane rapidly and his adversary Mao Tse-Tung gained the power. But, of course, Neptune has moved on since then, and the current configuration of Neptune conjunction Saturn in China's own sign of Libra, seriously threatens communist China now, and not Chiang Kai Shek.

Moreover, Uranus at present is squaring Chiang Kai Shek's radical Uranus. What is the significance of this? Certainly it foreshadows violent changes in the fortunes of the nationalist leader—changes which will perhaps be wrought in the fires of war, but which will not necessarily prove adverse! Quite the contrary, in fact, seeing that Jupiter is moving to a conjunction with Chiang's radical Neptune, reaching that position in May 1953. It is quite on the cards that when the rainy season has ended in April, Chiang Kai Shek may succeed in striking a damaging blow to the vulnerable underbelly of communist China.

Let us now turn to view the National chart of the Chinese communists.

Communist China was born when Neptune was occupying the centre of China's ruling sign of Libra, and with Mars conjunction Jupiter opposing Uranus across Capricorn–Cancer.

This means that the current position of Uranus is squaring the radical Neptune of the communist map from the 10th house. According to my interpretation, this signifies disaster for communist arms. In fact, it is at this precise point in time that the tide will begin to turn. However, the crucial moment of collapse is not in the immediate present, but will come during the July/August period when Saturn conjoins Neptune in Libra and is squared by Uranus.

Saturn conjoining Neptune ordinarily brings confusion and disaster to the nation indicated by the zodiacal sign in which the conjunction occurs (in this case Libra, therefore China), and brings grave misfortune to the people. When, in addition, this conjunction is squared by powerful Uranus, the effects can be shattering, explosive and malignant.

In the Chinese map Uranus

will be squaring the conjunction from the 10th house, as has already been pointed out. That is why the destruction of the communist administration is so very certain. Defeat, ruin and widespread suffering are likely to be the inevitable legacy.

For these reasons, therefore, the answer to our question appears to be that President Eisenhower has made a momentous decision which will go a long way towards breaking down the contumacy of the Chinese communists towards the expressed will of the United Nations. And, mark this well: it is only when refractory nations have learned to respect the over-riding authority of the United Nations that there will be any possibility of securing an established World Peace. In this, the Atomic Age, the nations have got to learn to pull together, or perish! The authority of the United Nations has got to prevail.

Eisenhower has made a wise decision, and the nations of Europe will do well to realise this at the outset. True enough, we face grave dangers in these uncertain times. But we shall not escape danger by running away from it. To stop aggression we have got to be aggressive too!

If organised gangsterism breaks out in the body of any nation, the police cannot put a stop to it by becoming fearful and abdicating their responsibilities. They have to arm themselves and tackle the bandits with violence. Only in that way can the rule of law be restored. Once the police have demonstrated that "crime doesn't pay", the gangs quickly have second thoughts about it all. They promptly realise that times have changed and the rackets are no longer profitable. They then break up and disappear of their own accord.

Hence, so long as the organisers of international communism continue to believe in aggression and in the possibility of its successful exploitation, it is foolish for any of us to imagine that the peace of the world may be guaranteed. But once the United Nations have conclusively demonstrated that political crime does not pay, hope at long last will begin to emerge.

So let there be no doubt that President Eisenhower's decision is a right one. The astrological examination provides the answer.

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It has been proposed recently by the English astronomer, R.A. Lyttleton, of Cambridge University, that comets may originate when the sun passes through one of the numerous dust clouds that form part of the Milky Way galaxy (*Sky and Telescope*, June 1949, page 196). The sun's gravity would draw together enough dust and gas to form a comet nucleus, somewhere at a distance between 20 and 1,000 astronomical units. Dr. Whipple's theory would favour the larger of these limits, or still greater distances.


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# Exalted Saturn's Transits and You

By NAND KISHORE GARG

"नीलाञ्जन समाभासं रविपुत्रं यमाग्रजम् ।
छाया मार्तण्ड संभूतं तं नमामि शनैश्चरम् ॥"

FROM times immemorial Saturn "the planet of duty" is regarded "as lord of sorrows" and hence a very bad planet. Duty in itself involves the idea of hard labour, difficulties, severity and so on. Nearly all the attributes which go to make Saturn "very bad" are the resultant of his keen sense of duty. If all the worldly evils, which one has to encounter during this life—the holy pilgrimage—while doing his legitimate human duties required of him as a superiormost creature of this vast universe are overlooked, Saturn will be found a very good planet.

Just as "Yama-Raj" His younger brother looks after good or evil deeds of beings after death and rewards and punishes as per their Karma, so also this elder brother puts them to hardest test with the help of 'Maya' or illusion while living in this world. If we stood firm and come out successful, Saturn bestows on us Liberation..."Mukti". Both these brothers though apparently horrifying by the very name are guides to us in the true sense of the word and rightly lead us to secure the highest goal—"the eternal Bliss". Just as the force of resistance is the main factor unignorable while looking to the existence of this material world, Saturn holds the same position for smooth working in higher rational and spirituri spheres.

Saturn after his due course in friendly sign Virgo enters Libra (Thula) on November 25, 1952. He becomes retrograde on February 5, 1953, enters Virgo again on April 24 and finally enters Libra — his exaltation sign on August 21, 1953 to stay there for more than two years. In this sign he is most brilliant and in his full vigour. He is capable of bestowing good or evil effects to the utmost. From the day he became retrograde, his effects have begun. At the first hit he snatched away from the U. S. S. R. its leader Stalin. The agitations in Kashmir and Pakistan, etc., are also suspected of Saturnian transits by the students of astrology. His entry into Virgo again, supplemented by ingress of Jupiter in Taurus will tend the world to more confusion. Jupiter naturally transits a sign in 13 months. This time his stay in Taurus is only for four and a half months (*i.e.*, 9-4-53 to 30-8-53). Thus his velocity can safely be attributed as unduly quick technically called Athichara. The old Sanskrit texts give the results of retrograde Saturn with Athichara Jupiter as under:

"अतिचार गते जीवे-वन्हिभूते शनैश्चरा ।
हाहाभूतं जगत् सर्वं-रूण्डमाला महीतले ॥

*i.e.*, chaos and calamities in the world and the earth filled with headless corpses.

Fortunately we have entered 2010 of Vikram era and as the ruler and Prime Minister for the yearly planetary cabinet happen to be Moon, the bitterest developments will prove soap bubbles and the crisis will be passed over due to the diplomatic steps of England and peace-making efforts of Indian leaders. Saturn also in his turn will try to guard the manifold interests of poor masses. — "His dear Domain".

Saturn — a natural Papagraha — is now in exaltation a position in which he can bestow any and everything asked for if approached properly. Like an over intoxicated wealthy old man, he is not likely to look into trifling things or waste time to harm anybody.

In this article, I do not propose to discuss political matters in the light of astrology for I feel myself not well qualified to do so. Leaving this task for out esteemed Editor, I will try to say something about the effects of Saturn's transit of Libra on individual lives. The following results are general and should not be taken literally, but adapted in the light of individual horoscopic influences and running dasas and bhuktis. Astrology being a science of tendencies, no fatalism is implied. It only means that the celestial bodies tend to those results, which can be averted, minimized or improved by proper remedial measures and acts of Will Power. The true advantage of this sublime science lies in augmenting the good by greater effort and trying to avoid the evil by proper precautionary steps. Faith in God, proper exertion of will power and well directed efforts can mould the trend of affairs to their fullest advantage.

**Aries (Mesha):**— Being lord of tenth and eleventh his transit in seventh, a kendra is favourable as far as money matters, real estate, gains in business, elder brother and expenses are concerned. New schemes in business will be carried out though with some difficulties in the beginning. But you must take care of health. Mother's and children's health too is liable to be affected. Avoid intoxications, litigation, low company and undue responsibilities. Those who deal in articles governed by Saturn such as machinery, oily substances, etc., will prosper. Servants too may expect a substantial promotion rather with change of place. Casual partnership is not bad. Long journeys are not safe. You will get married after hindrance. Businessmen will have financial gains. Court

deals will give fair results. In England governed by Aries,House of Commons will prove a menace to the upper one. Women of this Rasi will be blessed with sons but they should be very particular about their and babies' health. In short beware of health and reputation and all will go well with you.

**Taurus (Vrishabha):**—Saturn is your Yogakaraka and is in exaltation in sixth from your Rasi. It is a good position to give you spiritual and material advancement after removing your surrounding difficulties. Substantial gains are expected. The enemies and mental worries are being lessened gradually. You may safely venture new undertakings; but partnership is not recommended. Help from maternal relatives, relief from illness and mental worries, economy in expenses, gains through litigation and success in Court or Government associations are among the good results. Health of your father is likely to suffer though no serious injury is indicated. Labour and services will decidedly improve; landed property, agriculture can be best attended. You are likely to buy new machinery. Educational prospects are on the verge. Short journeys and religious works will see some obstacles. Misunderstanding among relations particularly brothers is likely. Women of this Rasi will lose some one in motherly relations. They are to be very particular about their health specially during pregnancy or while giving birth. In short, if you stick to your own business earnestly fighting for good cause lord Saturn is to help you for the coming two years.

**Gemini (Mithuna):** — When Saturn leaves Virgo you are relieved from Ardhashtama. Still the coming Saturn transits cannot give you mental peace. You will maintain average health. Some steadiness in profession is also indicated. The health of wife and children is likely to suffer. You will have windy and rheumatic pains in the waist and joints. Nervous breakdowns are among the probable diseases. Misunderstandings among friends and relations will become farfetched and will require extra exertion. Debts will decrease to a satisfactory degree. The same care and steady exertion is expected of you with which you have been steering your vessel through stormy and rocky sea for the last three years. No risk in financial and personal departments can favourably be undergone. In times of mental worries better are the men who control their tongues lest they should speak anything against their honour and reputation. Such times are sure to benefit you in cultivating an ascetic or detached outlook on life and understanding the beauty of suffering which are very essential for spiritual advancement. Women and those in services will be special victims of evil influences and proper remedial measures are expected of them to see both ends meet.

**Cancer (Karkataka):**—For you Saturn's entry into fourth constitutes what is called Ardhashtama. This is indicative of sudden abnormal changes with respect to profession, services and other employments. Unnecessary and fruitless journeys will be thrust upon you causing loss of money, health and mental peace. Matters pertaining to landed property and agriculture are to see a setback and proper care is needed. The home-life too seems a little perplexing and your patience and endurance will be put to hard test. Postpone any changes in real property affairs. Illness to children, wife, yourself and specially to father is liable. Do not indulge in litigation as success in court deals is uncertain. Prospects for education are not satisfactory. Abstain from partnership as it is only going to add to your anxieties. Some relation on maternal side will disappear. Saturn is your ninth lord and exalted in kendra aspecting tenth and lagna will lead you successfully through all these hardships.

**Leo (Simha):**—After a long period of struggle and strife now you have become free from elarata influences. The notorious Sadesathi has seen its close with the ingress of Saturn into Libra. Still 1953 will continue as before because Saturn becomes retrograde in Virgo. Saturn in the third will give you advancement, preferment and financial gains if your horoscopic trend is not otherwise. Your health, profession, finance and services will see progress. By the by, all your worries and anxieties will be removed. The health of the children will go on suffering though increase in male members is likely. Financial and other help from friends, brothers and father-in-law may be well availed of. As far as possible, litigation is to be avoided and so also long journeys. Do not take any more loans and you will very well do without them. Pending disputes will be settled fairly to your advantage. Speculation is not advisable as it may prove rather risky. Girls of this Rasi will have their marriages performed.

**Virgo (Kanya):**—The third and last phase of elarata influences (Sadesathi) begins with the entry of Saturn into Libra. The first phase (Saturn in Leo) was most trying. The second one (while in Virgo) must have improved matters a little. The third and the last phase will also add to good influences of the second one if you eat and speak properly and sensibly; otherwise no one else will be held responsible for your increased worries and difficulties. The finances grow more steady. Illness and misunderstandings among relations are likely. Real property affairs, cattle, vehicles will need extra

attention and care, lest you may be deprived of some items. Educational prospects are below average. Do not travel much. You should be very careful about healthy food and proper nourishment. Troubles in eyes, bowels and generative organs are among the probable diseases. Shun undue responsibilities and litigation. Sickness to children and elder brother and specially mother will put you under heavy expenses. Debts will be lessened, still financial condition cannot be classified as satisfactory. Speculation will not prove profitable. A keen eye over securities, insurance and law suits is a sheer necessity. Women of Libra are advised to offer prayer to goddess Durga for betterment.

**Libra (Thula):**—Libra is the sign of justice. Saturn the planet of prudence and justice exalted in it demands sheer Nir-Kshir (नीरक्षीरन्याय) justice. Hence the people at the helm of national affairs of all countries will feel their responsibilities rather grave and stiff and the fear of masses turning revolutionary will be lingering in these minds. The exaltation of Saturn will try to equalise the standards of living and thus help the cause of socialism. Similar will be the position of elderly people in the families. This second phase of sadesathi has begun. Though with a little difficulty you will be able to see both ends meet. Lords of fourth and fifth exalted in lagna cannot cause evil elarata influences, and Saturn on your stomach will try to fill and satisfy it anyhow against all odds. Health troubles are not ruled out. The service and labour class will feel themselves improved, but no substantial saving is indicated. Domestic matters do not tend to be peaceful. The problem of children's marriage and education will be pressing hard. Changes with respect to cattle, real estate and landed property will prove harmful till the elarata influences are going on. Women of this sign may give birth to sons but they should be particular about their health, honour and accident from cattle.

**Scorpio (Vrischika):**—With the ingress of Saturn in Libra, you are coming under notorious elarata influence—the Sadesathi with iron pad—an evil transit. Everyone is familiar with the evil influences of this transit. Unnecessary troublesome and expensive journeys may be caused. For real property, houses, family, agriculture and health, too, the time is not favourable. Eyesore, fall from vehicle or roof, accident by machinery and general mental uneasiness are among the chief evil influences. New enemies will spring up and may put you to financial loss. Mother's health also requires special care. Educational prospects are fair though greater amount of labour is expected. Speculation and other risky ventures are to be strictly forbidden. Rahu in third is helping you at least half the time. Coal-miners, blacksmiths, those in Air service, should be aware that accident is waiting for them. There will be obstacles (shortage of money, etc,) in religious ceremonies. Your finances will be pressing hard and incur debt even, The results at the court do not bear cheerful look. Those in services will be transferred against their wishes. Women of this sign will be domestically unhappy. You must apply the above results in the light of current indications in your birth chart.

**Sagittarius (Dhanus):**—Saturn has come to your eleventh house —the house of gains. In your case he happens to be lords of second and third and is exalted in eleventh a very beneficial transit. It will decidedly improve your finances. Gains from unexpected sources and speculation are indicated. You will be quite at ease in domestic matters. The ever-increasing zeal, courage and strength will help you a great deal in your profession and other important topics. Marriage or birth is likely to add to the number of family units and happiness therefrom. Interesting short trips can be availed of to your utmost advantage. Brothers will prosper and stretch a helpful hand. The mother's health as well as of children may be disturbed every now and then. Wife's health also is to be guarded if pregnant, till the birth of a child as the full aspect of exalted Saturn indicates a troublesome delivery. Those in services will be transferred with promotion. Prospects for higher education are normal. Changes in real property should be made after thinking twice. Proper attention can help to clear off debts. When Jupiter goes to Gemini the Sagittarius will experience a most favourable time. Women of this sign are warned against troublesome delivery. In short most of the long-cherished desires may be fulfilled.

**Capricorn (Makara):**—Saturn in tenth from your sign will decidedly improve your present condition, though you may have to change your place for betterment in profession or livelihood. Gains in business, opening of new schemes and promotion in services is likely. The family life seems to be fairly pleasant. Mother's health is liable to suffer. If your attempts are earnest, time is to gain both name and fame. There are chances for you to address masses and work for their cause. Court attachments are not so hopeful and so also other Government deals. The health of wife will prove a constant trouble. You are now mostly disposed to self-improvement and to a great extent you may be satisfied. Saturn in Scorpio will complete the remaining task. Matters regarding cattle, agriculture and lands do not look favourable; hence important changes in this

respect should be avoided. A visit to a holy place may be safely made. Labour class will have ample work and sufficient wages. Pleaders will see some idle days. Persons working near machinery, mines and fire, should be careful against accidents. Women are to guard their personal property and interests.

**Aquarius (Kumbha):**—The time for you seems normal. You may expect some elevated position and success in the social and polituel field. Health seems satisfactory. A journey to a holy place is indicated. Your enemies and diseases will be crushed. Misunderstandings and separation among brothers is likely. There is good time for religious and spiritual advancement. Your outlook for detached life will be broader and hatred for material world may crop up. Expenses on journey and religious ceremonies may cross average limits. Prospects for education are fair. Those in service will have to change their place if they want better position. Do not indulge in unnecessary litigation and risky speculative ventures. The behaviour of this selfish world may also add to the hatred for modern purely materialistic tendencies. Your children will prosper. You should be very careful about diet and nourishment. Intoxication and over-eating should be avoided. Labourers will have their financial positions advanced. So also pleaders and other leaders who personally make efforts for livelihood. Women of this sign will lose some material relation. Otherwise they will have a happy time.

**Pisces (Meena):**—You are coming again under ardhashtama influences, Saturn being in eighth. Your health may be disturbed. Troubles in bowels, generative organs are likely. Family life too seems hard and testing. Some near elderly brother in relation may disappear and together with other misunderstandings and quarrels in family circles; mental peace will be at stake. Try to keep equilibrium and do not be swayed away by hearsay. Financial loss due to theft, over-expenses, deceit may be experienced. Deaths among cattle are likely. The debts instead of being lessened are liable to become denser and the pressure of money-lenders will be heavy. Journey does not seem helpful. Timely gains do not tend to meet the requirements and hence the want for money always as fresh as ever. Business will receive shocks and setbacks if not properly attended to. Labourers and servants have to face graver situations. Long journey is not advisable as father's health is liable to become serious. Women of this sign will feel shortage of money.


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# Side-lights on Prasna or Horary Astrology

By AMAR SINGH KANWAR, B.A., S. A. V.

I VENTURE to give below some hints to enable a beginner in Horary Astrology to answer the queries about a theft. He should first cast a horoscope for the time of the query and place the planets in Rasi and Navamsa diagrams.

If the lord of lagna is in conjunction with the lord of seventh house in the seventh house, the stolen article will be speedily recovered. If the lord of the eighth house is in lagna, the thief will himself return the stolen article. If the lord of the second is combust, the thief may be caught. If the lords of lagna and the tenth house are in conjunction the thief will be caught along with the booty. Again if the lords of lagna and the tenth are in the same house, the thief may be a government servant. If the lord of the second house lies in the seventh or eighth house, the stolen article will not be recovered. If the lords of the eighth and second are in conjunction, the stolen article may be recovered. If the lord of the eighth and tenth are in conjunction, the police or the Magistrate will side the thief.

If the lagna is aspected both by Moon and the Sun, the thief lives in the house of the native. If the lagna is aspected by Moon or Sun, the thief lives in the neighbourhood. If the lagnesh and the lord of seventh house are in lagna, then also the thief lives in the house of the questioner. If the lord of seventh house is in the 3rd or 12th house, the thief is the servant of the native. If the Sun occupies the lagna and the Moon is in the seventh house, the stolen article will not be recovered.

If the lord of the seventh is in a kendra, the thief has not left the place. If the lords of the seventh, ninth and tenth houses are in conjunction, the thief has left the place. If the lords of the third and ninth are in conjunction with the lord of the seventh, the thief will be arrested in another city, town or province.

If a fixed sign rises as the ascendant and if in Navamsa diagram also a fixed sign rises, or if the lagna is a vargottama, the stolen article is in the house of the questioner and the thief is one of his own men. If lagna is in the first drekkana, the article is placed near the main gate of the house; if the lagna is in the second drekkana, the article lies in the house. If the lagna is in the third drekkana, the article lies behind the house.

If the Moon is in the first house, the stolen article has been carried to East; if in the fourth house, it has been carried to the North; if in the seventh house, the article is in the West; and if the 10th house, the article has been carried to the South. If the lord of the seventh is in exaltation or in its own house, the thief is a notorious one.

If the Moon aspects Mars and Saturn, the thief has committed the theft after breaking open the door or the lock. If the Moon is in the seventh house and is aspected by Venus, the thief has opened the lock with another key.

If the Sun is in Leo in the first or in the ninth house, the thief is a youngman. If the Sun is in Leo in the seventh house, the thief is a middle aged man. If the Sun is in Leo in the fourth or the eleventh house, the thief is an old man.

If Saturn is powerful and is posited in the fourth house, the stolen article is hidden in a dirty place. If the Moon is powerful and is posited in the fourth house, the article lies hidden near a well. If Mars is powerful and is posited in the 4th house the article lies hidden near a fire place. If Guru is powerful and is posited in the 4th house the stolen article lies hidden in a temple, Gurudwara or Mosque (Devasthana). If the Sun is powerful and occupies the fourth house, the stolen article lies in the drawing room of the house. If Venus is powerful and occupies the fourth house, the stolen article lies in the sleeping room. If Mercury is powerful and is posited in the fourth house, the money lies hidden near a vehicle. If Rahu is powerful and is in the fourth house, the stolen article lies hidden near a gambling den.

If the questioner wants to know whether a certain man is the thief or not, find out if the Moon is afflicted or not. If the Moon is afflicted the man referred to is the thief. If a benefic aspects the Moon or is posited in the house occupied by the Moon, the man referred to is not the thief.

If the lord of the seventh is posited in a feminine sign or is aspected by or conjunct with a feminine planet, the thief is a female.

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A husband born with both Sun and Venus in Taurus is a difficult man to please at times—but definitely worth the effort. He maintains the status quo he built for himself at an early age; this goes for romance as well as other facets of his life. He often marries a childhood sweetheart or college pal, planks down his limited savings as a first payment on some remote place in the country, welcomes his first-born child as another link in family security and, with all this as his foundation, builds the remainder of his life gradually but firmly. Although these tendencies are more or less inherent in all Taurus men, regardless of where Venus is placed, they are particularly pronounced when Venus is also in Taurus.

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# * The Other Horoscope (4)

By JOHN THORBURN, M.A.

WE shall now take a look at some of the more salient phases of Nietzsche's development shown in the epoch, without, of course, attempting anything like a full discussion of these. We shall rather consider them from the point of view of comparison of the two horoscopes, observing where one horoscope may fail to show some marked success or failure while it may be shown to advantage in the other; or again we may find certain high points of experience shown in both yet in a different way, so that contrast of the two horoscopes may also serve as a link between them. For, though we must deal with each horoscope in strict separation, astrologically speaking, from the other, that does not prevent us from remarking that the natal Sun, by progress, reaches the ascendant almost simultaneously with the epochal Sun's passage over the trine aspect of Uranus at the entry of Aries, the former being due only about eighteen days earlier than the latter. This activation, then, of the natal ascendant can hardly be without relation to the movement with a reference to which we concluded our account of the epoch.

It is a question, indeed, if we could do better than introduce ourselves to the inspirational character of Nietzsche's rising natal Sagittarius by way of *Zarathustra*, the Sun's activation of its point of ascension falling somewhere midway in the period when that book came into being. The conclusion, too, which we reached at the end of our study of the epoch might present itself as in need of defence on more decisively empirical grounds. A few days after I had sent off my account of it to India, I found that scrutiny of its progress for the period in question afforded startling confirmation of the kind required. I propose, therefore, to examine that point of the zodiac which is at once its end and its beginning in the light of the Sun's passage over the trine aspects of the positions of Uranus. These aspects occur about January 5, 1882, and February 6, 1883, a period of a little over a year, the contact with the same aspect to the progressive heliocentric occurring about July 2, 1883. I found also, I must say to my astonishment and delight, that the conception of *Zarathustra* itself, together with the complete execution of the first two parts of the work, falls entirely within this period, *i.e.*, the eighteen months from the beginning of January 1882 till the beginning of July 1883, the second part being finished on July 6. Now these two parts of the book contain *all* the essential symbolism in question, – the Dance of Pan, the Unconditional Sacrifice, the rejection of the Christian Cross, the acceptance nevertheless by Nietzsche himself of his own sacrifice which he declares to be unconditional, using, even the words of the old Christian formula, 'The Cross my Illumination',– Lux mea crux, crux mea lux, – the symbolism of death and resurrection, the corruption of death and the triumph of resurrection. All these come to birth and find expression within the period stated, though the idea of Eternal Recurrence, so apt a symbol of the Omega and Alpha of the zodiac was conceived before 1882, while finding articulate and complete expression *within* the period. Note, in especial, how very powerfully the dance *motif* commanded Nietzsche's thought. "My style is a dance", he said at the end of his enterprise when the whole was published. But it was the same *motif* which obtruded itself in the most terrible form less than a decade later with the advent of his madness.

The Dance of Pan, however, belongs rather to Capricorn than to Pisces or Aries, and the Sun moving at the trine of Uranus would not be aspecting Capricorn. But at the very time the Sun was aspecting Uranus, *all the four superiors, Jupiter, Saturn, Uranus and Neptune were, by transit, moving in trine aspect* to Mars in 18° 32' Capricorn. At the beginning of the period, *i.e.*, January 1882, Uranus moving in Virgo in the twelfth was making his second contact to the aspect of Mars; Jupiter, Saturn and Neptune, moving in Taurus, followed suit from the ninth cusp; Neptune not finishing the work until May 1883. We thus discover an extraordinarily complete dynamic relation obtaining between the 19th degree of Capricorn and the initial-end point of the zodiac establishing itself during the very same period as the Sun's motion! It might almost be called a miracle, such tremendous assertion as it is of the integration, so to say, of the Dance of Pan with the point of ultimate sacrifice and resurrection, through the writing of *Zarathustra*.

In *Zarathustra* II, 32, "The Dance Song", the Dance is called a "satire", in Z. II, 33, "The Grave Song", which must have been written almost on the same day as, or at most within a very few days of, the Sun's aspect to the progressive Uranus in Aries, we find the symbolism of death and resurrection in its fullness. "How did my soul rise again out of those sepulchres? Something

*The first three parts of the article have appeared in March, April and May 1953 issues of THE ASTROLOGICAL MAGAZINE.

indeed invulnerable, insusceptible of sepulture is with me, something that would rend rocks asunder: it is called *my Will*..... Ever hast thou burst all shackles of the tomb! Hail to thee, my Will! And only where there are graves are there resurrections.—Thus sang Zarathustra".

Saturn by transit took the trine aspect of his own place in Capricorn on February 8 only two days after the Sun's aspect to Uranus; Neptune took the aspect of Mars on May 9; he took the aspect of Saturn on June 8; while, finally, Uranus took the same aspect on June 26, *the day on which the writing of the second part of "Zarathustra" was begun*, while the Sun, as we have seen, took the aspect of the progressive Uranus on July 2, four days before the completion of the work, *i.e.* of Part II, which was written in precisely ten days. The transit *Uranus* to Saturn and the progressive Sun to *Uranus* thus virtually define the time of writing. I scarcely think it would be possible to give more definite account of the relation between the Omega-Alpha of the zodiac (Final Sacrifice and Resurrection) to Capricorn (Tragedy as the Satirical Dance Song) than through the means afforded by the tropical epoch for astrological scrutiny of *Also sprach Zarathustra.*

And yet on further scrutiny we do find still more evidence. For, exactly during the total period of the conception and execution of Zarathustra, Pluto, by transit is moving in sextile to the two (radical) co-ordinates of Uranus. Beginning at the turn of the month June-July 1882 and finishing in the early days of April 1885, he makes in all, by *his* two co-ordinates, twelve contacts with those of Uranus! Twelve contacts! Two in 1882, five in 1883, four in 1884, and one in 1885! The movement thus covers almost exactly the period of the articulation of the conception in Nietzsche's mind, the writing of the four parts and the publication of the fourth in its completed form early in 1885, the dates of the first contact and of the last forming, so to say, very definite boundary marks,—the first and last milestone in this "long and formidable passage" of his life,—to use his own expression.

In what way, then, must this so *specific* movement of Pluto have qualified the period of creativeness with which it is so manifestly the precise concomitant?

First, let us recall the very forcible aspectation of Pluto in Nietzsche's epoch,—the greater part of it destructive, yet the sextile falling between Jupiter and Neptune, pretty close to the latter. When, therefore, Pluto activates harmoniously, a harmoniously sensitive point in the horoscope, we might reasonably expect something very original, one might almost suppose, uniquely original, as the total effect. But this only gives us the cadre or schema within which Pluto could operate, rather, perhaps, the principle upon which he must operate.—What of the nature of the god himself?

Classical mythology must inevitably have viewed the god through the medium of its own religious and cultural presuppositions, must have conceived the god through its own specific, and necessarily limited, manner of conceiving godhead. Yet the amazing thing about Greek mythology is *the accuracy of its small-scale portraiture.* It always reduces its problematic to the smallest dimensions possible, and so, no doubt, errs by omission. But, so simplifying every problem, it does achieve the most extraordinary accuracy. No other mythology gives us the absolute life-likeness of every member of the Pantheon. When, therefore, Hades is characterised as like Jupiter—"his countenance is as Jove's, but Jove thundering"; inexorable, but just; terrible, but not evil; bearing retribution to the wicked, but never tempting to wickedness; of irresistible strength, yet invisible; the rider of the receding horse, yet in his majesty of recession the only mete bridegroom for dread Persephone; lord of the underworld and the darkness, yet wooing her with a strange and lovely flower, which, though lord of death, he himself had caused to grow, which, in some sense, he had created,—it is not impossible that, astrologically, we may in the end have to endorse the characterisation. Through Persephone, the Avenger, he is related to Demeter, the source, conserver and protectress of all that grows out of the earth for the food of man. And there is a remarkable point of difference between him and Saturn. In his inexorable justice, he brings inevitable retribution, but never tempts to evil. Saturn, however, is the Temptor. A trait of which Homer makes specific mention seems hard to accommodate with anything but the King of Terrors,—Hades, the Unseen, is at once the abode and the name of the otherwise nameless god, an abode redolent not only of the earth but of the corruption of the grave. Yet even this will, in later times, be recognized as a *necessary* quality of his godhead. For it relates directly to the central essential of Greek burial, the handful of earth *thrice* strewn upon the dead, a ritual unconditionally due, not to be denied even to the most bitter enemy on pain of judgment for irremediable impiety. In this respect Hellenic usage hardly differs from Christian rite. Finally, there is no mistaking Homer's attribution to Hades of the helmet of darkness, the Tarnhelm of Norse mythology. Now that, too, is attributed to Athene, a goddess of wisdom in whom intellect is prominent. Negatively, this gives great advantage

over an enemy since it is peculiarly difficult to parry attack from an unseen source, but more positively it enables towards that kind of knowledge which can be attained through occupation of the standpoint of invisibility. The lord of death must therefore have some kind of unusal knowledge, definable in this way, or be the bearer of an unusual kind of illumination in virtue of his being invisible, as well as possessing the terrible advantage of unseen advent,—advent also taking place with a degree of impact or upheaval notwithstanding its essential invisibility.

Of this mythology, some appears to have direct and immediate illustration through Nietzsche's Pluto, and conversely to interpret Nietzsche's genius in regard to that planet; some appears to have at least no obvious reference. The formula, 'inexorable, but just,' fits perfectly. Nietzsche *was* inexorable, and in certain essential respects showed at once a high conscientiousness and an absolute rectitude in his condemnation that made it also impregnable. (Full apprehension of this is hardly possible without the experience that, for example, readers of his work who really apprehended his meaning passed through when, more than a generation ago now, it became readily accessible in England,—the bitter humiliation, sense of sin, consciousness of defect, and of the co-ordinate defect in the religious and cultural tradition of the time). In trying to discover Pluto's likeness to Jupiter, we are on less sure ground. Perhaps the connecting link is justice, though, even if correct, that seems rather superficial. I think the revelatory power which is common to the godhead of both would be a better cue. This, in the case of Pluto, is evidently connected with his invisibility and the helmet of darkness. I must put it in the form of a question, for as yet I do not think there is sufficient evidence for assertion. My question is this: Do not the spontaneous phenomena said to be concomitant with death relate to the domain of Pluto? It might, of course, be held that the provenance of these is Neptune; and unquestionably Neptune does bear rule over death, negatively as dissolution, positively as the transcendent peace of death, with the illumination that transcendence implies. But then, Neptune works by mergence, diffusion, indefinition, and even his illumination is not, typically, a light but a glow that has no distinct boundaries. It is quite otherwise with Pluto. His illumination is one of focus,—a small sacle illumination, no doubt, in its very nature, but still, clearly, very clearly, defined. The spontaneous phenomena sometimes found to be correlated with death do seem to fit the bill here in respect of being well defined,—the exact finality of the apparition which bids goodbye; the precision of likeness between the visual impression or hallucination and the manner of death; and in respect of the absolute concealment of their source, a concealment exactly illustrative of the Tarnhelm. I should wish to be very tentative, indeed. For perhaps the phenomena *are* Neptunian in essence and not Plutonic, — Pluto merely lending them definition and focus. But on one point — on this one point only — I feel on surer ground. and that is the connection of the Tarnhelm (invisibiltiy) with precision of disclosure (focus or spot-light).

What is it that Nietzsche discloses? What is the point on which he throws a single shaft of light, light — if we may speak, so to say, in optical paradox—sombre but intense? Is it not that in his fierce scrutiny of European cultural and religious tradition, he "spots" with absolute precision that most enigmatic point where sacrificial redemption seems to have changed into its opposite and to have become a source of weakness and cowardice instead of strength and salvation? Is not that question which Nietzsche answered so often, so often contradicting his own answer, the most appropriate means towards a fuller entry into the meaning of the Omega and the Alpha of the zodiac, the course of Pluto's twelve-fold movement over the aspects of which, we have seen to be exactly concomitant with the creation of Zarathustra?

Exactly concomitant. The words immediately raise the question, was there no other concomitance, exact or otherwise, of Pluto's movement over a sensitive point in the horoscope with the writing of some other of his books, — a concomitance which might afford us either amplification or correction of what has been said about Nietzsche's Pluto. The answer is, happily, in the affirmative, and in the affirmative in all essentials without the reservation.

Between July 1870 and the Eastertide of 1873, Pluto moving in Taurus in the ninth compounds the trine aspects of Mars and Saturn, Capricorn, in the fourth. During that period, Nietzsche's literary preoccupation was, largely through the stimuli of Wagner and Wagnerian opera, more or less exclusively Tragedy and the Tragic Spirit. Observe, however, that his friendship with Wagner had begun a good while before the idea of *The Birth of Tragedy* had entered his mind. That work, the earliest of his major writings, seems to be due, directly, to Pluto. Between the first mentioned date and the beginning of 1872, his reflections on the nature of tragedy in the strict sense were embodied in *The Birth of Tragedy*, published in January 1872, the last contact of Pluto to the aspect of Mars taking

place about the Eastertide of that year. Between the end of his work on that book and Easter he was lecturing on tragedy, still specifically tragedy, and the Greek tragic poets, Sophocles and Aeschylos. Shortly thereafter there follows the third last contact with the trine of Saturn, and by the summer there seems to have taken place a minor change of direction, perhaps a minor conflict. In July he did not go with his friends to hear *Tristan* at Munich. He stayed in Basle and found deep satisfaction in reflection on Parmenides. His attention was being transferred from tragedy in the narrow sense to the tragic spirit in the Greek philosophers. The transition is signalled by the passing of his interest from Aeschylos and Sophocles to Pythagoras, Herakleitos, Parmenides and Empedocles. There is a distinct reference in the stimulation of Mars by Pluto to his defence of Wagner, intimately bound up as it was with the writing of *The Birth of Tragedy*, his philosophical aesthetic and aesthetical polemic both having a certain martial quality about them, some, but not all, of this martial quality being attributable to the Sun's passage over the sextile of Mars in the spring of 1871, his aspect to Saturn not taking place until after the publication of *The Birth of Tragedy*. A sense of defeat shows itself in the transition to Saturn and results in a sober settling-down to his exposition of the pre-Socratics, the latter work original enough, no doubt, in Nietzsche's very own vein of originality. Through all this let us note how exactly Pluto's slow swinging to and fro in the nineteenth and twentieth degrees of Taurus in the philosophical house indicates the nature of the avocation of these three years and the changes, clearly enough defined, which it undergoes. In the earlier part of 1873, he is not now writing about "the nature of tragedy" but is striving to express himself through the two typical exponents of the tragic experience as Hellas conceived it, Oedipus and Empedocles. The last Pluto-Saturn contact thus brings to a close with a kind of grave emphasis the first phase of Nietzsche's distinctive and individual creativeness. To understand the bearing of this on Nietzsche's life as a whole, we may enlist the aid of Karl Jasper's magnificent powers of organisation as these are exhibited in his presentation of the conceptual totality of Nietzsche's writings. It will be found that a simple statement of the conclusions reached by so competent an authority is of itself sufficient to show up the astrological movements I have described and to make them stand out in a kind of spontaneous self-definition and distinctiveness.

The perspective in which Jaspers views Nietzsche's intellectual life may be given in partial summary as follows: The writings of his youth are not in themselves of importance except in so far as in them there can be discerned in retrospect the germinating point of his later ideas and modes of attack. The philosophical writings no doubt furnish an impressive picture of his scientific work with points of view to be found everywhere scattered about which indeed *are* philosophical and philosophically his own, but the authentic creativeness comes after these, falling into the three ensuing periods:

1. The earlier writings, the chief of which are *The Birth of Tragedy* and *Thoughts out of Season*. These all retain the belief in genius and the hope of a forthcoming German culture to be created from the ruins of the present. The dating of this period of Nietzsche's development would be from 1871 till 1876.

2. The series of writings between 1876 and 1882. These all show a fertility or abundance which we may call *many-dimensional*. The concise, laconic idiom of their exposition makes for absence of direction or directive. They are 'icy cold' in their detachment from everything, and express a critical attitude free from all illusion,—a manner of viewing life which gradually developed from the writing of *Rose of Dawn* until its decisive unfolding in the third period heralded by *Thus spake Zarathustra*.

3. Jasper's comment on *Zarathustra* as the inception of this third period is as impressive as it is relevant to our purpose, and may be given verbatim. "*Thus spake Zarathustra* was regarded by Nietzsche as his authoritative work. The form which he devised for it as such was essentially that of discourse or dialogue as these might find occasion in the successive situations and activities narrated,—of the colloquy held by Zarathustra with the common people, with his companions by the way, with the "higher men", with his animals and with himself. The book is insusceptible of classification as any accredited type of literary work. It is as much poetry as it is prophecy, as much prophecy as philosophy, while yet no estimation of it can be made by the measures applicable to any of these forms of utterance or of thought".

Does not this perspective of Jaspers bring out with extreme clearness the inception of the first period and of the third, and the middle period as bounded by these while yet emerging as less susceptible of distinct characterisation? In the light of Jaspers, we might very reasonably conclude that Pluto *does* give definition, exactly and forcibly, to *The Birth of Tragedy* and the years that followed and to *Zarathustra* and the years that followed almost, if not indeed quite, up to the final disaster? Specifically, it is as if Pluto had said,

(*Continued on page 458*)

# Letters to the Editor

[The Editor does not hold himself responsible for the views of his readers. Constructive criticism is always welcome. Vituperation and inuendo will not be permitted. While the Editor encourages healthy controversy on subjects relevant to THE ASTROLOGICAL MAGAZINE, he must remind readers that claims on the available space in this column are heavy. The Editor therefore requests readers to be as brief as possible in all letters submitted for the correspondence column. *Ed., A.M.*]

### An Appreciation

Sir,—Enclosed herewith my study of Maximilian Von Hapsburg, and trust it will meet with your approval. I am doing my utmost to popularise your magazine. It is undoubtedly the best obtainable here in England. Your insight and discernment over world conditions is more than accurate.

London, N. 5. EDWIN H. ALEXANDER.

### Astrological Discussion

Sir,—There is to be a discussion in the rooms of the Faculty, 6, Queen Square, near Southampton Row, London on the Nirayana *versus* the Sayana Zodiac on June 17th, 1953. If you know any students (Indian), living in London, you should advise them to attend.

With many thanks,

Calcutta. A. MUSSELWHITE.

### Dr. Shyam Prasad Mookerjee

Sir,—One Mr. Phyraj Cantanwala, in the *Film India* of January 1953, has given the horoscope of Dr. Mookerjee and has predicted his being the future President or Prime Minister of India. It is interesting to note his arguments that Pluto, Neptune and Uranus play important roles. The following are the particulars given :—

Born at Calcutta on 7-7-1901 at 2-3 a.m. (Local Time).

| | | |
|---|---|---|
| Lagna | ... | 1- 3- 9 |
| Sun | ... | 2-21-32 |
| Moon | ... | 10-21-42 |
| Mars | ... | 5- 3-38 |
| Mercury | ... | 3- 1-48 |
| Pluto | ... | 1-23-14 |
| Jupiter | ... | 8-14-56 |
| Venus | ... | 3- 9-32 |
| Saturn | ... | 8-20-32 |
| Rahu | ... | 6-27-29 |
| Uranus | ... | 7-21-20 |
| Neptune | ... | 2- 7- 5 |

*Born in the cyclic year Plava on the 5th day of the dark half of the month Ashada at 51-45 Ghatis after sunrise on the 24th day of the solar month Mithuna.

Lagna is Vrishabha and the lord of 10th is aspecting the 10th. Kodandapani (Sani in Sagittarius) is said to be powerful and he is aspected by Ravi lord of 4, as also Kuja lord of 7. The Navamsa Kundali is more powerful than the Rasi, as there are two exalted planets Ravi in 4, and Sani in 10, aspecting each other, thus bringing the native to political prominence. But whether the lord of 9 and 10 in 8, with lord of 8 and 11, is sufficiently powerful to make the native rise to the highest power in the political field is a point for consideration. He is now undergoing Kethu Dasa and Kethu in 12 is good as far as spiritual development is concerned. Chandra is the lord of 3 and is in 10 and he is supposed to push up the native very high.

The Editor may kindly shed more light upon the combinations found in the horoscope.

Bangalore. B. L. RAU.

**Rasi* :— Aries — Kethu; Taurus—Lagna; Gemini—Ravi; Cancer—Budha and Sukra; Virgo — Kuja; Libra—Rahu; Sagittarius—Guru and Sani; Aquarius—Chandra. *Navamsa:*—Aries—Ravi and Chandra; Gemini—Rahu; Cancer—Budha; Leo—Guru; Virgo—Sukra; Libra — Sani; Sagittarius—Kethu; Capricorn — Lagna; Aquarius—Kuja. Balance of Guru Dasa at birth :—13 years, 11 months and 16 days.

### A Strange Birth

Sir,—'Human beings give birth to human children'—this is the natural law in the natural world. But this birth about which I deal with, is a birth never heard of and is an exception to the law itself.

*On the 10th December 1952 at about 8 hours and 48 minutes p.m. (Local Time) in the village of Khandabandha near Aska, Ganjam District, Orissa (Longitude 85° East nearly and almost at Latitude 19° North), a woman, to the surprise of one and all, gave birth to a full-fledged crawling lizard. As has been told, this woman had the pregnancy until her 11th month and this was the first time she gave birth. After her 7th or 8th month pregnancy period was over she could feel the scratching pain in her womb. No sooner the lizard came to light, the news was spread within no time and the surrounding villagers flocked there to witness the mystery of this birth. To the immense wonder of everybody, this crawling lizard breathed its last after having life for a few hours.

* Aries—Jupiter; Cancer—Lagna and Kethu; Virgo—Moon; Libra—Saturn; Scorpio—Sun and Mercury; and Capricorn—Mars, Venus and Rahu.

I had the privilege of gathering this news from a well-known member of this family and I could make it a point not to take the news as a rumour. I could draw a horoscope with all the astrological calculations I had at my disposal.

The ascendant falls on Cancer in the Drekkana and Dwadasamsa of Scorpio. Moon occupies Virgo in the Dwadasamsa of Scorpio.

These coincide with the sayings in *Brihat Jataka* of *Varaha Mihira.*

"क्रूरग्रहैः सुबलिभिर्विबलैश्च सौम्यैः
क्लीबे चतुष्टयगते तदवेक्षणाद्वा ।
चन्द्रोपगद्विरसभागसमानरूपं
सत्वं वदेद्यदि भवेत्स वियोनिसंज्ञः ॥

This means that if in a horoscope evil planets are stronger by position and benefics are comparatively less strong and also the barren planets occupy kendras, then as a consequence of it, something other than human beings are born as per the Dwadasamsa position of the Moon. As we find here, the evil planets are stronger than the benefic ones as well as the two out of the three (Kethu and Saturn) barren planets occupy kendras and as such, a Viyonijanma is apprehended. The ascendant and the Moon occupy a reptile Dwadasamsa (Scorpio) and hence the birth of a crawling lizard is thought to be natural according to Varahamihira and others.

Truly understanding, Indian Astrology is based on scientific judgment and is marked by accuracy of thought and reason.

Dharakote. KRIPASINDHU HOTA.

### Mihira's Predictions

Sir,—I acknowledge with thanks the receipt of the two books (1) Your Next Five Years and (2) Female Horoscopy. I take this opportunity to appreciate the accurate predictions of Mihira in his book "Your Next Nine Years 44-52" which was closely observed by me during the last nine years, so far as it concerned me, and it is a matter of delight to say that most of the predictions of Mihira, proved true in my case. It is believed that the same accuracy in predicting future, will ever be maintained by Mihira, for many years to come. Though my appreciation of his work is superfluous, I felt it necessary to inform you the

pleasure I derived on account of the correctness of his predictions. Mihira's predictions are universally acclaimed as amazing and wonderful. It is a matter of pride for all readers of THE ASTROLOGICAL MAGAZINE.

Khargpur. A. SREERAMAMURTHY.

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Sir,—With fixed feelings, I am writing these few lines in appreciation of predictions made by Mihira under *How is This Month*. In February 1953 issue, he had predicted for Kumbha Rasi as "You will have to thread your way through many a difficult situation this month.....Death of a paternal relation may occur." I wish to inform you that every word of his prediction came to me as a mere truth. Exactly as he predicted, my paternal uncle has died; besides, I had journeys, obstacles in all things I had undertaken.

Again he had predicted for profession as such: "The services too are not favoured this month and strange events may befall which cannot be accounted for from any point of view". It had also become true. When I had applied for leave to attend the death ceremonies of my deceased uncle, as predicted by Mihira though at first the leave was 'refused', but was granted for five days. When I rejoined duty, I have been kept under suspension for more than a month for no valid reason. As such the prediction in this respect also became true".

Sir, may I be allowed to offer my congratulations to Mihira and to you, as the Editor of the esteemed magazine which has brought such occult sciences to the notice of poor educated people like me.

Thanking you,

Vellore. V. T. SESHADRI.

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### Venus occulting Rohini

Sir,—It will be a great help to the people who are devotees of Hindu astrology but could not get the opportunity to study the science in a manner it ought to be if you will kindly publish this letter.

I have found in a Hindi Panchanga a certain piece of celestial phenomenon which is not mentioned in any other one. If any devotee of this science can throw some light over the subject readers will be ever grateful to him.

"शुक्रद्वारा रोहिणी शकट भेद"

The dates are given as 14th, 15th and 16th July 1953. The results according to Varaha Mihira are:

प्राजापत्ये शकटे भिन्नते कृत्वेव पातकं वसुधा।
केशारिथ शकल शवला कापालमिवव्रत धत्ते ॥

Benares. N. C. SHAHA.

### An Earnest Appeal

Sir,—Since all my attempts to get a copy of *Sarvartha Chintamani* by B. Suryanarain Rao, the full set of 3 volumes, have failed, I have decided to make an earnest appeal to readers of THE ASTROLOGICAL MAGAZINE who might be in possession of the full set to sell the same to me. I am prepared to pay extra reasonable cost. My address is:—"R. N. Kulkarni, B.Sc., Anand Bhuvan, 514 E, Kolhapur-Shahupuri". I hope you will be kind enough to publish this information in your esteemed magazine.

Kolhapur. R. N. KULKARNI.

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### Attacks on Astrology

Sir,—Our Prime Minister occasionally makes unhappy remarks against astrology. It appears that he has no regard for this old science and that to take help from its calculations is to him a matter of great weakness. A man is quite free to speak out his mind, but as a Prime Minister and a national leader, his remarks are unworthy. I could appreciate his disgust if the attacks were against quacks who are always a menace to the society and the science.

I have suggested to the Prime Minister to appoint a Committee of experts to go into the question of the utility of astrology, or the Government may ask the astrologers to conform to certain standards or take an authorized certificate before starting actual practice as in the case of other professions.

I consider it as a duty on the part of all those connected with this science to co-operate with the Government if they are sincere that this science should be improved and its misuse stopped.

Calcutta. RABINDRANARAIN MAJUMDAR.

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### "Solunars"

Sir,—I have studied solunars under Mr. Fagan's instructions, for a long time, so will endeavour to answer Mr. K. M. Kharegat's letter under this heading. Para "A" is not understood, except that perhaps you want to understand something about interpretation. Solunars are the impact of world forces on our affairs. They denote our responses, reactions, or challenges to our environment. Natal and progressed planets act centrifugally. They denote the native's responses. For example, if the Sun, Moon or planets in *transit* should impinge on the radical Mars they will excite him to acts of force, violence, determination, argument, contest or impetuosity. Here the native is the actor, the destroyer, the aggressor, but if the transitting Mars impinges on the radical ascendant, Sun or Moon then the native becomes the *victim* of an attack, criticism, accident, fever or other epidemic. The whole secret of right interpretation rests on a thorough understanding of this principle. If the transitting Sun is in the foreground of the lunar return the native will be esteemed, applauded and congratulated by people of consequence, and may meet with promotion. But if the transitting Sun is in the background the native will not be singled out for favourable notice. If Jupiter be in the foreground at the date of a lunar return, largesse will come the native's way, and he will respond to the flood according to the radical planet transitted. For example, if Jupiter at the date of a lunar return becomes stationary in or near the opposition of its natal place, the period will be one of the best financially in the native's career, when big money should come his way. But if Jupiter is in the background the period will not be noted for increase in business or prestige. If Venus is in the foreground beauty and pleasure will shed their radiance on the path, inviting him to social gatherings, etc. All this is what Mr. Fagan has already written but it must be emphasised that the position of the natal planets is how you will react, the transitting planets is how you will be reacted against. Transits of Saturn cause a state of insufficiency or want, hence the native begs from another; but the transitting Saturn demands from the native.

In para "B" I think what you mean is the propinquity of the planets to an angle. Basing the position of the planet to longitude alone is not entirely satisfactory. Take for instance Pluto. It is so wide in latitude that it is rarely conjunct the ascendant when the degrees of longitude are the same. It is necessary to use a table of ascensional differences, knowing the planet's right ascension and declination. Mr. Fagan has made this very simple on pages 74 and 75 of his ephemeris, which shows how close Pluto is to the ascendant or descendant. I cannot explain this in a short letter. If you want more information see page 71 of Bradley's "Solar and Lunar Returns" advertised in the current issue of this magazine. Incidentally this excellent book, which you cannot do without, if you are interested in solunars, is a must for all enthusiasts. But this is digressing. Mr. Kharegat wants to know what is the dividing line for the background and foreground. All planets in the 3rd, 6th, 9th and 12th recede sharply from the degree on the cusps of the angles, whereas planets in the foreground show their influence strongly as they appear in the 1st, 4th, 7th and 10th and slowly dissipate their power,

(*Continued on page 457*)



# Reviews

By Dr. R. NAGA RAJA SARMA, M.A., Ph.D.

**1. The Principles of Astrology.**—By Charles E.O. Carter–(The Theosophical Publishing House, Ltd., 68, Great Russell St., London, W.C. 1. Pp. 187. Price 12s. 6d. net).

The revised *fourth* edition of this ably written work on astrology and its principles, theoretical and practical does reflect great credit on the author C.E.O. Carter who is President of the Astrological Lodge and First Principal of the Faculty of Astrological Studies in London. Also Editor of "Astrology" the author has published a number of books on this recondite subject and the very fact that the present happens to be the *fourth* edition since its *first* publication in 1925 would amply demonstrate that there has been a fairly consistent and popular demand for the volume from the public which throughout the world never lose its fascination for astrology.

In the course of "Foreword" to the *fourth* edition, the author has noted certain changes and alterations, effected additions to and subtractions from the predecessors. It is observed with perfect truth and propriety that "some labour all their lives for unpopular causes and die without seeing any measurable result for their strivings", but, the author has had the satisfaction of witnessing, if not the actual triumph of astrological truth, at least substantial progress in the direction of that consummation. It must be obvious that in modern democracies based on freedom of thought and expression, practitioners of astrology should enjoy perfect and unhampered, unrestricted freedom to indicate well in advance what they consider definitely coming events.

Spread over and arranged into *eleven* chapters, the work deals clearly and fairly exhaustively with the basic and fundamental principles of theoretical and practical astrology, the method of casting a chart or horoscope, the nature and significance of the different planets, meaning and import of the different houses, classification of the planets, results and effects flowing from different planetary positions and configurations, mappings, aspects, and other phenomena connected with predictive astrology in a manner that is methodical, meaningful, and on occasions even masterly. The 6th and the 7th chapters on "Judgment of the Horoscope" can be commended as the most important and containing as it were the quintessence of predictive astrology.

A highly sensible and balanced view is expressed in the concluding chapter on the status and significance of the science of starlore. Astrology is rightly taken to be a cryptic or occult science.

Does astrology compel acceptance of fatalism? Carter answers that when man unites his own to Divine Will, the seeming conflict between fate and freedom is finally resolved. I am sure this is about the best solution that is possible on the human level.

"Talismans, amulets, and similar devices" adopted by some to "nullify planetary influences", Carter explains, are *valueless* in the absence of inner spiritual strength. I am sure Carter's work will be welcomed by astrologers—oriental and occidental.

**2. Elements of Light Therapy.**—By Drs. J. Saidman and P.M. Mehta—(The Popular Book Depot, Lamington Road, Bombay 7. Pp. 153. Price Rs. 7/8).

Helio-therapy and ray-therapy are important branches of curative medicine and in the methodical and businesslike volume here noticed, the authors have most authoritatively and convincingly explained the different methods of ray-therapy followed and the advantageous effects that are expected to flow from them. In 37 sections, the authors have given a historical account of ray-therapy, and described the essentials of the methods of ray-therapy to be adopted. Where the light of the Sun is not available, artificial light-treatment has to be adopted. That the theory and practice of helio-therapy and ray-therapy are grounded on safe and sound scientific principles is the main thesis that has been ably argued and expounded by the authors.

Can it be possible to have a Sun-hospital? The authors have given an emphatic *yes* not merely, but, actually sketched the construction and working of the said Sun-hospital which is correctly and charmingly christened *solarium*. It would appear that there are only *three solaria* in the whole world—*two* in France and *one* in Jamnagar, India. The Jamnagar *Solarium* is described in detail. (Pp. 149-53).

While congratulating the authors on their excellent account of helio-therapy, I have to point out the Sanskrit citation in "Foreword" contains a typographical error and is *not* correctly translated. The disjunctive *or* is wrong. It should be the conjunctive *and*.

**3. Narada Bhakti Sutras.**—By Swami Sadananda Saraswathi—(Yoga Vedanta Forest University, Divine Life Society, Anandakutir, Rishikesh Himalayas. Pp. 252. Price Rs. 3-8-0).

Prof. C. V. Narayana Iyer, formerly Professor of History and Economics in the Madras Presidency College and other Governmental Institutions has now entered the *Sanyasa*-Asrama spiritually rechristened Swami Sadananda Saraswathi under the discipleship of Swami Sivananda. As Professor of Rajayoga in the Yoga Vedanta Forest University, he delivered a series of lectures on the *Bhakti-Sutras of Narada* which have now been issued in the form of a substantial volume numbered 31 of the Forest University Publications.

The Sutras (apothegms) of Narada are printed in Sanskrit-Devanagari and under each there occurs a word-by-word translation into English. The rendering is then further amplified in the course of fairly elaborate and illuminating commentary which reveals an enormous study, deep devotion, and firm grasp of the philosophical and devotional principles embodied in the terse and telling terminology of the Narada-Sutras.

Swami Sadananda in the course of a brief "Foreword" has sought to make a point which is noteworthy. He has argued that while the different schools of Bhakti, be they Saivite or Vaishnavite, have been intended to make an appeal to a specially-patterned groups of devotees or Bhaktas, the *Sutras* of Narada make a powerful appeal to *all* irrespective of sectarian loyalties and denominational allegiances.

I would like to maintain that such an appeal universal in character can have only academic interest. For purposes of active, concrete, dynamic meditation and concentration of devotional attention on the Supreme Overlord of the Universe, it must first be obligatory to determine the nature and characteristics of the object of meditation. No aspirant or devotee would think of meditating on Binomial Theorem, Tensor Equations, *not* even

on the Laws of Diminishing Returns and Malthusian Mysteries.

It is just at this stage that Theology steps in very rightly and legitimately. In the Sutras terms "Iswara" and "Bhagavan" are used. Reference has also been made to the damsels of Vrindaban or Gokula. From these it must be clear that Vishnu in the incarnation of Krishna would appear to have been accepted as the Supremest Reality.

But, there is nothing like *res judicata* in these ultimate matters and discussions of imponderables. Appayya Dikshitar has maintained the absolute supremacy of Lord Siva on whom devotional attention has to be concentrated.

The Yoga Sutras have given the longest possible rope to all scoffers and devotees alike by allowing meditation to be focussed on *any* object one may desire. (Abhimata).

I feel great pleasure in commending Sadananda Saraswathi's lectures on Narada Sutras for careful study and planned practice of program of devotional meditation.

It is, however, regrettable, that an otherwise excellent publication is marred by typographical errors in the printing of the Sanskrit Text. (Pp. 203, 193, 241, 245, etc).

4. **Devotional Poems of a Devotee.** —By Minocher K. Spencer—(The Spiritual Healing Centre, R. S. Puram, Coimbatore P.O. Pp. 80, Price Re. 1.)

M. K. Spencer must now, be well-known to readers of THE ASTROLOGICAL MAGAZINE and in a moment of poetical inspiration, he has composed a number of devotional pieces which are all throbbing with dynamic spiritualism and pulsating with rectified emotionalism of genuine and rightly lived higher life. There are altogether 76-pieces brought together in this volume. The author has explained that he may *not* be considered to be a poet in the usual orthodox sense of the term, and that he does not possess sufficient control over the mechanism of versification and its technique. The poems have been offered to the public in sheer simplicity and purity of heart and these would have to be evaluated accordingly as sincere and autonomous out-pourings of a heart rendered vocal on account of contact with Divine.

The author has done absolutely well in having laid full and complete emphasis on moral, ethical, and metaphysical importance of the *twin* requirements of *Viveka* (discrimination) and *Vairagya* (detachment) *qua* indispensable for higher life. When once armchair philosophy and doctrinaire dilectantism are abandoned, and when once serious and earnest decision is taken to direct attention to realization of eternal verities, discrimination becomes obligatory. Real from the illusory, transient from permanent, the pure from the pinchbeck, mere trumpery from solid metal, have to be discriminated from one another. Above all *Prakriti* (material principle) has to be distinguished and discriminated from *Purusha.* (Spiritual principle). Bondage or imprisonment in transmigratory chains is directly due to the self or spirit getting enveloped or enmeshed by influence of *Prakriti.* The binding influences should be counteracted and eradicated. Such an eradication is mark of final release from bondage or liberation. (Moksha).

Mere lip-detachment would deceive *neither man nor god.* Illustrious system-builders like Sankara have sternly and uncompromisingly insisted on cultivation of the spirit of detachment from corrupting and corroding influences of matter and material values.

Attention may be drawn to "God's Mercy and Compassion", "Forsake Maya's Chain", "One Religion", "God is Everywhere", "Oh, God, Make Me a Scavenger to clean Earthly Slums" and "Entire Consecration to God" which are all fine specimens of poetic fervour and expressional charm and grace.

When one elects to express himself through the medium of poetical patterns, more attention may have been devoted to choice of proper rhymes without which versification is bound to be bald and sapless, whatever the virtues of the blank-verse.

On the whole, M. K. Spencer has written a highly interesting and instructive volume of poems some of which in diction and imagery, serenity and symbolism, idealism, and inspiration have reached the summit of creative craftsmanship impressively and successfully.

5. **Sri Vishnu Sahasra Nama Stotram.**—(Pub. T. R. Srinivasa Iyengar, 35, North Chitra Street, Srirangam. Pp. 130. Price As. 8).

Practically, all religions of the world have advocated the practice of devotional repetition of the holy and sacred names of the Supreme Lord of the Universe, and of keeping count of these by means of beads-strings, rosaries, etc., and in Hindu theological and philosophical literature, the *thousand names* of the Lord (Vishnu-sahasranama) occupy a unique position.

Mr. T. R. Srinivasa Iyengar of Srirangam, has published a booklet containing the 1,000 names of the Lord, with a view to their popularisation. Prativadi-bhayankara Annangarachar-ya Swami, the well-known lecturer of "Visishtadvaita" school of Vaishnavism, of Conjeevaram, has contributed *two* "Forewords" one in *Sanskrit* and the other in *Tamil* in the course of which, the supremely spiritual significance of chanting the names in a spirit of dedicational devotion has been duly emphasized.

The booklet opens with a prayer addressed to Lord *Maha-vishnu.* Next is printed the "Vishnusahasranama-stotra", in which, the glory of the prayer is proclaimed. Then follows the text of the stanzas containing the *thousand* sacred and holy names of the Lord, printed in *Devanagari.* Next occurs the "Pancha-aayudha-stotra" prayer addressed to the Five Weapons of the Lord that are wielded to bring about destruction of evil and preservation and protection of good.

*Twelve* sacred names of the Lord are metaphorically described to be a cage (Panjara). An aspirant assailed by this or that type or pattern of fear, is taken as entering the cage of twelve sacred names and finding in that wonderful cage the much-needed protection and security, safety and succor. This piece, then, printed, is known as "Dvadasa-nama-Panjara-stotra." Custodians of truths, and traditions of Hindu religious, theological and philosophical systems attach immeasurable value to this prayer.

Then, the 1,000 names are printed separately, one by one, with the dative case ending. (Pp. 33-62). "Vishnu-kavacha", "Krishna-ashtottarasata-nama-stotra", and "Namavali" (108) are printed. The 108-names of Lord Krishna have been drawn from the life and incidents connected with an incarnation of the Lord which has made the most profound, universal appeal to mankind through the instrumentality of the "Bhagavad-Gita", the like of which is *nowhere* to be found in the literatures of the world.

In the concluding section of the booklet, the 1,000 names of the Lord have been printed in *Tamil* together with rendering into *Tamil* which is bound to be found most useful and helpful to those who may not be able to understand the original *Sanskrit.*

Mr. Sundararajacharlar has contributed to the volume translation into Tamil. He and Pandit R. Srinivasa Iyengar are to be warmly complimented for the cheap and popular edition of "Vishnu-sahasra nama stotra" now issued for the benefit of the public religiously and spiritually minded.

KANNADA

6. **Hridaya-Geeta** By Rama chandra Sarma (Prabhanjana-nalaya, Fort, Bangalore Pp. 60 Price Re. 1).

In this volume *thirty* (?) pieces of poetic composition by Sri Rama chandra Sarma have been [illegible]

together which, as the very title of the publication would readily indicate, constitute genuine outpourings of an inspired heart. Some of these pieces had, from time to time, appeared in journals and periodicals like "Cchaya", "Yugantara", "Samadarsi", "Prajavaani", "Janapragathi", "Prajamata" and so forth and in view of their relatively permanent interest, it is well, they have been rescued from evanescence associated with such journals and periodicals, and sought to be preserved in the shape of a concrete and consolidated work.

The booklet has been published together with estimates and critical opinions, or critical reviews contributed by Messrs. Gopalakrishna Adiga and C. S. R. Yekkundi. The author's status, position and prestige, in the world of Kannada language and literature (contemporary) are well-known and the critical estimates are calculated to make them clear and pointed in reference to specific instances culled from the poetic art and inspired imaginative specimens of the author. It is universally recognised that a gifted or genuine poet is *born* and *not* made, and there is plenty of evidence in the publication that would amply support the spontaneous, creative, outflow of poetic energy from the fertile, yet disciplined mind of the author.

Attention may now be legitimately and profitably directed to some select pieces, which would unfailingly demonstrate the high order of their merit both in regard to ideas embodied and expressions used. "Yava-haaduhaadali"? is a striking enough piece. It strictly and literally means—which song shall I sing? A poet is essentially a student of life and Nature. Life is a mixture of good and evil. Shall a poet sing of good and evil? Optimism or Pessimism? Hope or Fear? "August 15" may also be mentioned as a fine piece as that date, in the history of evolution of the country, has been associated with a major event. The month of August may also recall unpleasant memories, but, poetic creations tend to suppress the unpleasant.

*Three* pieces have been specially devoted to singing the praise and glory of the Goddess of Freedom—"Svatantrya Devige". It is a truism that Freedom is a theme that would naturally demand attention and celebration. Poets are, of course, *not* in any manner concerned with certain necessarily evil features inseparable from Freedom and Freedom-movements in all countries of the world. The function of poets and poetry would be just to commend freedom as birthright and a precious possession and so on and so forth. The piece entitled "Sobhe" really reveals certain cunning charm and singularly subtle effect. Poet Sarma deserves to be felicitated on his achievement of rare distinction in Kannada poetry and inspired writing.

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## LETTERS TO THE EDITOR

(*Continued from page 454*)

as they move into the next house. I usually allow an orb up to 5 degrees, but often I have found this too much when the planets are in cadent houses.

Para "C"—If you will give actual cases in your possession we could discover what is obscure.

Para "D"—Yes: Geocentric latitude is unnecessary at this stage and spreads confusion. It could have been omitted.

Para "E"—Ephemeris are available and compiled by Mr. Fagan since 1948. The last is for three years from 1951—53. Future years are in preparation. They are advertised in the magazine. Have you any conception of the task when you ask Mr. Fagan to compute an ephemeris for at least five years? To do so would require a staff of mathematicians, working for months and months. The ephemeris he has issued has been a financial failure. They have taken a vast amount of time to prepare and check.

Para "F"—The ascendant is not fixed but is dependent on the place of residence. As long as you elect to live in one place other than your place of birth, this chart becomes for all intents and purposes the true natal chart and all transits, directions, and the like must be related to this figure and not to the original birth chart. In conclusion I would like to say that lunar returns are the finest prophetic instruments extant and seldom fail to give even detailed indications. They should be computed for every fortnight that is when the Moon returns to its own sidereal longitude and to the opposition of its longitude. They are indicative of the state of health.

If you are not very good at mathematics the tables of diurnal planetary motion will help to arrive at the Sun's position to the second. Tertiary proportional logs give an approximate figure, but the ideal is Chamber's seven figure logs from the book of this name. "Solar and Lunar Returns" by Donald Bradley will teach you how to delineate while Fagan's ephemeris to the sidereal zodiac is indispensable, while, "Zodiacs Old and New" by Cyril Fagan is one of the most fascinating and comprehensive works of the Nirayana zodiac, ever published. Here you have a rich field for investigation and research. Mr. Fagan has shown the way—Now go to it.

Calcutta. A. MUSSELWHITE.

### "Kidney Trouble"

Sir,—With reference to the letter of Sri G. V. Raman under the caption "Kidney Trouble", published in March 1953 issue of THE ASTROLOGICAL MAGAZINE, I would like to offer my views on the same as follows:—

As a general rule, in any chart, the Lagna, the Sun and the Moon, called tripod of life, should be always strong for a healthy constitution. It is said that too much afflictions to one of these three factors will result in some fundamental disease while the benefic disposition of these three is the sine *quo non* of good health. It will be worthwhile to note that the two luminaries and Chandra Lagna as well are severely afflicted by Saturn. Affliction to the tripod of life indicates that the native will be weak, suffering from palpitation of heart, consumption, etc.

It may be noted that the sign Libra rules kidneys. Hence, kidney trouble is likely to crop up when this sign is badly afflicted. Mark that even if the sign Libra is inhabited by its own lord, it is heavily afflicted by the debilitated Sun as also by Saturn and Jupiter, lords of the 6th and 8th from Chandra Lagna. Taurus, another sign owned by Venus, is also subject to severe afflictions of Saturn, Rahu and 6th lord Budha, indicating kidney trouble. The Moon in Leo afflicted by Saturn also denotes kidney trouble.

The 8th house falls in Scorpio, ruling urino-genital organ. Note that it is afflicted by Rahu and lord of 6 and is in square aspect of Saturn as well. The signs Leo and Aquarius, when afflicted, indicate urinary trouble.

Thus, Saturn comes before the picture as he prominently figures in the planetary mapping as a chief root to cause the disease. It will be interesting to note that the disease is said to have started in July-August 1949, when Rahu Dasa Sani Bhukti was in operation from about the middle of June 1949. Besides being a natural malefic, Saturn happens to be lord of 6 from the Moon. He afflicts Chandra Lagna and its debilitated lord. It is said that if the Sun is in debilitation, *i.e.*, Thula and is aspected by Saturn, death of the native by pthisis is indicated. It therefore appears that the native might be suffering from Kidney T. B., and if so, it would be better if he follows a line of treatment in that direction.

Nadiad. M. D. TRIVEDI.

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The Sun type has a strong will power, a necessary quality of character for the pursuit of success. But will power can be applied in the wrong direction, especially when coupled with false pride, making the individual obstinate and opinionated so that co-operation with others becomes difficult.

## THE OTHER HOROSCOPE (4)

*(Continued from page 452)*

while aspecting the nineteenth and twentieth degree of Capricorn, "Look! Here is the area of Tragedy!" and again, as if he had said, while aspecting the transition from the end to the beginning of the zodiac, "Look! Here is the area of sacrifice and resurrection, ordained from the foundation of the world!"

Astrology, however, though grateful for such very substantial help as Jaspers' analysis may afford, is bound to make its own judgment and secure its own interpretation. And we cannot refrain from asking, what, astrologically speaking, is the essential difference between Pluto's first and second movement? For, when he aspects Mars and Saturn, and declares the area they occupy to be that of tragedy, is not Saturn likely to reply, Yes, I know; this *is* the area of tragedy, but you have not yet thought the matter—or any related matter—out to the bitter end, and since you are moving in Taurus in the ninth, and even though you are Hades, you will just have to go on thinking the matter out in the old pedestrian, well organised and scholarly way until you *have* thought it out to the bitter end? *The Birth of Tragedy* is no doubt novel and original in its type and form. It disturbed the more pedantic type of mid-European professor, who could not understand how great scholarship could also take the form of great literature. Still, you can at least classify it as a great literary achievement by a scholar of obvious distinction.

By contrast, what Hades is going to elicit from Uranus is of another order altogether. Not only is this more radically creative task, as Jaspers definitely points out, insusceptible of classification, it reaches the very centre of the European religious consciousness. It touches the point which, so to say, was at once the maximum strength and the maximum weakness of Western religion,—perhaps indeed of *all* the great world religious,—asking for destruction, reconstitution and renewal,—for transvaluation. The agency, observe, is Uranus, that planet which can be at once so fearfully penetrating and so triumphantly synthetic. Of course, we must remember there were far more powers at work this time than at the 'Tragic' period. There was the Sun, and there were all four superiors from Jupiter to Neptune,—these at least—so, if time were granted, we should have a hefty task of disentangling all these agencies from Pluto. Still, I do not think it is possible to mistake that kind of narrow focused, "ice-cold" light which Pluto can shed upon the exact point at issue.

We remark that as well as organising his material to suit our astrological purpose, Jaspers has also supplied us with an adjective which affords, one might almost say, confirmation of something that may well have been in our minds all along,—*eiskalt*. He speaks of the ice-cold, detached, critical observation which was Nietzsche's. Is not this just the epithet we want for Hades? And here we approach what may after all turn out to be *the* distinguishing quality in the godhead which is Hades,—his *absolute* isolation. Hades is without any social context whatsoever. Negatively, under certain types of affliction he has been, quite rightly, associated with the gangster and gangsterdom, the uprush and the dangerous, concealed recession of the social underworld. Properly speaking, however, the gangster is one who "goes with", is the member of a gang; and an evil Uranus, a god by no means without social context, covers a no inconsiderable area of gangsterdom. There is a difference then—there must be—between Uranus and Hades as regards the social underworld Hades, however, he may appear to be accompanied, is, in essence, absolutely alone. The "detachment" of his "observation" is absolute.

Here again is an all important cue to the understanding of Nietzsche and his work. Neptune, which we might call the second loneliest god in the Pantheon, is one of the main constructive elements in both horoscopes, though as we shall see, at once, more closely interwoven in harmony, and more seriously afflicted, in the natus than in the epoch.

*(To be continued)*

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Pranayama is regulated breathing. The regulation should be time measurement and space-measurement. Inspiration, inhibition and expiration of breath should be in the proportion of 16 Matras, 64 Matras and 32 Matras. By Pranayama we can conquer sleep, laziness, etc., which envelop the mind and increase the power of mental concentration in the six Chakras in the body. Pratyahara is the withdrawal of each of the senses from its objects. It leads to the perfect control of the senses.


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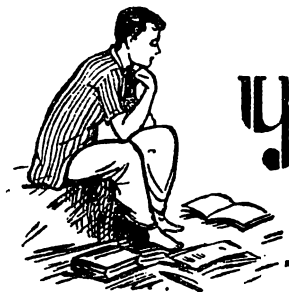
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# your Scientific difficulties solved

BY MIHIRA

[In the letters THE ASTROLOGICAL MAGAZINE receives from the readers, many interesting questions are put pertaining to astrological and scientific problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you why not write us about them? *This service is free to all readers of* THE ASTROLOGICAL MAGAZINE. Address communications to—MIHIRA, c/o THE ASTROLOGICAL MAGAZINE.]

**Q. 1.** Some say that Jupiter's aspect is bad if he has got evil lordship. But some say it is good as he is a natural benefic. How to reconcile these two statements? *H.B., Bombay.*

**Ans.** The answer is given in *Hindu Predictive Astrology* by B. V. Raman. "Jupiter aspects 5th and 9th houses which in Western astrology are trine aspects. The results vary according to the natural and temporal dignities of the aspecting and aspected bodies. Jupiter's aspect over any planet as a natural benefic is of weighty importance apart from the fact that he may be temporarily ill-disposed".

**Q. 2.** (*a*) Please state the results during the Mahadasa of lord of lagna. (*b*) Jupiter augments the things denoted by any house on which his aspect falls while Saturn has got just the opposite effect. What will be the effects on a house if the aspect of both the planets fall upon it? (*c*) How to predict from a horoscope that the native will have two wives?

*K. J. N., Deolali.*

**Ans.** (*a*) If he is well placed and strong, the native will enjoy prosperity, be free from ill-health and diseases and he will achieve great popularity and rise high in the estimation of others. If weak and afflicted, there will be quarrels in the family, death of relatives; he will suffer from ill-health and he may suffer degradation and misery. (*b*) Both expansion and contraction as regards the significations of the house will be evident, *e.g.*, if the house is the eleventh, Jupiter will increase the professional income of the native and Saturn will reduce it. This may manifest in one of two ways (i) either the income which might be considerable but for the aspect of Saturn will be reduced; (ii) or there will be alternate periods of income and depression. (*c*) The number of combinations is very large and the querent is referred to text-books on the subject. But if the cusp of 7th house falls in a double-bodied sign and the luminaries (Sun and Moon) are placed in double-bodied signs as also Kalatrakaraka, *i.e.*, Venus, then the person is almost certain to have more than one wife. The same will be the result if Mars afflicts the seventh house and Venus badly.

**Q. 3.** (*a*) What is the actual character of the Navamsa chart? Does it serve the purpose of a Rasi chart? Or does it simply show the Navamsa position of each planet in each sign of the Rasi chart so as to indicate its varga, etc. (*vide* your dealing with Navamsa position at page 645 in October issue of THE ASTROLOGICAL MAGAZINE in connection with Roosevelt's horoscope). (*b*) In answer to question (*d*) you have stated "Take the navamsa occupied", etc.

**Ans.** (*a*) The Navamsa chart is to be considered as a chart next in value to that of the Rasi chart. Secondly, if planets are in dignity, exaltation or debility in the Navamsa chart, the strength of the planet is modified thereby to a great extent. The location of a planet in the Navamsa chart also indicates its longitude in the sign chart correct to 3 1/3 degrees. In the reference to the treatment of Navamsa chart with regard to the horoscope of Roosevelt, it is clear the author has treated the Navamsa chart as a subsidiary chart confirming the indications of the Rasi chart. (*b*) In the absence of reference by page, it is not possible to trace the reference.

**Q. 4.** (*a*) Many an astrologer here (Ceylon) in preparing a birth chart determines the sex of the new born by the rising navamsa. If the birth time indicates the rising navamsa to be of the opposite sex, they adjust the birth time to suit the sex according to this rule. Is this procedure correct? (*b*) The ayanamsa for 1951 is stated as 21° 44′ (*vide* your Ephemeris). When I worked the ayanamsa for the same year as per formula on page 303 of Prof. Raman's *Hindu Predictive Astrology*, I find it to be 21° 43′ 38″. According to Lahiri's Ephemeris and Sinhalese Ephemeris for 1951, it is 23° 10′ 30″ and 23° 9′ 40″ respectively. Please explain the discrepancy. (*c*) In *How is this Month* columns, is the reference of the signs to Janma Lagna sign containing ascendant or Janma Rasi sign containing Moon?

*P. Das, Ceylon.*

**Ans.** (*a*) The above procedure is unwarranted. (*b*) The question of ayanamsa, that is, its actual length is still a matter of controversy and not yet finally settled. Each astrologer adopts that ayanamsa which is satisfactory to himself and which he thinks is correct. As regards the ayanamsa for 1st January 1951, the value 21° 44′ given in THE ASTROLOGICAL MAGAZINE Ephemeris is only an approximation for 21° 43′ 38″.

**Q. 5.** Will Chandradhi Yoga be nullified if any one of the three benefics causing its formation is either associated with Ravi (Sun), or posited in the house of Ravi (Leo)?

*K. S. R., No. 4180.*

**Ans.** There is no rule that Chandra Yogam is nullified because of the positions above stated. Mars association with Sun is not 'combustion', Only when the planet is near enough to the Sun, there will be combustion. In case of combustion, the contribution of that planet to the yoga is greatly minimised but not nullified since there are two other planets forming the yoga. Being in Leo is no disqualification for Chandradi Yogam.

**Q. 6.** (*a*) On page 94 of *How to Judge a Horoscope*, Part I, by B. V. Raman, Arudha Lagna has been defined as the sign arrived at by counting as many signs from the lord of lagna as the lord of lagna is removed from lagna. On the same page, it is further stated that if either 6th or 8th or 12th from lagna becomes Arudha Lagna, the man will suffer from poverty. Accord-

ing to the definition given, Arudha Lagna can fall only in the signs occupied by odd houses. How then can 6th, 8th and 12th from lagna become Arudha Lagna? (*b*) What is planetary fight (Graha Yuddha) and what are its effects? (*c*) Position of Jupiter and Moon in 6th or 8th from each other is called Sakata Yoga and is highly inauspicious. If Adhi Yoga is formed with Jupiter in the 6th or 8th from the Moon, Sakata Yoga will be simultaneously present. Will it considerably lessen the efficacy of the yoga? (*d*) Planets in the last degree of a sign are said to be very weak. However in the case of mutable signs, they are Vargottama. Are they then supposed to be very powerful inspite of their being in the last degrees of a sign?

*J. S. M., Nagpur.*

Ans. (*a*) Just as lagna is a point in the zodiac usually described by giving its longitude in the sign or simply by the sign itself, Arudha Lagna is also a point which should be located by giving its longitude in the sign in which it falls. Suppose 25th degree of Aries is the ascendant and Mars the ruler of Aries is placed in the fifteenth degree of Gemini. The distance of Mars from lagna is 49 degrees from lagna (ascendant). It is this distance that should be again counted from Mars. As the longitude of Mars 15th degree of Gemini, 49 degrees added to this takes us to the 4th degree of Virgo which is the 6th sign from Aries. If the count is made by taking the actual distance between the ascendant and the lord of the ascendant and this distance applied to the longitude of the lord of ascendant, the Arudha Lagna can be made to fall in any point of the zodiac. (*b*) Two planets are said to be in yuddha or fight when they are in conjunction. This yuddha is possible only for planets other than Sun and Moon and the planet who is posited more to the north is to be considered victorious in the war. This is to be settled from the latitudes of the two planets. (*c*) Adhi Yoga is formed when Mercury is in 6th, Jupiter in 7th and Mercury in 8th from Moon without malefic associations, aspects and they are not located in the sign of their enemies or in their own debilitated signs and without combustion. This is the ideal Adhi Yogam. Secondarily, this yoga is deemed to be present if these three planets somehow occupy 6th, 7th and 8th from Moon. In such a case this yoga arises also when Jupiter is in 8th from Moon when Moon necessarily is in 6th from Jupiter and so Sakata Yoga also will be present. This will not be so efficacious as when the yoga is formed without Sakata Yoga also being simultaneously present. (*d*) If planets are Vargottama, they are necessarily stronger even if this happens when they are located in the last degrees of a sign.

**Q. 7.** What will the 12 houses represent in the horoscope of a shop?

*K. M. V., Hindupur.*

Ans. The first house represents the integral strength, its fitness for survival after competition and the length or duration of its life. The second house represents its financial resources, banking, capital. The third house represents its relationship with sister concerns. The fourth represents the stock-in-trade. The fifth house gives an idea of its expansion and whether it will establish its branches in the same place (if a big city) or in other places. The sixth represents debts as well as outstandings. The seventh represents the partner or partners if any and generally customers (all those interested in the concern). The eighth represents the financial position of its partner. The ninth house gives an idea of its foreign dealings and overseas connections. The tenth house indicates its success as a concern and the extent of that success. The eleventh house gives an idea of the profits that are earned from the position. The twelfth house will give an idea of the losses, expenditure in relation to income, etc., to which the shop is liable.

**Q. 8.** What is the effect of Mars and Venus being in conjunction? It is said to increase the passions. Is this true generally or is it to be related to any particular house or sign? How will it be in the case of a woman who has got Mars, Sun, Venus and Rahu in the second house? *M. N. R., No. 8612.*

Ans. The only effects attributed by Varaha Mihira to a conjunction of Mars and Venus are that the person will be fond of fight, of the world and will be deceitful. So this effect does not depend upon any house or sign for its efficacy and is general. The effects for a combination of Mars, Sun and Venus are said to be that the native will be afflicted with diseases of the eye, live in comfort and be born in a good family. The additional presence of Rahu is not contemplated in the texts but we can judge that the good effects will be lessened and the bad effects enhanced as Rahu is a malefic. In the final judgment, the influence of the sign and house in which the combination takes place, will also have to be taken into account.

**Q. 9.** For natives born with ascendant in Capricorn, the combination of Sun, Mars, Mercury and Venus in 10th house is considered to produce bad results. In what respects is the native liable to be affected (*a*) Government service, (*b*) Character, (*c*) Health, (*d*) Finance? *C.S.K., Delhi.*

Ans. This cannot be said to be bad. There is a combination of lords of 9th and 10th houses in the 10th house which constitutes Rajayoga. The presence of Mars does not spoil much as he is lord of kendra. Sun if he is close enough to combust all the other planets, then Rajayoga will have much less efficacy. Even if not combustion, the combination of lord of 8th will spoil the yoga to some extent. Anyhow it does not produce 'bad' results. The chief effects of the combination will be felt in the matter of Government service and health (Mercury being lord of 6th).

**Q. 10.** Kindly explain how to predict the time of publication from the horoscope of the author.

*B. P. B., Balore.*

Ans. This is to be ascertained from the periods and sub-periods of planets. If 'writing and publication' is pursued as a profession, then 10th house, its lord and aspects thereto are to be considered as able to bring out the publication. The 3rd and 9th houses have also got an important bearing, and should be strong.

**Q. 11.** One well-known Pandit says in a Foreword to a book as follows:— "If there is an exchange of places between the lords of 1st house and 8th, the native's career will be practically that of a man walking with his head". Can you please explain the meaning of this in plain language?

*T. S. C., Madras.*

Ans. Everybody has got his own favourite way of expressing his ideas. What the well-known Pandit says is perhaps to emphasize the evil nature of the consequence of such an exchange. It goes by the name of Dainya Yoga which is said to cause continual obstruction in a person's career.

**Q. 12.** (*a*) Ref: "Three Hundred Important Combinations" by B. V. Raman, Part I, pages 136-7. Mr. B. V. Raman has disagreed with the results given for Harsha, Sarala and Vimala Yogas and quotes Parasara in support of his opinion. Please explain. (*b*) Please give the names of the authorities who have explained the above yogas. (*c*) In the definitions of the above yogas it is stated by B. V. Raman "The lords of 6th, 8th and 12th occupying 6th, 8th and 12th will give rise to Harsha, Sarala and Vimala yogas respectively. Does that mean lord of 6th should be in 6th, lord of 8th in 8th and lord of 12th in 12th to form the above yogas?

*H. C. M., No. 4761.*

Ans. (*a*) There is nothing to be explained here. The author of the yogas gives good results for these yogas. But B. V. Raman finds in experience that it is not so. He quotes Parasara and Lomasa as they confirm the results found by his experience and warns students that these yogas should

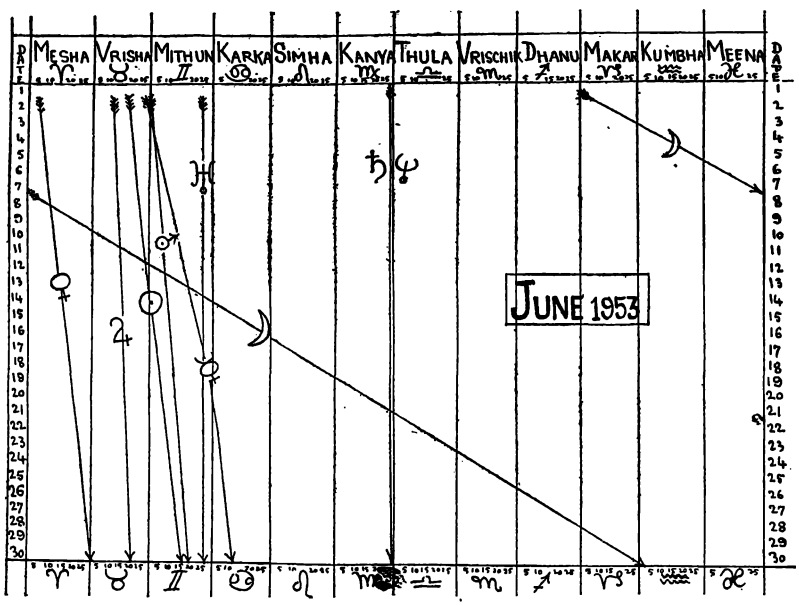
(*Continued on page 471*)

# *Astronomical Notes for June 1953*

By AGASTHYA

***Sayana Places of Planets on 1st Juue 1953, true for Noon, Indian Standard Time**

| Graha (Planets) | | | Dhruva (R. A.) | | Kranti (Declin.) | | Sphuta (Long.) | | Kshepa (Lat.) | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | ° | ′ | ° | ′ | ° | ′ | ° | ′ |
| Ravi | ☉ | ... | 58 | 51 | 22 N | 2 | 10 | 28 | ... | |
| Chandra | ☾ | ... | 297 | 21 | 21 S | 54 | 25 | 14 | 0 S | 49 |
| Kuja | ♂ | ... | 80 | 30 | 23 N | 56 | 21 | 20 | 0 N | 44 |
| Budha | ☿ | ... | 78 | 44 | 24 N | 52 | 19 | 47 | 1 N | 40 |
| Guru | ♃ | ... | 68 | 31 | 20 N | 37 | 5 | 19 | 1 S | 38 |
| Sukra | ♀ | ... | 25 | 32 | 8 N | 43 | 26 | 49 | 2 S | 1 |
| Sani | ♄ | ... | 200 | 20 | 5 S | 40 | 20 | 55 | 2 N | 41 |
| Uranus | ♅ | ... | 107 | 55 | 22 N | 52 | 16 | 28 | 0 N | 25 |
| Neptune | ♆ | ... | 200 | 24 | 6 S | 44 | 21 | 22 | 1 N | 43 |




### The Sun

The Sun's path commences from the 19th degree of Nirayana Taurus. He enters Gemini on the 13th and reaches the 16th degree by the end of this month. His declination increases very slowly from 22nd degree N. to its maximum value 23° 27′ which it reaches on 22nd June and then it gradually decreases to 22° 12′. He comes very near to Mars but does not conjunct with any planet.

*The R.A. is always given on Sayana basis, while in the description of planetary movements, the longitudes are given on Nirayana basis, the current Ayanamsa being 21° 44′ 53″.

### The Moon

He begins his journey from the 4th degree of Capricorn and after passing through all signs stops on the 28th degree of the same sign. He crosses the equator on the 5th and on the 19th. He comes to Perigee on the 5th and on the Apogee on the 19th. He reaches his ascending node on the 1st and also on the 29th. He conjuncts with the descending node on the 15th. He forms with the Sun the following aspects in this month :—

| | | |
|---|---|---|
| Moon at last qr. | on the | 4th at 11 p.m. |
| New Moon | ,, | 11th at 9 p.m. |
| Moon at first qr. | ,, | 19th at 6 p.m. |
| Full Moon | ,, | 27th at 10 a.m. |

### Mars

He commences his journey on the last degree of Taurus; but enters Gemini on the 2nd and reaches the 19th degree on the last day of the month. He is now approaching the Sun and is, therefore, invisible in his rays. He comes within two degrees of the Sun by the end of the month.

### Mercury

Mercury commences his journey from the 28th degree of Taurus, enters Gemini on the 2nd, crosses the whole sign in 17 days, enters Cancer on the 19th and reaches the 12th degree on the last day.

He comes to his descending node on the 29th. He rises in the West on the 3rd. He attains maximum elongation on the 27th, it being 25° E. 30′. He conjuncts with Mars on the 2nd and with Uranus on the 16th.

### Venus

His path beings from the 5th degree of Aries. He enters Taurus on the 28th of the month and stops on the 1st degree on the last day. He comes to equator on the 21st. He is now a bright morning star. He goes to his Aphelion on the 20th and attains maximum elongation on the 22nd, it being 46° W.

### Other Planets

Saturn and Neptune are practically speaking stationary and very close to one another and within one degree. Even now both are retrograde, but Uranus is 'progressing' moving about 2 degrees within a month. Jupiter has well attained the speed, and moves from the 14th to 21st degree of Taurus.

### Conjunctions during the Month

Following are the planetary conjunctions occurring during the month :—
Mercury conjunct Mars on the 2nd
Mercury conjunct Uranus on the 16th

The Moon forms conjunctions with all planets in the following order :—

| | | | | |
|---|---|---|---|---|
| Venus | on the | 8th | at about | 9 a.m. |
| Jupiter | ,, | 10th | ,, | 10 p.m. |
| Sun | ,, | 11th | ,, | 8 p.m. |
| Mars | ,, | 12th | ,, | Noon. |
| Mercury | ,, | 13th | ,, | 1 p.m. |
| Uranus | ,, | 13th | ,, | 10 p.m. |
| Saturn | ,, | 21st | ,, | 3 p.m. |
| Neptune | ,, | 21st | ,, | 4 p.m. |

# *"The Astrological Magazine" Ephemeris for June 1953*

**All positions are for 5-30 a.m., I.S.T.**

| June | Day of the Week | Sun ☉ *Ravi* | Moon ☽ *Chandra* | Mars ♂ *Kuja* | Mer. ☿ *Budha* | Jup. ♃ *Guru* | Venus ♀ *Sukra* | Saturn ♄ *Sani* | Rahu ☊ *Rahu* |
|---|---|---|---|---|---|---|---|---|---|
| | | ° ′ ″ | ° ′ | ° ′ | ° ′ | ° ′ | ° ′ | ° ′ | ° ′ |
| 1 | Monday | 48 27 12 | 269 45 | 59 24 | 57 28 | 43 30 | 4 52 | 179 R14 | 284 20 |
| 2 | Tuesday | 49 24 41 | 283 36 | 60 5 | 59 34 | 43 44 | 5 36 | 179 12 | 284 17 |
| 3 | Wednesday | 50 22 8 | 297 36 | 60 46 | 61 37 | 43 58 | 6 22 | 179 9 | 284 13 |
| 4 | Thursday | 51 19 35 | 311 40 | 61 26 | 63 39 | 44 12 | 7 8 | 179 8 | 284 10 |
| 5 | Friday | 52 17 1 | 325 49 | 62 7 | 65 38 | 44 26 | 7 55 | 179 6 | 284 7 |
| 6 | Saturday | 53 14 27 | 340 1 | 62 47 | 67 36 | 44 40 | 8 42 | 179 4 | 284 4 |
| 7 | Sunday | 54 11 52 | 354 15 | 63 28 | 69 31 | 44 54 | 9 31 | 179 2 | 284 1 |
| 8 | Monday | 55 9 17 | 8 27 | 64 8 | 71 28 | 45 8 | 10 20 | 179 1 | 283 58 |
| 9 | Tuesday | 56 6 40 | 22 33 | 64 48 | 74 13 | 45 22 | 11 10 | 178 59 | 283 54 |
| 10 | Wednesday | 57 4 4 | 36 30 | 65 29 | 75 1 | 45 36 | 12 0 | 178 58 | 283 51 |
| 11 | Thursday | 58 1 26 | 50 14 | 66 9 | 76 46 | 45 50 | 12 52 | 178 56 | 283 48 |
| 12 | Friday | 58 58 48 | 63 41 | 66 49 | 78 29 | 46 4 | 13 43 | 178 55 | 283 44 |
| 13 | Saturday | 59 56 9 | 76 49 | 67 29 | 80 9 | 46 18 | 14 36 | 178 54 | 283 41 |
| 14 | Sunday | 60 53 30 | 89 39 | 68 10 | 81 47 | 46 32 | 15 29 | 178 53 | 283 38 |
| 15 | Monday | 61 50 40 | 102 10 | 68 50 | 83 22 | 46 45 | 16 22 | 178 52 | 283 35 |
| 16 | Tuesday | 62 48 8 | 114 25 | 69 30 | 84 54 | 46 59 | 17 16 | 178 51 | 283 32 |
| 17 | Wednesday | 63 45 26 | 126 27 | 70 10 | 86 24 | 47 13 | 18 11 | 178 51 | 283 29 |
| 18 | Thursday | 64 42 43 | 138 22 | 70 50 | 87 51 | 47 27 | 19 6 | 178 50 | 283 25 |
| 19 | Friday | 65 40 0 | 150 13 | 71 30 | 89 15 | 47 40 | 20 1 | 178 49 | 283 22 |
| 20 | Saturday | 66 37 15 | 162 5 | 72 10 | 90 37 | 47 54 | 20 57 | 178 49 | 283 19 |
| 21 | Sunday | 67 34 30 | 174 4 | 72 50 | 91 56 | 48 8 | 21 54 | 178 49 | 283 16 |
| 22 | Monday | 68 31 45 | 186 14 | 73 30 | 93 12 | 48 21 | 22 51 | 178 49 | 283 13 |
| 23 | Tuesday | 69 28 58 | 198 38 | 74 9 | 94 25 | 48 35 | 23 48 | 178 48 | 283 10 |
| 24 | Wednesday | 70 26 11 | 211 21 | 74 49 | 95 35 | 48 48 | 24 46 | 178 48 | 283 6 |
| 25 | Thursday | 71 23 24 | 224 28 | 75 29 | 96 43 | 49 2 | 25 44 | 178 48 | 283 3 |
| 26 | Friday | 72 20 36 | 237 45 | 76 9 | 97 47 | 49 15 | 26 42 | 178 49 | 283 0 |
| 27 | Saturday | 73 17 48 | 251 26 | 76 49 | 98 48 | 49 29 | 27 41 | 178 49 | 282 57 |
| 28 | Sunday | 74 14 59 | 265 22 | 77 28 | 99 46 | 49 42 | 28 40 | 178 49 | 282 54 |
| 29 | Monday | 75 12 10 | 279 32 | 78 8 | 100 41 | 49 55 | 29 40 | 178 50 | 282 51 |
| 30 | Tuesday | 76 9 22 | 293 49 | 78 47 | 101 32 | 50 9 | 30 40 | 178 50 | 282 47 |

**Ayanamsa 21° 44′ 53″**

# *Diary of Important Events in March 1953*

FEBRUARY 28. Madras.—T. V. Acharya, former Dewan of Udaipur, died.

MARCH 1. New Delhi.-Pepsu Chief Minister has resigned.

3. Karachi.—Canadian Pacific air liner comet crashed early this morning at the Karachi Civil Air Port killing eleven persons.

4. Moscow.—Marshall Stalin suffered a stroke in his Kremlin apartment on Monday and continues seriously ill.

Vizagapatam.—160 houses have been gutted by a disastrous fire.

5. Moscow.—Stalin died at 9-50 p.m. (Moscow time).

6. Moscow.—Malenkove appointed Soviet Prime Minister.

Karachi.—Martial Law proclaimed at Lahore today.

8. Alexandria.—The Egyptian Navy Mine Sweeper Sullen capsized and sank drowning 54 of her crew. 60 sailors were saved.

9. Jammu.—30 persons including bride and bridegroom died of food poisoning in a marriage feast.

12. New Delhi.—The President assumed the administration of Pepsu.

14. Tokyo.—The Japanese Liberal Government fell tonight when the diet passed a no-confidence motion.

Dacca.—All persons on board a Pakistan Convair Plane bound for Dacca were killed when it crashed this morning in Tripura State in Indian territory.

18. Cambridge.—Two meteor jets collided in mid-air and crashed in flames during a display. Both pilots were killed.

19. St. Johns (Newfoundland).—A giant two engined U.S. Army 36 bomber believed to carry 23 people has crashed and burned.

Ankara.—Earthquake in Turkey worst in 12 years has killed 420 people and injured 300.

21. Istanbul.—Another earthquake shock in Turkey when 200 people were killed and 2,000 buildings destroyed on Wednesday.

Centerville (California).—A four-engined transport plane crashed near here during the night and burst into flames killing all the thirty-five on board.

24. London.—Queen Mary, the 85-year old Dowager Queen of Britain died peacefully in her sleep at 11-15 p.m.

*(Continued on page 471)*




## FOR JUNE 1953

[This study is not intended as a tip for investors to follow. The writers have arrived at certain conclusions regarding Cotton, Commodities, etc., etc., *mainly based on planetary influences.* Those who act on this information will be doing so at their own risk—*Ed., A.M.*]

By BHOGILAL G. SHETH,
B.A., F.R. ECON. S. (LOND.)
*Morvi House, 3rd Floor, Goa Street, Ballard Estate, Bombay.*

IN our last article, we pointed out the important significance of three major planets Jupiter, Saturn and Rahu moving in trine to each other in earthly zodiacal houses indicative of favourable conditions and steadily rising markets. It is essential to see if other planets desire favouring the expected trend. Retrograde Saturn goes direct on 24th and will now meet again mysterious but sensitive Neptune on 22nd of next month. Both travel very near to each other and within close orbal degree. As we have said before, the conjunction is not a happy feature as it often induces a selling pressure from the part of the bulls who feel themselves inclined to lighten their commitments purely on political grounds. The traders are warned to exercise caution over the political conditions internal as well as external so as to avoid the trap laid by big speculators.

Benefic Jupiter remains atichari for the whole month: he becomes free on 7th from solar sickness and yet it is doubtful if speculative enthusiasm and jubilant outlook is maintained, since he will be transitting constellation Rohini ruled by the Moon, indeed a bearish transit so far as cotton and shares are concerned. In our opinion the contrary implications of varied features will be translated in rapid movements of prices up and down rising and falling, the ultimate trend depending upon the tops or bottoms touched previously being pierced or broken. We favour a declining trend in the end.

Fiery and head-strong Mars enters on 4th Gemini ruled by Mercury aspected by and aspecting mighty Saturn. The mutual aspecting of two first-rate malefics, *viz.*, Mars and Saturn constituted an important feature and needs very careful consideration before arriving at any final judgment. In 1951, the same configuration had occurred from 24th June to 7th August other things being unequal; shares and commodities turned downwards during the period. Mars reaches his maximum north declination about the middle of the month, when about the same time Saturn touches his [mid-low south declination. We are afraid this factor favours favourably the down trend of the markets.

Meek, submissive but pleasure-loving Venus transits throughout the month fiery cardinal sign Aries ruled by self-assertive Mars, who exerts his influence over Venus. Moreover, Venus does not always feel very happy in this house being not congenial to his own temper. Combust Mercury enters his own sign Gemini on 3rd, rises on 4th and passes on to Cancer on 20th. The joint assemblage of Mars and Mercury helps stabilizing bullion prices but shows weakness in other commodities.

During the month most of the planets occupy houses ruled by Mercury and Venus and as such these two combine within themselves the clue to unfold the key to the right trend which we anticipate as bearish one, even though the three major planets depict bullishness.

Turning to the aspects between major heavenly bodies, we find Jupiter completing sesqui-quadrate with Saturn and Neptune on 3rd and 5th indeed not a favourable configuration so far as our economy is concerned. Then we have on 18th a benefic quintile aspect between Jupiter and Pluto showing steadiness of prices; this yoga has its effects more pronounced on the prices of gold and silver.

It will be interesting to look into the navamsa positions of the planets and to judge therefrom what shape they are intending to give to a market trend. Retrograde Saturn transits Virgo Navamsa (hence Vargottami) ever since 24th April and going direct on 24th June retains the same navamsa till 20th August next. It is worthnoting that the navamsa is also ruled by crafty Mercury. Jovial Jupiter leaving Martian navamsa on 6th enters Taurus (again Vargottami) ruled by Venus and fully aspects Saturn. Thus two Vargottami planets occupying earthly houses from 6th to 20th June show a single-sided activity in the speculative markets chiefly shares, cotton and bullions. Rahu transits Aries Navamsa, a bearish sign and capable of releasing waves of bearish onslaughts without the knowledge of the bulls. We are inclined to sound a note of warning to traders going against the prevailing trend.

Concluding our remarks on the transits, aspects and navamsa positions showing contrary results, we would like to add that the month is full of activity, the resultant trend of which is not so very easy for judgment; and yet we favour bearishness on the whole. If we go wrong in onr judgment, we would not be surprised however. The turning dates can prove a good guidance to the speculative public.

**Shares.**—As pointed out in earlier para, it appears difficult to judge the main trend in lieu of the fact that some contrary factors operate at the same time during the whole month. We find strong bullish as well as bearish factors and it, therefore, behoves us if we advise the readers to watch the turning dates.

The completion of trine of Mars to both Saturn and Neptune on 1st is expected to release some bearish tendency, aided by Jupiter's sesqui-quadrate with the same two major bodies on 3rd and 5th. If any drop comes in or around these days, buying is advised since the rising of Jupiter on 7th and the Sun advancing for a trine with Saturn on 12th help strengthening the rates. Mercury conjunct Uranus on 16th will prove a good turning date as the aspect is capable of altering the prevailing move. 17 to 21 appears to be a period of rise as also of some hectic movement and sudden changes. You are requested to be careful. 22 to 26 indicates both-sided activity with undertone barely steady. 26 to 28 rise. 29-30 easy.

The Turning dates are 3, 7, 12, 17, 21, 30.

**Cotton.**—1-2 steady; 3-5 easy, buy at low rates; 6-11 strong and rise;

12-15 both-ways but easy; 16-22 rise is expected to occur in these days; 23-26 irregular; 26-28 rise; 29-30 reverse of 26-28.

Turning dates: 3, 7, 15, 22, 26, 30.

**Bullions.**—This market seems to be affected by the political conditions here and abroad and in our opinion, the most of the month appears bullish. We shall, therefore, advise to purchase white and yellow metals at all good reactionary lows. Buying is advised any time between 2 to 6. The period from 7th to 19th appears strong on the whole with intervening reactions. From here till the end, selling first and then buying is advised. The turning dates are:—7, 12, 21, 26.

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By B. C. MEHTA, M.R.A.S.,
*Director, Jain Astrological Bureau, Beawar (Raj.)*

Important aspects between major planets taking place during June, denote good fluctuations in all the trade commodities. The sesqui-quadrate aspects between Saturn and Jupiter taking place on the 3rd is indicative of purely bearish or Mandi trends. Added to this, a similar aspect between Neptune and Jupiter taking place on the 5th, is not a healthy combination for the general trade. Declining tendency is expected in bullion, shares, cotton, chamak and oil-seed markets. The sextile between Neptune and Pluto occurring on the 13th favours some markets, specially oil-seeds. The last major aspect between major planets, *viz.*, Jupiter and Pluto taking place on the 18th indicates some bullish trend during the remaining days of the month, though with reactions of mandi in intervals.

**Cotton.**—The passage of Jupiter, Sun, Mars and Mercury through the ascendant of the cotton horoscope and their trying to apply trine aspects with Saturn and Neptune transitting Libra and thus controlling the price fluctuation of cotton markets, are important factors of Teji. But these aspects are taking place after some months, but not now. During this month, the market would be bullish in the beginning, but soon would see some decline near 3rd and 5th of this month. This declining tendency may continue till the 10th. Thereafter the market would again be healthy till the 18th, and thereafter it will show small both-sided fluctuations.

**Shares.**—The beginning of the month will be bullish and this trend will continue till the 18th, though with reactions of Mandi on 3rd, 4th, 5th and 6th. After the 18th, the market is expected to show good decline in all sorts of share section.

**Bullion.**—The first three days are bullish and selling on all spurts is advisables till the 9th. Then some artificial rise is expected which will be followed by a good decline after the 12th. Thereafter the market would be bearish with reaction in intervals.

**Chamak.**—We repeat the advice given in the previous issues to follow teji in every mandi reaction after the 5th as the market is expected to be bullish undertone till the 18th. Thereafter decline is expected.

**Jute.**—As anticipated by us in our previous articles, jute market has changed its mandi trend. Market will be gradually bullish and you should do well to follow Teji in mandi reactions and change your policy. You must first buy and then sell to make profit in your business.

**Oilseeds.**—From 30th April, castor seeds (Airanda) market would be bullish and the Teji tendency will continue till 2nd. Then there will be some mandi reaction. From 11th or 12th again, market would be bullish and would continue to be so though with mandi reactions in intervals till the end of the month.

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By Pt. GANESHIA DAIVAGNYA
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Datewise market fluctuations in various commodities during the month will be as follows:

1. The rise in gold and shares which started on 30th May, will end at 11-30 a.m. today; from 1 p.m., onwards trend towards decline will set in: gold, silver, peas, guwar, shares; this decline will continue till 3rd June.

2. Trikona yoga by Mercury and Neptune: after spurts, decline in peas, guwar moong, silver, gold, bardana (Btwill), alsi, sarson; by about 2 p.m. today, the market is expected to be upset.

3. Today also, more decline and less rise; buy in down rates every commodity at about 3-4 p.m.

4. Trikona yoga by Mercury and Jupiter: buy unhesitatingly those commodities in which decline has followed; rates are bound to rise.

5. Today also the market will move in rise; good to cash gains by rise in every commodity by 4 p.m. today.

6. Sun and Venus at 36 degree angle: this will cause havoc in the markets; to be on the safe side, deal through nazranas; in our opinion general trend of the market towards decline.

8. Dwirdwadash yoga by Sun and Herschel: this yoga will cause rise in gold, silver, guwar, peas.

9. Mercury and Pluto at 45 degree angle: spurts will occur but they will not stay; market inclined towards decline.

10. Dwirdwadash yoga by Mercury and Jupiter: decline will follow in market rates; after 3 p.m. markets will rise gradually.

11. Venus and Herschel at 72 degree angle: good rise will start in the market; silver will rise by Rs. 4/-.

12. Trikona yoga by Sun and Saturn: nazranas will fructify in almost all commodities.

13. Trikona yoga by Sun and Neptune: the same market position as yesterday; in our opinion during these two days, market may exhibit ups and downs within Rs. 5-6.

15. Dwirdwadash yoga by Jupiter and Venus: trend towards decline.

16. First decline; at 3-43 p.m. Mercury and Herschel combine; this may cause decline and rise of Rs. 6 in silver; in our opinion trend in general towards rise.

17. If rise yesterday, then rise today also; otherwise decline; cash gains today.

18. Market will be moving both ways; sell in spurt that occurs and cash gains side by side.

19. Kendra yoga by Mercury and Naptune: this will upset the market; stormy rise in market rates.

20. First rise; after 2-30 p. m. decline may set in.

22. Mercury and Jupiter at 45 degree angle: good rise in rates today.

23. Mars and Pluto at 45 degree angle: first, rise; by about 3-15 p.m. cash gains and then sell double.

24. Saturn will become straight; rains must come today but all markets will be violently upset; details please read in our 'Vyapar Rukh'; market will be moving bothways today.

25. Triakadash yoga by Venus and Herschel: one trend before 3 p.m. and another trend after 3 p.m; deal through nazranas.

25. Shadastak yoga by Sun and Rahu: it will bend the market towards decline.

27. Moon and Herschel glance at each other: rise in rates; after 4 p.m. fall.

29. Trikona yoga by Moon and Jupiter: rise upto 12-15 p.m. and later, decline.

30. Moon and Pluto glance at each other; first, slight decline; after 1-30 p.m. rise will start.

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By PRAKASH CHAND GUPTA
*House No. 512, Multanipura (Parao), Modinagar, (Meerut).*

On 1st June, 'Tirkona' by Mars and Neptune will follow and on 2nd Mercury and Mars will combine; this will

(*Continued on page 471*)



# How is this Month



BY MIHIRA

[The following forecast based on Janma-Rasi is general and as such those having favourable aspects according to present Dasa and Bhukthi, will have favourable results from the indications made below; while those having adverse aspects according to current directions will experience these predictions to a less proportion. The predictions given below are based not upon conjecture as several so-called well-known Journals do, but upon a clear interpretation of the movements or transits of planets. If you do not know your Janma-Rasi write to Mihira, C/o THE ASTROLOGICAL MAGAZINE enclosing a stamped self-addressed envelope.—*Ed., A.M.*]

**MAJOR TRANSITS:—Sun in Vrishabha and then goes to Mithuna on the 13th; Mars continues in Mithuna throughout the month; Mercury in Mithuna and then goes to Kataka on the 19th; Jupiter continues in Vrishabha throughout the month; Venus transits Mesha throughout the month; and Saturn and Rahu continue in Kanya and Makara respectively.**

**1. Mesha (Aries).**—*Venus in 1st; Sun in 2nd and 3rd; Jupiter in 2nd; Mercury in 3rd and 4th; Kethu in 4th; Saturn in 6th; and Rahu in 10th.*

*General.*—Venus, Jupiter, Mars and Saturn are all transitting favourable signs and none of them have vedha, that is, obstruction in their rays, though the last mentioned planet is in 6th by retrograde motion. Mercury is good after change of sign but comes under check. Sun alone is unfavourable for the entire month but then he is under check all along. Therefore good results can be expected for the month and will be a great improvement over the previous one in the general results. Gain of objects, good health, luxuries, auspicious celebrations and enjoyments, success over rivals and overthrow of enemies will be among the favourable results due for the month. During the first half, however, aimless travels, obstacles, grief from loss of a relative or a friend may be the troublesome features. It would be better to avoid litigation at all costs as it may prove expensive and worrying. The second half will be decidedly better than the earlier half in all respects.

*Health and Domestic.*—Good health will prevail throughout the month though it will be prudent to guard against stomach troubles in the first half by not overloading it. But the children may manifest minor ailments. Home and domestic affairs will be quite satisfactory with luxuries, enjoyments and harmony with all members of the domestic circle and peace and contentment will prevail.

*Finance and Speculation.*—Gain of wealth and increase in affluence and prosperity can be expected from more than one source contributing to such a state and as in other matters, condition will be more satisfactory during the second half when some unexpected advantages are likely to be secured with regard to monetary affairs. It will be a good time for literary work and gains therefrom. Yet with all the favourable transits, conditions are not advantageous for success in speculative activities.

*Real Property, Services, Profession, etc.*—Conditions will be moderately satisfactory in matters pertaining to landlords and the first half may even prove somewhat troublesome generally from the point of view of relationship and dealings with tenants and all impulsiveness should be avoided. Estate agencies, or occupations pertaining to land. etc., are likely to prove profitable during the second half. Favourable changes, improvements and extensions are also probable. The services will be only moderately benefited by the prevailing favourable transits. Still during the second half a change to a position of authority is probabilised. This is the month for the business and the profession to realise to the utmost and exploit the favourable transits to expand their business as the results will be more than proportionate to endeavour.

*Chandrashtama* prevails from the sunrise of 24th upto the noon of 26th.

**2. Vrishabha (Taurus).**—*Jupiter in 1st; Mars in 2nd; Mercury in 2nd and 3rd; Kethu in 3rd; Saturn in 5th; Rahu in 9th; Venus in 12th; and Sun in 1st and 2nd.*

*General.*—For those born under Taurus as Rasi, this month will not prove at all favourable, as almost all the planets are transitting unfavourable signs. Of these, Venus in 12th cannot be said to be wholly bad though it is not also a favourable sign for him to transit. But all other transits are undoubtedly evil. The only redeeming feature comes through the doctrine of check. Mercury, Mars and Saturn are all under vedha and so their unfavourable rays will not manifest fully and Jupiter and Sun are under check for the first and second halves respectively. Sorrows, quarrels, ill-health, expenditure, danger to business, obstacles, aimless travels, loss of wealth and prestige, varied anxieties, enmity of relations and friends, separation from good company, failure in all undertakings, are likely to figure as the main items of trouble in some form or other. Peace of mind will be completely absent.

*Health and Domestic.*—Stomach is likely to prove the principal source of trouble and diet only is imperative if you are to keep good health. The children too are not likely to keep good health though they are not likely to prove serious in any way. Enforced absence from home and ill-comforts may become necessary as the result of your own actions and your mind will be in a continual state of irritation, apprehension and anxiety.

*Finance and Speculation.*—Heavy expenditure and loss of wealth is to be feared though there will be no reduction in the usual items of income. It is the monetary matters that will be the least satisfactory of all this month, nor will it be possible to foresee and prevent any such happenings by your own prudence or efforts. It is also probable that you may be drawn to speculation as away out of the impasse which if indulged will only plunge you further in troubles.

*Real Property, Services, Profession, etc.*—There will be a lot of activity in matters pertaining to immovable properties this month both good and bad.

You may be induced by others to inaugurate some changes in regard to them but it will be wise to pause before actually doing so, for it will bring unexpected drains on your purse. Difficult and trying conditions may present themselves with regard to management or lease. But in all matters generally an innate equilibrium will adjust things from proceeding too far either on the good or bad trends. Service conditions will not be promising in any way. It will be a good thing if there is no worsening for which too there is not much scope provided you keep to routine and be patient in all things. Profession and business will both suffer.

*Chandrashtama* extends from noon of 26th till the afternoon of 28th.

**3. Mithuna (Gemini).**—*Mars in 1st; Mercury in 1st and 2nd; Kethu in 2nd; Saturn in 4th; Rahu in 8th; Venus in 11th; Sun in 1st and 12th; and Jupiter in 12th.*

*General.*—The majority of planets transit bad signs. Venus is the only planet who remains in a favourable sign for the whole month and he too suffers check. Sun is the only other planet who is good for at least the first half of the month and he is free from check during that part of the month. He suffers check during the second half when he is not favourable. Saturn, Jupiter and Mars are all under check also and Mercury is the only planet who is bad and free from inhibition. It follows that the first half will be better than the latter. Losses, quarrels, ill-health, frequent journeys, separated from one's relations, sufferings through wrong advice of designing persons, disgrace, will be among the untoward effects for the second half of the month while some measure of success, good name and comparatively free from anxieties may be enjoyed during the first half.

*Health and Domestic.*—The troubles in health will be only temporary and ephemeral. Injuries to person cannot be ruled out. Also such ailments as are caused through impurity of blood, bile or heat. The mind will be in a state of dejection. There will be separation from one's own near relations. Angry words and quarrels will figure within the domestic circle. Your mind will never be happy suspecting evil in all things under the sun.

*Finance and Speculation.*—This sphere will not suffer much from the impact of evil transits. No doubt there will be gains and normal sources may not fail you but expenditure will be heavy and your available sources will not be equal to the demands and great need will be felt. But willing help from friends may be forthcoming and even with this all problems will not be solved. Some money can be got through speculation but losses are likely to exceed.

*Real Property, Services, Profession, etc.*—Troubles and anxieties with regard to properties will prevail throughout the month. You may commit acts of indiscretion or give way to impulsive actions that will not be conducive to your welfare in such matters. You may enter into transactions regarding real property, purchase, mortgage or sale and may be deceived therein by misrepresentations on the part of the other party. This is not a good time to tour your estate for inspections or dealings with your agents or tenants in any important respect. Service conditions may not worsen much or at all during the first half but the same thing cannot be said for the period thereafter for the favourable trends will be dissipated and come to no shape. The profession and business will run normally, but some expectations will be better.

*Chandrashtama* occurs twice this month:—(1) from the morning of 1st upto noon of 3rd, and (2) from the afternoon of 28th till about the sunset time on 30th.

**4. Kataka (Cancer).**—*Kethu in 1st; Saturn in 3rd; Rahu in 7th; Venus in 10th; Sun in 11th and 12th; Jupiter in 11th; Mars in 12th; and Mercury in 12th and 1st.*

*General.*—Sun, Jupiter and Saturn are the good planets for the entire month. Though Saturn is under check, the others are free. The two unfavourable planets Mars and Mercury are under check throughout the month. Venus is the only adverse influence that is not checked for the month and the influence of Venus in transit is not much either way. So, though last month there were five favourable planets for the greater part of the month, there will not be much of decadence this month and conditions will be fairly tolerable and even some good may be expected in the general results. You will be able to accomplish your desires and plans and success will attend in all your efforts. Your rivals and enemies will suffer discomfiture. But quarrels will be difficult to avoid as they are likely to be thrust on you. Most probably you may have to undertake a journey which will be fruitless in the actual results.

*Health and Domestic.*—The health will be fairly good this month and you may be freed from long-standing ailments even. But your wife's and children's health will be somewhat affected but not seriously at all. Domestic conditions will improve and you may even be able to enjoy some luxuries off and on. Still accidents may occur, unless you are careful and if they occur it is likely that the feet are the seat of injury.

*Finance and Speculation.*—The financial position will, no doubt, not be so good as last month. Heavy expenditure items will figure now and the balancing of domestic budgets will be a very difficult task. Still the financial affairs will solidify and make for more satisfactory and permanent conditions this month which will be more a general sort of improvement than anything concrete. Conflicting influences prevail with regard to speculation and it is better to refrain from such activities this month.

*Real Property, Services, Profession, etc.*—The influences this month are not so favourable for landlords and their affairs. Some losses may occur or the income from the estate may be reduced but this unfavourable state will be confined to the earlier half only. Later on conditions will improve and towards the end some unexpected advantages may even be realised and you may be enabled to reap the benefits by your own individual efforts which may be in the nature of an original innovation on existing methods or practice. Service conditions will be mostly nondescript and uninspiring. Still if there is the least contribution from the existing directions, it will be possible to attain to a new status, secure a higher place or register improvement in other ways. Profession and business will be just above normal.

*Chandrashtama* extends from the noon of 3rd till the afternoon of 5th.

**5. Simha (Leo).**—*Saturn in 2nd; Rahu in 6th; Venus in 9th; Sun in 10th and 11th; Jupiter in 10th; Mars in 11th; Mercury in 11th and 12th; and Kethu in 12th.*

*General.*—Venus and Mars are outright benefic influences for the whole month. Whereas Mars is free from check, Venus is held up. Mercury is favourable till change of sign and free from check. Sun is good for the second half also free from check. Jupiter is in an inharmonious sign this month but Jupiter althrough the month and Sun and Mercury so long as they are not favourable, are all held up. The solitary planet who is evil and also free from check this month is Saturn. Good and bad will be intermixed in the results of this month and the good elements are certainly more powerful. Happiness with gains, good energy with freedom from ailments, enjoyments, academical successes, auspicious celebrations, shastraic observances, receipt of good news, popularity, etc., will make the month tolerably pleasant. There will be some difficulties and misunderstandings in the family as well.

*Health and Domestic.*—The health will be fairly good throughout the month in your case though the health of children may be somewhat affected and eruptive fevers should be guarded against or for the matter of that from any prevailing epidemics. A death may occur in the circle of friends or near relations. Greater part of the month will be passed in perfect harmony with all members of the domestic circle but towards the close of the month, some disagreement will arise.

*Finance and Speculation.*—This may be said to be good month for the finances in general. Outstandings will be realized and there will be gains from more sources than one. Your plans will succeed in developing your resources as also in monetary affairs but you should concentrate upon such effects more during the first half as they will produce greater results. However favourable the influences may be for finance as such, there is no support for speculation.

*Real Property, Services, Profession, etc.*—Landlords too can achieve a fair measure of success in realising rents and other dues that are in arrears. The influences are also favourable for fresh acquisitions in landed property or investments in real property generally. Some trouble may arise over the settlement of some debt or mortgage of real property in which some giving up of amounts due may be somewhat of a moral necessity and good results and advantages are likely to arise by your so doing. Though the month is generally good for the services, the utmost advantage should be taken of the second half of the month to improve your position or try for favourable changes or otherwise advance your interests. The profession and business will do quite well althrough the month though there may be special features.

The period of *Chandrashtama* extends from the afternoon of 5th to evening time of 7th.

**6. Kanya (Virgo).**—*Saturn in 1st; Rahu in 5th; Venus in 8th; Sun in 9th and 10th; Jupiter in 9th; Mars in 10th; Mercury in 10th and 11th; and Kethu in 11th.*

*General.*—Venus and Jupiter, Mars and Mercury are the good transits for the entire month. But of these Venus is the only planet free from vedha (obstruction); so, Venus alone will be able to exercise his benefic rays to the full. Both the signs transitted by Sun are unfavourable, but Sun too is under check so that the evil rays will not function. Saturn alone is bad and free from vedha. Misundestandings and quarrels with friends, sorrows and disappointments, enmities arising through money transactions, troubles in business are the bad results given for the evil transits of the month. Success, realization of outstandings, general improvement, good name in one's profession or business, discomfiture of rivals, popularity and triumph, happiness and comforts, acquisition of articles of luxury are among the good things promised for the favourable transits.

*Health and Domestic.*—Blood pressure is one of the ordinary incidents of the Sun transitting 8th sign and this may be present to some extent till the middle of the month. The mind becomes despondent and you are likely to incur the enmity of elderly persons. Otherwise harmony will prevail at home and in social circles because of Venus in the 8th sign which is quite favourable. There may be trouble to children's health or their affairs may cause some misgivings and anxieties.

*Finance and Speculation.*—Some financial gains are probable, some of which, towards the close of the month, may even be unexpected. But the drains on the finance too may be equally unexpected and some care should be exercised with regard to all monetary interests, lest unnecessary losses are incurred or the expenditure should be needlessly heady. The chances for losses through speculation by wading beyond one's depth are greater than probabilities of gains.

*Real Property, Services, Profession, etc.*—The predominance of favourable transits should see to it that all matters pertaining to real property farewell throughout the month. Some additions to your holdings are also not unlikely. The general conditions will improve. Expenditure in connection with your estates should be watched, as there is a liability to be misguided in such matters either by others or of your own judgment in such matters. During the major part of the month, inspite of the favourable transits, the affairs with regard to the services may not register any improvement and things may even appear to move backward but before the end of the month however, improvement will set in and prospects will become quite rosy though no actual results may be visible in the month itself. The profession and business will make marked advance.

*Chandrashtama* begins in the evening of 7th and lasts well into the night of 9th.

**7. Thula (Libra).**—*Rahu in 4th; Venus in 7th; Sun in 8th and 9th; Jupiter in 8th; Mars in 9th; Mercury in 9th and 10th; Kethu in 10th; and Saturn in 12th.*

*General.*—This canot be said to be a good month generally as all the planets are to be found only in unfavourable signs only. Mercury is the solitary planet who can do some good after his entry into the 10th sign on 19th when he is free from vedha also. Sun and Jupiter are in inauspicious signs but both under check all along. Mars too is obstructed. But Venus and Saturn are both in evil signs and also free to exercise their baneful effects. There will be tedious journeys, fatigue and frustration. Quarrels will arise, rather you will be drawn to a quarrel though yourself may seek to avoid it yourself. Health will suffer. There will arise obstacles of all sorts in whatever you do and you may come under unmerited suspicions. There is even a prospect of wasteful litigation arising unless you are careful and keep yourself in check. Saturn will allow you no peace of mind.

*Health and Domestic.*—Troubles in health will be pretty frequent, such as indigestion, discharge of blood from rectum, weakness and general debility. Blood pressure would need to be watched. You are also prone to accidents. Misunderstandings with female members of the family, quarrels with relatives and friends, illness of wife, bad company and its incidental troubles and disadvantages would be rather difficult to avoid this month.

*Finance and Speculation.*—This sphere however will not be one of uniform depression and it may be possible to secure some gains or other advantages in the monetary sphere but matters cannot be expected to be smooth throughout the month. There is a chance that you may be victimised by sharp practice or fraud and be made to lose money. There will also manifest a tendency to be extravagant. Speculation indeed has no chances for success this month.

*Real Property, Services, Profession, etc.*—Good and bad influences are strangely intensified with respect to all matters pertaining to real property and nothing noteworthy may eventuate or take shape. Perhaps it is better it is so as the unfavourable elements are more powerful and may cause evil but for check. Still you will have to be very careful in all transactions, drawing up of deeds of sale or mortgage or other forms of alienation as you may be tempted to be over hasty in concluding such matters without proper consultation and play into the hands of designing persons. Any setbacks can be expected in the case of the services but after the middle of the month is passed, matters are not so bad and any improvement will be difficult and halting. Dull conditions will prevail with regard to business and profession.

*Chandrashtama* begins early in the night of 9th and extends upto midnight of 11th.

**8. Vrischika (Scorpio).**—*Rahu in 3rd; Venus in 6th; Sun in 7th and 8th; Jupiter in 7th; Mercury in 8th and 9th; Kethu in 9th; and Saturn in 11th.*

*General.*—Jupiter and Saturn continue in favourable signs throughout the month but Sun transits 7th only till 12th but later he cannot be said to be good. Mercury is evil only for last 10 days of the month. Venus and Mars are unfavourable throughout the month but Mars is under check all along. Among the auspicious planets, Jupiter is under vedha. The general results will no doubt be of a mixed character for the month and slightly worsen for the second half. Success in undertakings, comparative freedom from worries, sartorial luxuries, educational successes, journalistic and literary activities, auspicious occasions with general happiness will characterise the first half of the month. Obstacles, unmerited suspicions, purposeless journeys, creation of various difficulties and enmities, health troubles will be present to some extent or other during second half rendering it much less enjoyable than the first.

*Health and Domestic.*—Stomach is likely to get out of order during the second half and colic and anal troubles may appear to those chronically subject to such ailments. There is a liability to loss of blood either through accidents or disease. Even slight injuries to the skin should be attended to promptly for fear of complications arising if neglected. The wife too may suffer from illness during second half.

*Finance and Speculation.*—In financial matters, the first half can be expected to be quite alright and there is good scope for some improvement also. But there will be an ever present source deny for the expenditure to become excessive and even out of control which should need be watched. You should positively avoid standing surety for others this month and be on the guard against deception, especially during second half. Speculation can yield only poor results.

*Real Property, Services, Profession, etc.*—This month is neither bad nor too good for affairs pertaining to immovable properties. Acquisitions of new items may take place but thorough scrutiny of title-deeds, encumbrances, is essential before the contract of purchase can be completed, as there is a liability for your being subjected to deceit or misrepresentation in such matters. The second half of the month is not good for contracting leases, dealings with agents, solicitors, etc. The services will do fairly well during the month though as in the case of the general results, the second half will not be so favourable as the earlier. During the first half, departmental appreciation consequent on success in some of the tests may be expected. The profession and business will do quite well this month.

From about the midnight of 11th upto sunrise of 14th, *Chandrashtama* is present.

**9. Dhanus (Sagittarius).** — *Rahu in 2nd; Venus in 5th; Sun in 6th and 7th; Jupiter in 6th; Mars in 7th; Mercury in 7th and 8th; Kethu in 8th; and Saturn in 10th.*

*General.*—Of all the transits for the month, Venus alone is favourable for the entire month, and Sun and Mercury become good after change of sign. One satisfactory feature about the transit influences of the month is that though the good transits are few, they are free from inhibition by check and so capable of exercising their full benefic effects. All the unfavourable elements are under vedha. Jupiter alone, not a good planet for the month, is free during the first half only. Thus the general conditions this month would prove to be quite tolerable though not very satisfactory and the second half better in many respects than the first. Anxieties, troubles through rivals and enemies, misunderstandings, vain temptations and obstacles, etc., are likely to be present during the first half of the month, but later general success, freedom from worries, good name, cheerfulness, etc., meeting of relatives and help from friends and relations will be the principal features.

*Health and Domestic.*—Ordinary good health will be experienced throughout in your case as well as in the case of your children. But wife's health may not prove so trouble-free and may be troubled off and on. But domestic affairs and conditions will provide plenty of room for unrest, misunderstandings, quarrels and some amount of unpleasantness and it is the first that will be the worst in this respect, and ameliorate during the latter part, so that at about the end things will become normal.

*Finance and Speculation.*— Smooth financial working throughout the month is not probable as conflicting influences bear upon this matter. The good transits will see to it that you do not suffer too much but it will be difficult to avoid pressure for money and even some amount of demands from creditors, etc. This state may not arise if you husband your own resources and not waste them by extravagance or by generosity. Though speculation is not forbidden, it is not advisable to indulge in it.

*Real Property, Services, Profession, etc.*—Nothing special calls for mention in respect of immovable property, landlords and their affairs or other matters, but they will not prove satisfactory and register a progressive decline throughout the month though it may be pronounced. It will not worthwhile to attempt new departures, make innovations in existing contracts, practices. Routine matters will be gone through without trouble; on the whole a dull and uninspiring month in this respect. The services will fare better in general but more especially during the second half. Some technical qualification or departmental tests may be successfully gone through favouring your future prospects in service. Profession and business will go on as usual.

*Chandrashtama* begins at about sunrise of 14th and lasts till sunset of 16th.

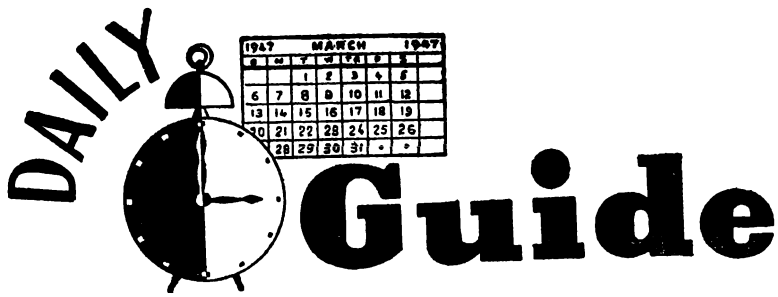
**10. Makara (Capricorn).**—*Rahu in 1st; Venus in 4th; Sun in 5th and 6th; Jupiter in 5th; Mars in 6th; Mercury in 6th and 7th; Kethu in 7th; and Saturn in 9th.*

*General.*—Venus, Mars and Jupiter are all to be found in favourable signs throughout the month. But as out of these three planets, two of them namely Mars and Jupiter come under check, their good effects will not be much. Mercury also is under check for the entire month but he is good till change of sign on 19th. Sun and Saturn are in unfavourable signs and of the two Sun alone is under vedha (check) during the second half. The good and evil influences are more or less evenly balanced but during the first half, the good is slightly more powerful and during the second the evil side is somewhat dominant and neither much good nor much of evil is to be expected in either and the month will be almost barren of results. Lack of peace of mind because of worry from enemies, misunderstandings, sorrows and obstacles will be among the unfavourable features of the second half. The first half will witness some success in your undertakings.

*Health and Domestic.*—You will be able to maintain good health throughout the month as the evil transits are likely to operate in that direction at all but are more likely to affect the domestic sphere in causing misunderstandings and quarrels. Even these will not develop to any great extent as there are good influences also in this respect. There may be occasion for some auspicious celebrations also or some social function in which you will have to play a part.

*Finance and Speculation.*—The financial position will be quite ordinary and the first half may prove to be slightly better and conditions are even slightly favourable for you to effect improvements in your financial position and make sound investments. All

(*Continued on page 471*)




# FOR JUNE 1953

BY MIHIRA

[All timings given in this article are I. S. T. The predictions mentioned under *Fortunate and Critical Dates* have reference to Lagna.]

1. **Mon.**—L. D. 4 of lunar Nija Vaisakha Bahula dark fortnight till 6-35 p.m. Uttarashada till 2-18 (night). A.M. Not good for health in general, worries, melancholic, losses in journeys, domestic disturbances, temptations to be resisted. P. M. Comparatively pleasant, financial and business benefits, success with risk, but do not attempt too much.

2. **Tues.**—L. D. 5 till 5-33 p.m. Sravana till 1-2 (night). A.M. Favourable contracts, steady progress in general, caution, reserve, and tact necessary along with industry; adaptability to change of circumstances but worsens towards noon, when caution, reserve and patience should be exercised. P.M. Bad company, quarrels and disputes; check your impulses rigorously in whatever direction that is not right.

3. **Wed.**—L. D. 6 till 2-34 p.m. Dhanishta till 11-33 p.m. A.M. Completely favourable in general. New and powerful connections, popularity, good for investments, etc., even speculation, but danger of losses cannot be ruled out, pleasures and enjoyments, parties, etc. P. M. Business activity, gains through writings, journalistic enterprises, etc., love affairs, courtships, etc.

4. **Thurs.**—L. D. 7 till 12-12 p.m. Satabhisha till 9-56 p.m. A.M. Troubles and losses throught opposite sex, danger of accidents, adverse changes, losses through law, extravagance; trouble with employees, friends turn hostile, etc. P. M. Not also good, much depressed and melancholic; peculiar and unpleasant experiences with restriction of movements, etc.

5. **Fri.**—L.D. 8 till 9-42 a.m. Purvabhadrapada till 8-20 p.m. A.M. Good for business prospects, unexpected advantages. There may be a sudden journey, beneficial changes, new friends. P.M. Bad, danger from women, losses through litigation or fraud. Hence great care should be exercised in all monetary deals, difficulties in travel; bodily illness probable.

6. **Sat.**—L.D. 9 till 7-20 a.m. L.D. 10 till 3-20 (night). Uttarabhadrapada till 6-48 p.m. A.M. Liable to unpopularity, not good for education and academical interests, troubles through sons; liable to adverse criticism, mental depression and melancholia; better keep quiet and at home. P.M. Good influences gain the upper hand; honour, wealth, academical triumphs, business prospects improve, triumph over rivals in courtship.

7. **Sun.**—L.D. 11 till 3-13 (night). Revati till 5-15 p.m. A.M. Favourable in general; popularity, benefits from women, new friends, social sphere activities; pleasant changes but worsens towards noon. P.M. Anxieties, losses, domestic dissensions. You should keep a tight hold on your thoughts and desires, journeys prove fruitless, troubles with employers.

8. **Mon.**—L.D. 12 till 12-50 (night). Aswini till 4 p. m. A. M. Unstable conditions prevail. Though opportunities appear promising, the end is adverse, accidents, but improves towards noon and help towards general success. P.M. Active business, commercial side improves, connection with courts or legal proceedings are favourable; gains through writings, speeches, teachings, lectures, etc.; gain through persons in position.

9. **Tues.**—L.D. 13 till 11-15 p.m. Bharani till 3 p.m. A.M. Early hours not good; liability to losses by theft, scandal or disgrace through opposite sex; but later good for business, literary or scholastic and journalistic enterprise, new and influential friends advance your interests. P.M. Difficulties and disappointments in love; troubles through women, danger of extravagance, dissipation and financial loss; mind unsettled.

10. **Wed.**—L.D. 14 till 10 p.m. Krittikai till 2-20 p.m. A.M. Strange anxieties, bad luck, quarrelsome tendencies, liability to losses; enemies give trouble; danger of accidents, adverse changes; do not yield to surface attractions. P.M. Bad conditions continue till evening. Evening and night good and spell success in business, journeys and social contacts and engagements, advancement.

11. **Thurs.**—Amavasai till 9-10 p.m. Rohini till 2-5 p.m. A.M. Non-descript—neither good nor bad for any purpose; keep to routine. P.M. Changeable keep close and do not make indiscrereet disclosures regarding your personal matters to anybody; cheerfulness and gloom alternate, changes that may, spell good or bad; so do not try for any yourself.

12. **Fri.**—Lunar Jyeshta Sukla till 8-48 p.m. Mrigasira till 2-20 p.m. A.M. Mildly but steadily favourable for all pursuits, advancement; gains through investments; conditions worsen towards noon however with danger of hurt for men or animals. P.M. Good luck, gain through speculation or games of chance, musical parties and an enjoyable time generally.

13. **Sat.**—L.D. 2 till 9 p.m. Ardra till 3-5 p.m. A.M. Good and happy time, excess help from opposite sex, cordiality with all and sundry; love affairs and courtship prosper, also business activity. P.M. Bad quarrelsome spirit develops, losses, troubles and harassment from rivals, bodily hurts likely, sorrows and anxieties.

14. **Sun.**—L.D. 3 till 9-30 p.m. Punarvasu till 4-45 p.m. A.M. Not good, melancholic, health troubles likely, anxieties, sorrows; so engage your mind in something useful to shake off such tendencies and do not speculate. P.M. Better; good health, mind cheerful and active, good business, literary and academical successes, success over rivals and enemies.

15. **Mon.**—L.D. 4 till 10-45 p.m. Pushya till 6 p.m. A.M. Quarrelsome and contentious spirit, health troubles, disfavour of superiors owing to your hasty actions, danger of loss by theft, danger of accidents. P.M. Beginning continues bad but evening and night good for health, advancement, business in general, success over rivals, etc.

16. **Tues.**—L D. 5 till 0-15 (night) Aslesha till 8 p.m. A.M. Liability to feverish complaints, extravagant tendencies of self or wife causes troubles; should be careful in dealings with persons of opposite sex; quarrels and disputes, but do not give way to impulses. P.M. Favourable friendship of elderly and influential persons, popularity, success in business, gains through investments, ideal attachments.

17. **Wed.**—L. D. 6 till 2-0 (night) Makha till 10-30 p.m. A.M. Mixed conditions, sudden changes, involved in controversies—domestic or social

or public, irritability. P.M. Highly favourable; good health, pleasure amusements, success, active business but danger of loss in trade and expenses through women; latter part unfavourable.

18. Thurs.—L.D. 7 till 4-0 (night) Purvaphalguna till 1-0 night. A.M. Anxieties and sorrows, losses through law, extravagance, trouble with employers but later conditions rectified; gifts and benefits from women. P.M. Unexpected gains, sudden journeys or changes, still scope for quarrels, disappointments and depression.

19. Fri.—L.D. 8 till 5-45 (night) Uttaraphalguna till 3-30 (night). A.M. Business activity, much moving about, somewhat equivocal as to results for endeavour; beware of some plotting against you and act accordingly—safely. P. M. Waste of money and extravagance on women, luxuries and pleasure, health troubles; opposition from superiors or employers; false friends.

20. Sat.—L.D. 9 till 6 a.m. of 21st. Hastha till 6 a.m. of 21st. A.M. Colds, bodily pains, loss of money, troubles through inferiors, officials and superiors, domestic dissensions, crisis in affairs, restriction of activities. P.M. Success, help of professional people, fortunate journey, new and influential friends, literary and journalistic enterprise.

21. Sun.—L. D. 10 till 7-45 a.m., then L.D. 11. Hastha till 6 a.m. then Chitrai. A.M. Not good, disgrace or loss, danger of accident or breakdown in health, adverse changes, loss of money, various troubles, restriction of activities. P. M. Innate feeling for change of environment arises and may work beneficially, pleasure, amusement, love affairs.

22. Mon.—L. D. 10 till 9-14 a.m. then L.D. 11. Chitrai till 8-11 a.m. then Swati. A.M. Beginning not favourable—mental troubles, curious ideas taking shape; do not stand surety; false friends and danger of loss through them. P.M. Popularity, new friends; old enmities removed, journey, pleasant time, active business and good profits.

23. Tues.—L.D. 11 till 10-15 a.m. then L.D. 12. Swati till 10 a.m. then Visakha. A. M. Nondescript and bereft of influences good or bad but the favourable trends of previous day will continue in some measure. P.M. Mixed conditions prevail; good health, increase in business but waste of money and substance, loss through false friends and dishonesty; still gain is probable in some unusual or unexpected manner.

24. Wed.—L. D. 12 till 11 a. m. then L.D. 13. Visakha till 11-15 a.m. then Anuradha. A. M. Illness, fever, troubles to face and eyes, accidents, money liable to be squandered through self or opposite sex. P.M. Some improvement takes place; active business, success in law or in connection with court matters, new friends and help from them; advancement, gains through literature or journalistic enterprise or speculation; successful planning ahead.

25. Thurs.—L.D. 13 till 11 a.m. then L.D. 14. Anuradha till noon, then Jyeshta. A.M. Early hours unfavourable in general; good after sunrise; gain through pursuit of original methods, social pleasures, strange and romantic attachments. P.M. Good trends show slight falling off; unpopularity and adverse criticisms likely, troubles through children and young people.

26. Fri.—L.D. 14 till 10-30 a.m. then L.D. 15 Full Moon. Jyeshta till noon, then Moola. A.M. Popularity, receipt of gifts and favours, gains by investment, new and powerful friends, success in music. P.M. Nondescript—neither good nor bad.

27. Sat.—L.D. 15 (Full Moon) till 9-40 a.m. then lunar Jyeshta Bahula. L.D. 1. Moola till noon, then Purvashada. A.M. Irritability; opposition from highly placed persons; disgrace and punishment, hatred. P.M. Illness, losses, accidents, an unfortunate period in general. Nothing except routine to be gone through and all impulses checked.

28. Sun.—L.D. 1 till 8-20 a.m. then L.D. 2. Purvashada till 11-30 a.m. then Uttarashada. A.M. Unfavourable trends of previous day continue till sunrise, then mixed influences prevail; enmities and troubles therefor lessen materially; general agreement, good health, success, but liability to loss by fraud or unsound speculation. P.M. Same trends continue more or less.

29. Mon.—L.D. 2 till 6-40 a.m. then L.D. till 3-50 (night), then L.D. 4. Uttarashada till 10-30 a.m. then Sravana. A.M. Studious, commercial interests, liability to accidents, success, new friends, gain through opposite sex, check to emotional developments and break up of prospective relationships. P.M. Quite good and favourable for all matters in general; good health, cheerful, advancement and progress; success over rivals.

30. Tues.—L.D. 4 till 2-30 (night) then L.D. 5. Sravana till 9-20 a.m. then Dhanishta. A.M. Happy agreement in domestic matters and love affairs and courtships; pleasure and amusement; benefits through elderly people, gains through investments. P.M. General success but not good for love affairs and courtship, contentions and quarrels; loved one hates you, extravagance and dissipation.

## Fortunate and Critical Dates

Mesha (Aries).—*Fortunate Dates:*—1. Financial and business benefits, success; fortunate travels, increase of business. 3. Good for literary enterprise, writings, study, speaking, debating, etc. 6. General prosperity, social and financial gains, good time to commence new undertakings, visits; push your affairs. 10. Good for service, profession and dealings with Governmental bodies. 11. Good for taking added responsibilities, psychic experiences. 14. Good for travel, health will benefit, mind expands; success from all quarters. 16. Professional matters and also good devotional pursuits. 18. Unexpected gains, new ventures. 21 and 22. Social contacts, love and courtship. 29 and 30. Long picnics, romance and enjoyments. *Critical Dates:*—4. Profession, business, health, accidents to person. 7. Profession, danger from unexpected sources, colds and ailments through exposure. 17. Health, personal matters, correspondence, short journeys. 27. Accidents, quarrels and fights.

Vrishabha (Taurus).—*Fortunate Dates:*—1. Health, personal matters, speculation. 3. Profession, Governmental business, favours from highly placed. 6. Social activities, courtship, love affairs, speculation. 11. Professional and business gains; unexpected developments and expansion. 14. Investments, unexpected gains. 16. Property, Governmental work, favours. 18. Short journeys, gains through speculation, commercial enterprise. 21 and 22. Personal matters, health, domestic affairs and opposite sex. 29 and 30. Best time to push your affairs if they are in any way connected with Governmental concerns. *Critical Dates:*—Unexpected reverses in financial matters or setbacks, also health. 7. Hidden opposition to advancement through Governmental or official position or through secret enmity; business setback. 17. Difficulties in journeys or in transport. 27. Domestic or matrimonial matters.

Mithuna (Gemini).—*Fortunate Dates:*—Domestic affairs, successful trips, correspondence and journalistic enterprise. 3. Health and personal matters, gains. 6. Home, pleasures, picnics and enjoyments and wife's concerns. 11. Unexpected gains, journeys, devotional matters, metaphysical studies; steadiness. 14. Domestic matters and professional advancement. 16. Gifts, unexpected benefits, psychic matters. 18. Personal and health matters, property acquisition, management, etc. 21 and 22. Holiday-making, picnic parties and musical entertainments. 29 and 30. Gains through wife or partner, domestic matters and

(*Continued on page 472*)

## YOUR SCIENTIFIC DIFFICULTIES SOLVED

*(Continued from page 460)*

not be expected to yield only good results. Mantreswara ascribes very good results to these yogas nevertheless. (*b*) Almost all standard treatises in Sanskrit treat of this yoga, *e.g.*, *Phaladeepika*. (*c*) *Vide* answer to question 2 in *Scientific Difficulties Solved* in November 1952 issue of THE ASTROLOGICAL MAGAZINE. If lord of 6th occupies 6, 8 or 12th houses, Harsha Yoga, if lord of 8th occupies 6, 8 or 12th, then Sarala Yoga and if lord of 12th occupies 6, 8 or 12th then Vimala Yoga.

**Q. 13.** In Western astrology, significance is attached to the dispositor of a planet, that is the planet who is lord of the sign in which another planet is placed. Is this principle applicable to Indian astrology?

*V. B. A., Bombay.*

**Ans.** Even greater importance is attached as this element enters almost in every yoga described in the texts.

**Q. 14.** (*a*) How to follow the course of a disease, its rhythms and to predict the time of its termination? Does this depend more upon transits than dasas? Are there any horary works on the subject to determine the exact length of a person's sufferings? (*b*) Is the aspect of benefics owning evil houses bad? (ii) Is the aspect of malefics who become Yogakarakas good? (iii) What is the effect of aspect of a benefic in debility? (iv) What is the effect of a retrograde planet in exaltation? (v) A good planet benefits by conjunction or aspect, the planet aspected. How is this conjunction or aspect to be interpreted if the two planets happen to be enemies? (vi) What is the reason for the great number of malefics whereas outright benefics are only two in number, Jupiter and Venus? *N. R. R., Adoni.*

**Ans.** The course of a disease, just like any other event of life, is the result of dasa, bhukti and further subdivisions, transits, all combining together to produce the effects. It is not possible to judge unerringly when all the factors are to be taken into consideration; at any rate, it is a very difficult task. So for events that have to be followed day by day, transits and horary astrology are resorted to. But these cannot and do not operate independently of dasa and bhukties but only subject to them. To follow the course of a disease, a map erected for the moment of decumbiture will almost unerringly point to the further developments and serve as a valuable guide. Shatpanchaka and Jinendra Mala are two good works on Horary Astrology. (*b*) (i) *Vide* answer to question (i). (ii) Yes. (iii) The efficacy will be greatly reduced, but the aspect is not evil. (iv) This is said to be equal to the planet being in debilitation. (v) A good planet always improves the signification of the other planet whom he aspects. This finds maximum expression when both are friends and therefore their rays blend harmoniously, but when the two planets are enemies, the harmony is at fault and so maximum results cannot be expected and allowance should be made to this circumstance in the interpretation. (vi) We cannot know the reason. We start with certain axioms laid before us. For many things we do not know the reason nor is it possible to explain. Provision is made for malefics manifesting as benefics and *vice versa*. Still it is clear that all planets can neither be wholly benefics nor malefics for any horoscope; perhaps because life itself is a struggle for all and everybody has greater woes than joys however apparently well placed he may be for all appearance.

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## DIARY OF IMPORTANT EVENTS IN MARCH 1953

*(Continued from page 462)*

25. Istanbul.—Strong new earthquake shocks were felt in Anatolia during last night. Total dead in the series of recent shocks in this area is now officially estimated at 268.

29. Princeton (New Jersey).—It was disclosed here today that Prof. Albert Einstein has revised his unified Field Theory of Relativity.

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## MARKET FORECASTS FOR JUNE 1953

*(Continued from page 464)*

cause good rise in the markets. But on 4th, Rahu and Jupiter will form 'Tirkona' Yoga, this is a very important yoga and will bring good decline in gold, silver, cotton, gowar, peas, Indian iron shares, seeds and oils; this decline will continue till 7th morning. There comes some bullishness around 7th and 9th; 9th to 11th, some weakness; 11th to 16th is an important period of rise in almost all markets due to 'Tirkdasha' by Neptune and Pluto.

After 16th June, there will be declining trend in almost all markets. Hence you should follow mandi in Teji reactions. On 16th Mercury and Mars will complete their parallel aspect and will cause decline in the markets till 19th: 20th to 22nd: rise; 22nd to 24th; decline; 24th to 25th: some spurts; 25th to the end is a period of good decline.

## HOW IS THIS MONTH?

*(Continued from page 468)*

the same no actual improvement may be visible at the outset. During the second half, there may occur an item of minor financial loss. Speculation no doubt is not forbidden but under the circumstances can produce only poor results.

*Real Property, Services, Profession, etc.*—The month however is good for all matters pertaining to immovable properties, landlords and their affairs. Gain is possible through houses or land or such gains may take place through paternal sources. But if it is a question of purchase of new property or shares in real property you should see that you do not rush into such transactions headlong, with property scrutiny of title-deeds, encumbrance, etc., as you may have to deal with sharp-witted persons who will be able to make the less appear the better reason. The first half will prove fairly good for the services and you may gain in popularity and renown and even achieve some temporary advancement in official position. The second half may not prove so good. The profession and business will run smooth on levels slightly above average.

From sunset of 16th upto sunrise on 19th, the period is under *Chandrashtama* influence.

**11. Kumbha (Aquarius).**—*Venus in 3rd; Sun in 4th and 5th; Jupiter in 4th; Mars in 5th; Mercury in 5th and 6th; Kethu in 6th; Saturn in 8th; and Rahu in 12th.*

*General.*—Venus is good throughout the month, Sun for the first half and Mercury for the second half. These are the only good transits for the month and free from check altogether. Mercury, Mars, Jupiter and Saturn are to be found only in bad signs and of these the latter two planets are completely under vedha. Thus bad influences are clearly predominant and this will be reflected in the general results for the month and the first half will be undoubtedly less troublesome than the second. Lack of adequate results for your efforts in general and your bona fides in anything being assailed through the instrumentality of your rivals or enemies will be the main features in which the adverse transits are likely to take effect and it is up to you to conduct yourself so as to give no room for such matters. With some care on your part, such things can be averted, because of the good transits.

*Health and Domestic.*—The health may be affected by such acute troubles as fever or troublesome colds. The health of your children too is liable to suffer from prevailing epidemic complaints and proper prophylactic mea-

sures should be provided for. Disagreements may arise with those figuring prominently in the domestic sphere and may cause sorrows and mental anguish. The death of some friend or relation may also cause you mental pain and distress.

*Finance and Speculation.*—The financial position will be fairly satisfactory during the first half of the month with wealth coming in through the usual channels but the situation is likely to be suddenly reversed during the rest of the month when the usual sources will more likely fail you and you will be put to great pressure for money. Speculation will be risky at any time during the month as your impetuosity will lead you quite beyond your depth.

*Real Property, Services, Profession, etc.*—Much more than other spheres, affairs relating to landlords, tenants, income and rentals will be satisfactory this month. Gains through land or property is highly probable. At the same time extravagance and generosity may serve to deplete these gains to zero level if you do not carefully put by your gains. This is also the month to invest your moneys in immovable property either by purchase or advancing on security of such properties. The position with regard to those in the services is nondescript. There is no room for advance or betterment and there will be no retrogression. Even if some apparent improvement takes place in first half, it will not be permanent or will prove to be deceptive. Profession and business will continue quite well.

*Chandrashtama* extends from about sunrise on 19th till sunset of 21st.

12. **Meena (Pisces).**—*Venus in 2nd; Sun in 3rd and 4th; Jupiter in 3rd; Mars in 4th; Mercury in 4th and 5th; Kethu in 5th; Saturn in 7th; and Rahu in 11th.*

*General.*—Venus is the only favourable transit influence for the whole month and he is under vedha all along. Sun becomes good for the second half of the month after change of sign. But it is a fact that the rest of the planets though unfavourable no doubt are also under check with the exception of Saturn. While a mixture of good and bad effects are only to be expected, the latter are almost sure to predominate. Fruitless undertakings, worries, apprehensions and anxieties, unpleasant changes of environment, troublesome journeys, losses, minor health troubles, evil from bad associations, disagreements and quarrels, difficulties without any corresponding gains will be among the troublesome results for the month; whereas important interviews, gains, new positions, are also probable because of the good transits especially during the second half of the month.

*Health and Domestic.*—Disorders in stomach and rectum with blood discharges may arise in the case of natives who are chronically subject to such ailments. This is also not a good month for the health of your wife and children who are also liable to be troubled off and on. Disagreements will arise at home as well as outside in social circles to the extent of unpopularity being threatened. You may be forced to take some unpleasant journey during the month.

*Finance and Speculation.*— Though this month is generally unfavourable, there is some good influence or other which will prevent matters in the financial sphere worsening to any great extent. In fact even any worsening may not be actually felt, if ordinary care and caution is observed in money matters. Of course under such circumstances, speculation is not to be thought of.

*Real Property, Services, Profession, etc.*—Real property matters meet with conflicting trends. There is scope for gains through property and also for losses. Perhaps the issue will be actually decided by the current directional influences. So far as transit influences go, there is no help. This is not a good month for resorting to law in assertion of your incorporeal rights. But this is the month to concentrate on improvements and additions to your property as much help in this respect from competent persons will be available to you. As regards the services, it will be a month of unobtrusive improvement rather than one of any spectacular advance. Keeping to routine and mastery of details will serve you better than any promised help from outside or inside. This will be quite an ordinary month for the profession and business.

*Chandrashtama* is operative from the sunset of 21st till sunrise of 24th.

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## DAILY GUIDE FOR JUNE 1953

(*Continued from page 470*)

business in general. *Critical Dates*:— 4. Domestic and professional aspects. 7. Health, hysterial developments; business contracts and engagements. 17. Journey, unexpected setbacks, wife's health. 27. Health, losses, accidents.

**Kataka (Cancer).**—*Fortunate Dates:*— 1. Service matters, health, metaphysical and philosophical matters. 3. Profession, business contracts, children's affairs, speculation, courtship and love affairs. 6. Benefits through mother, friends, property affairs, gains. 11. Advantages through domestic matters or wife's people, unexpected monetary gains. 14. Service, servants and their affairs, health, journeys. 16. Partnership and domestic concerns, affairs of the dead, settlements, executor, administrator, etc. 18. Short journeys, correspondence, writings, journalism, good news, etc. 21 and 22. Money, property, Government business or benefits through persons highly placed in Government. 29 and 30. Health, pleasures, research work, service. *Critical Dates*:— 4. Wife's affairs and money and anxieties in connection therewith. 7. Same as 4. 17. Service, official displeasure and setbacks through rivalry. 27. Governmental activities, business, accidents.

**Simha (Leo).**—*Fortunate Dates:*— 1. Personal and health matters, luxuries, children's health and affairs. 3. Government contracts, official position, advancement in general. 6. Personal affairs, welcome news, profession and business, pleasures, luxuries. 11. Health, service, domestic and social affairs. 14. Children, speculation, unexpected happenings. 16. Service, dealings with servants and inferiors, domestic concerns. 18. Pecuniary transactions and monetary gains, company affairs and journeys. 21 and 22. Literary and academical interest, professional improvements and expansion. 29 and 30. Speculation, picnics and holiday-making. *Critical Dates:*— 4. Monetary matters, dealings, speculation. 7. Health of self and wife's, difficulties through rivalry and opposition. 17. Service, partnership complications and foreign dealings. 27. Expenditure, loss, property, frustration.

**Kanya (Virgo).**—*Fortunate Dates:*— Government business, official position, favours, etc. 3. Personal matters, profession and business contracts, short journeys and literary activities. 6. Gains, investments, research, domestic affairs. 11. Auspicious matters, starting of new enterprise and venture, sudden and unexpected advantages in general; speedy conclusion of pending matters. 14. Residential problems and their solution, welcome changes. 16. Children's matters, health, advancement. 18. Personal and profession. 22. Very favourable generally for all matters. 29 and 30. Domestic and property concerns, children's matters, speculation.

**Thula (Libra).**—*Fortunate Dates*:— 1. All matters connected with Government, official position, speculation and gains. 3. Monetary matters, domestic affairs, partnership concerns, also Overseas business. 6. News, short journeys, literary success and official matters. 11. Beginning of new ventures with long-range possibilities and gradual advancement. 14, Literary and journalistic activities. academical interests. 18. Government and official matters, research, meta-

physical sutdies. 22. Domestic, partnership and social concerns, short journeys, good news. 29 and 30. Health, service and affairs of brethren. *Critical Dates:*—4. Office matters, credit, pecuniary matters. 7. Displeasure of highly placed persons, obstruction and opposition in all matters. 17. Bad news, health troubles, academical interests. 27. Monetary matters, wife, health, accidents.

**Vrischika (Scorpio).**—*Fortunate Dates:*—1. Literary activities, journeys, affairs of brethren, property, etc. 3. Health and personal matters, official position and service connections. 6. Monetary deals and speculation; children's welfare. 11. Property matters, journeys, beginning of new innovations and enterprise. 14. Home and domestic concerns including affairs of children, speculation. 18. Sudden unexpected gains, partnership affairs and help from friends. 22. Profession, business, service, success over rivals. 29 and 30. Pleasure, picnics, enjoyments, luxuries, speculation. *Critical Dates*:—4. Short journeys, money dealings, speculation. 7. Real property matters, purchase, sale, etc. 17. Money transactions, property matters, speculation. 27. Health and accidents, service matters.

**Dhanus (Sagittarius).**—*Fortunate Dates:*—1. Government work, activities connected with Governmental bodies, official position, etc. 3. Children's affairs, correspondence, news, literary matters and speculation. 6. Profession, business, contracts, dealings, journeys. 11. Literary activities, correspondence and money dealings, family matters and relations with brothers and brethren. 14. Real property and estate affairs. 18. Home, domestic concerns and personal matters, health, etc. 22. Speculation. 29 and 30. Investments in real property, money dealings, realization of outstandings, etc. *Critical Dates*:—4. Money dealings principally, and also health. 7. Dealings with brethren, co-workers in the office and superiors. 17. A bad date for all things in general; nothing new to be attempted. 27. Children's health, accidents, etc.

**Makara (Capricorn).**—*Fortunate Dates*:—1. Personal matters, health, pecuniary affairs and dealings. 3. Correspondence, good news, real property affairs. 6. Sudden changes, partnerships and brothers and brethren. 11. Domestic concerns, wife's property dealings, etc. 14. Short journeys, correspondence, literary activities, gains. 15. Matters connected with law, litigation, service conditions. 22. Real property affairs—management and improvements. 29 and 30. Speculation, courtship and love affairs, holidays and picnics. *Critical Dates:*—4. Losses, misunderstandings, quarrels, health disorders. 7. Health principally and money transactions, suretyship losses, 17. Correspondence, bad news, losses. 27. Property—alienation and troubles in connection therewith; long-pending matters may reach a crisis.

**Kumbha (Aquarius).**—*Fortunate Dates:*—1. Domestic affairs, success in litigation, contentions and rivalry, good health. 3. Personal affairs, unexpected developments that end favourably, profession. 6. Gains, monetary deals, results in joint endeavours, company promoting, etc. 11. Auspicious date for all beginnings. 16. Service conditions, dealings with servants and inferiors, health. 18. Speculation, children's matters, holidays, picnics, etc. 22. Wife and domestic matters, profession, dealings with brethren and co-workers. 29 and 30. Personal matters, money deals, gains. *Critical Dates.*—4. Health, domestic affairs, partnership matters. 7. Loss from your own actions, health. 17. Money, speculation, social matters. 27. Profession and business, fraud and over-acted, should be very careful.

**Meena (Pisces).**—*Fortunate Dates:*—1. Service conditions and all personal matters, health, etc. 3. Monetary transactions, finance, speculation. 6. Health and profession, personal endeavour will give good results. 11. Speculation, unexpected events. 14. Personal matters and profession, business contacts. 16. Steadiness, cautious speculation and gains. 18. Real property, domestic affairs, correspondence, etc. 22. Monetary deals, speculation, general success. 29 and 30. Business and professional aspects. *Critical Dates.*—4. Sickness, losses. 7. Speculative losses, anxieties regarding children. 17. Correspondence, estate affairs, bad news. 27. Losses, accidents

## ASTROLOGY, YOGA AND MEDICINE

*(Continued from page 436)*

| *Location of Chakras* | *Anatomy* | *Glands* |
|---|---|---|
| Crown ... | Cortical area ... | ... |
| Brow ... | 1st carvical basal ganglia—hind brain, mid-brain. | Pituitary |
| Throat (or Laryngeal) ... | 3rd carvical—throat base of nose, upper thorax. | Thymus, Thyroid, Pituitary. |
| Heart or Cardives ... | Thoracic nerves ... | Adrenals. |
| Solar Plexus or Navel ... | 8th Thoracic Upper Abdominal Cavity. | Pancreas |
| Splenic ... | 1st Lumbar Splenic ... | Spleen |
| Subnavel ... | 5th Lumbar Abdominal... | Liver |
| Root or Coceygeal ... | 4th Sacral. Base of Spine. | Gonads and sexual glands. |

The functions, physiological and extra-sensory that may be attributed to the vortices of energy at these centres are numerous. Damming up or release of energy by postures, breath control and other yogic processes like Dhouti, Nowli, and imbibing of water through bodily apertures, the anus and two-way control of sphincters in various situations in and outside the body, open up vistas of controlling ordinary physiological functions in an occult way. If one can suspend breathing, circulation and hunger, sex-urge, thirst, sleep and etc., he can lead a mystic existence, and one cannot forecast the regions of the miraculous to which such Yogis may attain.

There are in the compositions of the human personality, the

elements of the "masculine", "feminine" and the "child" in ideational as well as in physical characteristics. Studies by the newer schools of psychology and psycho-analysis go to show that one or other of these triple elements, gets ascendancy or regression and determines the various levels at which one's behaviour and character trends develop or manifest themselves. Thus we have the "he-man", "she-woman", "man-woman" and "womanly man", "the neuter", "the eternal child" and their various combinations and degrees.

We give below a summary of the characteristics in a tabular form based on planetary dominance.

The influence of planets on personality in the above tabular classification of traits when compared with the anatomic physiological basis of the "Chakras" and the various personality or somato types based on the ancient "humoral" classification of "plethoric, sanguine, bilious, phlegmatic types" or the Ayurvedic "Tridosha" combinations show the evolution of these diagnostic types of temperament and/or personality, through medical, magical and astrological basis for work a day treatment purposes. The times, climes, seasons, portions of the day and night are all minutely assigned to the ascendancy or otherwise of the planets, sattwas, the thrigunas, tridoshas, etc. A vast body of literature has grown; some giving scientific data as well for use as well as abuse through the ages.

| *Indicator* | *Positive* | *Negative* |
|---|---|---|
| Moon ... | Imaginative variable ... | Irresponsible vacillating moody. |
| Mercury ... | Intellectual, individualistic, adaptable, literary and skilled. | Unrealistic, cunning, selfish, dishonest, plausible, voluble. |
| Venus ... | Cultural, artistic, sociable, affectionate. | Lazy, sensual, tribal. |
| Sun ... | Integrative, radiant, intuitional. | Haughty, insolent, bombastic. |
| Mars ... | Energetic, rational, pioneering, enthusiastic. | Dogmatic, restless, passionate, violent, megalomaniac. |
| Jupiter ... | Generous, expansive, honourable, aspirational, religious. | Conceited, assertive, bigoted and subjected to religious fancies. |
| Saturn ... | Conscientious, cool-headed, careful, self-controlled, perseverative, conservative, cautious. | Narrow-minded, fixed, callous, miserly, ambitious in a selfish way, fearful, conservative. |
| Uranus ... | Unconventional, liberal, independent, humanistic, progressive, scientific. | Anti-social, wildly, destructive, eccentric, wrong-headed. |
| Neptune ... | Musical, mystical, idealistic, socialistic. | Neurotic, unbalanced, mole-minded. |

The modern age, aptly called the age of research, shows the limitations of science alongside the breath-taking achievements of the ancient seers, who have achieved more by intuition identical conclusions more tardily arrived at in laboratories and by planned, slow and tedious experimentation. Medical science is now aiming more at prevention than cure, now vindicates the practice of Ayurveda as social and world medicine.

What is the bearing of medicine on yoga or *vice versa?* Certain yogic practices, asanas and pranayama, can undoubtedly alleviate bodily ills, notably ailments originating in weak muscle control, obesity, asthmatic breathing, sleeplessness, high blood pressure, etc. Weak will, loss or failure of memory, emotional instability, sexual neuroses, can be similarly improved. Intellectual concentration can be achieved. Tiresomeness, lack of will power, and endurance can be similarly abolished. But this is not all. The ultimate goal of yoga is Moksha or liberation. The Sadpaka when he fortunately found his Guru was put through the yogic exercises to get first and foremost physically fit to achieve a progressive Sadhana. It was the Guru, not as nowadays a book, a society, a course of lectures, charts or recorded talks, that was leading the aspirant step by step. In the absence of such, and as a consequence of democratising many things, music through radio and space by television, newspapers in tabloids, etc., the substitute gurus have to be invoked. Liberation or moksha may not be attained thereby. But sprakling health of body and mind, control and cure of vicious habits and sex perversions weakened wills and base emotions, can all be confidently

promised and achieved by those willing to tread the arduous path. Western physicians and psychàtriacs are more and more alive to these new lines of theraupeutics. Their number is steadily growing. It is time that the new world medicine takes stock of occult therapy, for it is also based on science, the occult science and not by any means a foggy make-believe.

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## CHEAP GIBES AT ASTROLOGY

(*Continued from page 430*)

by popular prejudice is that free scope for personal endeavour is provided for in order to heighten the good and break the back of evil forestalled. Where but the outline of future events is sketched by the astrologer's art, it is wholly left to the individual himself to fix the *intensity* of the good or the evil to happen. If evil is anticipated one is in a prepared condition of mind, and can by proper care diminish its *proportion* and in like manner augment and bring to full flowering the good presaged. This is the supreme excellence of astrology but it strikes us that the human race is as yet unprepared to make proper use of the science. To put it in a nut-shell, astrology as a science is too good for the mass of mankind at its present cultural level and must pass through a period of trial and misinterpretation as it seems to serve only to bring out the dominant weakness of people who cannot do better at this stage of their inner growth. The fault, dear Panditji, is not in astrology which is truly the Science of Sciences, but in the mental underlings that men are who cannot build in the right manner on what the stars foretell. To comprehend the science in its true light calls for a degree of inner culture, that not one in ten can compass. If astrology is to be abandoned, let it be done with no affectation of being on a superior cultural level and its being a pastime for fools, but as demanding an exalted understanding not ordinarily attainable. It is not decadent to listen to the message of the stars and fashion our lives according to it. What is decadent and wholly so, is to close one's mind as with a clamp to whatever is of superior worth, lest it shoud make a trial of our powers and reveal to the world the puny creatures that we are.

---

## CAN MIND SEND MESSAGES?

(*Continued from page 432*)

The discs must of course, be arranged without the receiver's knowledge of their contents.

After concentrating his gaze upon the black and white image, then closing his eyes, walking into a lighted room, and opening them, the transmitter sees in daylight the same figures clearly defined in reverse—the black being intensely white, the white of a kind of smoky whiteness. By gaslight the white appears bluish, approaching purple, and the black a luminous yellow. These are the after-images of the disc. The receiver, on the other hand, while allowing his mind to remain passive, begins to see wavy clouds followed by a pale bluish light, bright in the centre. As he becomes more and more skilful the figures transmitted gradually appears in large luminous forms, lasting each a moment, but reappearing perhaps several times.

A simpler experiment adapted to any drawing room, may be conducted in this way: The transmitter sits before a table, his chair back to back with that of the receiver. The latter occupies preferably an arm-chair. He faces a dark corner of the room and blindfolds his eyes, that his mind may not be distracted by objects about him. The transmitter then, in the presence of others, perhaps, draws from a pack of playing cards, and concentrates upon the design, colour and denomination of each, produced. Beginners obtain more satisfactory results if experimenting with but two suits and two numbers in each suit. Many such packs may be arranged out of a dozen ordinary decks. However the cards may be arranged, they are shuffled and drawn at random.

The shuffling and holding may be done by a third person, who keeps record of the card he sees drawn each time and that which the receiver claims to simultaneously see. In some experiments it is preferred to eliminate the court cards, using only the numbered denominations. Both the receiver and transmitter frequently imagine that they see the forms of cards undergoing change while efforts are being made to picture them firmly in their minds.

In experiments where sentences have been despatched over distances as great as 200 miles, not only the exact thought intended for transmission but others incidentally occurring in the mind of the despatcher have escaped to the receiver, together with the intended message. Sentences thus transmitted have been received audibly as if spoken in the room of the receiver.

The ancient Maharshis directed all their energies in the examination of subjective phenomena and achieved wonders which are still the admiration of modern generations.

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If you are born in Leo fame is strongly indicated in your sign because of the leadership and authoritative qualities attributed to this part of the zodiac. Even when you are not quite certain of what you are saying and what you are doing, you undertake your tasks with such self-reliance and resourcefulness that others attribute an aura of success to your every undertaking.

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# From West to East

BY DOUGLAS HUNT, M.A.

*[We are glad to announce introduction of the above feature to be handled by Mr. Douglas Hunt. Every month Mr. Hunt will present an accurate picture of the astrological, occult and spiritual climate in the West, so that readers of* THE ASTROLOGICAL MAGAZINE *may be kept informed of the current developments in astrological and allied knowledge in Europe and America.*

*—Ed., A.M.]*

IN what I hope may be the first of many articles for THE ASTROLOGICAL MAGAZINE I would like to say what a pleasure it is to be able to join the staff of so distinguished a periodical. It is an especial privilege to be writing for an Indian public. So much of our spiritual heritage comes from India, and in spite of episodes best forgotten there is a very close Karmic link between our two countries. There are certainly few Englishmen who have got to know India who have not the deepest respect and the liveliest affection for her and for her peoples.

We in England like to think that in our modest way we play somewhat the same role in Europe as does India in Asia. The day has long gone by when the plump and stodgy figure of John Bull is at all typical of us—if it ever was. Plump we certainly are not today, and there has always been an underlying spirituality in even the average Englishman which he usually does his best to conceal—even from himself.

There is a cherished tradition in England that the Master Jesus was brought to this country as a boy by his uncle, Joseph of Arimathea, and spent many years in a hermitage near Glastonbury. After the Crucifixion Joseph is said to have brought back to England—Britain, it was then—the Cup used by the Lord at the Last Supper. This is the basis of the many legends of the Holy Grail.

William Blake, the great eighteenth-century mystic and visionary, commemorated this belief in a poem which has become almost a second National Anthem:

> And did those feet in ancient time
> Walk upon England's mountains green?
>
> And was the holy Lamb of God
> On England's pleasant pastures seen?

Though our churches are often empty and though business flourishes in our cities, we remain a deeply religious people, with something of India's yearning for the life of the spirit.

Apart from the large number of expressly Christian dailies, weeklies, and monthlies, there are many publications here devoted to one or another aspect of the mystical or occult.

Oldest and best established is *Prediction*, which, under the very able editorship of Mr. H. J. D. Murton, deals with a wide range of subjects. Like THE ASTROLOGICAL MAGAZINE it is known all over the world, and few readers of the latter will not be familiar with it.

As in so many similar publications the main emphasis is on astrology, which is indeed the father of all the sciences, and an understanding of which is the basis of all knowledge. From being, however, almost a purely astrological magazine it has broadened out to cover such subjects as palmistry and graphology. It also has many articles on religion and metaphysics, and covers, in fact, a very wide ground indeed.

In England, as elsewhere, people are becoming more and more 'astrology-conscious'. Only recently a popular journal ran a series of articles, "Why we are what we are", by a doctor. One whole article was given over to a favourable consideration of astrology. I have myself written articles on the subject for the popular press. Recently, also, it was debated on the B.B.C.

Readers will probably know that not long ago a school or faculty of astrology was founded in London. It evolved from the Astrological Lodge of the Theosophical Society in London, founded by Alan Leo in 1915. The faculty started work under its distinguished Principal, Mr. C. E. O. Carter, in 1949. Its aim is to turn out educated astrologers, not merely to teach the rudiments of the work. Diplomas are awarded. I hope to give some more details about the faculty in the next issue.

Another occult periodical worth-mentioning is *The Aquarian Path*, edited by F. Clive-Ross. This interesting bi-monthly deals with almost every topic of interest to those for whom the spiritual aspect of things is more important than the form aspect. It is completely non-partisan, and many quite heated discussions take place in its pages. Mr. Clive-Ross himself is a man for whom the middle path is all-important, which is no doubt why he allows his contributors to stray upon the verges on either side the way. I do not know how strong a Libran influence there is in the horoscope of the English people, but it is certainly a country in which we delight to hear expressions of every shade of opinion.

Another subject which arouses intense interest in this country is spiritual healing. Christian science has not so firm a foothold here as it has in America: most healers—such as the famous Harry Edwards—claim that their powers come through the spirits of those who have passed beyond the veil. There are, however, two other types of healer who should be mentioned.

There are those who believe that a healer of any description is all the better for a very thorough knowledge of all that science has found out in the matter of disease. I have the privilege of knowing one such myself. While he realizes fully that health comes from the world of God alone and that the Kingdom of God is within us, he does his best to keep up with all the latest discoveries in the field of medicine. God, he says, has not for nothing given us the wisdom and skill to discover the healing substances He has put into the world.

The same endeavours to secure co-operation between the qualified physician and the spiritual healer are being made in France—so far without any outstanding success.

The other type of healer who is coming into prominence in England is the Christian priest. A little belatedly the church is coming to realize that the gift of healing was one of the most precious bestowed on his ministers by the Christian Master. Quite striking success has been achieved by some of these priestly healers.

A recent visitor from South Africa is Elsie Salmon, who works on the above lines and in close co-operation with the churches. That enlightened national daily, the *News Chronicle*, has reported how, after a child born without a hand had been taken to Mrs. Salmon, perfect fingers and a thumb began to grow.

Mrs. Salmon and her husband work mostly in Methodist chapels, but in the larger cities they have been sponsored by the Church of England. It should be noted that clerical healers too are only too anxious to work hand in hand with the medical profession.

In this, my first article, I have hardly left the shores of England, but I hope to spread my net a good deal farther in future issues.



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# THE BRITISH QUEEN'S CORONATION

IN an age when thrones have come toppling down and few hereditary rulers of importance are left, the coronation of the British Queen is of more than ordinary significance and interest. Whilst the knowledge that the British "Queen is the Queen seven times over" may help swell the pride and patriotism of Englishmen it may also hurt certain fringes of the Indian population that the symbols of an alien sceptre should still be associated—may be in the sense of acknowledgment of the Queen as the Head of the Commonwealth-with an ancient land, now an Independent Republic, and once ruled by her own illustrious, just and mighty kings.

It was during the last century that the British Empire came into definite and unchallenged world prominence. Napoleon's defeat and the seizure of new industrial opportunities established the foundation of the British Empire. The symbolic seal of this Empire was added by the proclamation of Queen Victoria as Empress of India in 1876. This took place at the instigation of the then Premier of England, Benjamin Disraeli, one of the most potent agents in the development of British Imperialism. During the course of several decades of English politics, he became the outstanding expression of enlightened British Conservatism and Imperialism, and his rivalry with the great Liberal Gladstone, was a salient feature, in the development of the Empire. Disraeli's horoscope is typical in the sense that Mars is in the 10th house subjected to Papakarthariyoga, by Saturn and Kethu. The Sun is in the 2nd a war-like sign with Mercury while the Moon and Mars are together in Leo—the sign of a royal and imperial planet. To those who still believe today that modern England is somehow related ancestrally to the more or less mythical "lost tribe of Israel", the fact that the symbol of British Imperialism is a man of Jewish blood must seem very significant indeed. In Disraeli's horoscope, the 7th lord is in Lagna in conjunction with Jupiter, lord of the 2nd and 5th. Mars the natural ruler of England, is culminating with the result Disraeli increased England's prestige in a number of ways, and above all he was responsible for England's control over the Suez Canal. The graphic symbol of British Imperialism being the Lion, it is significant that Mars occupies just this place in Disraeli's horoscope. Disraeli was the favourite of Queen Victoria. There are outstanding influences in the horoscope of England which conditioned the expansion of a small island nation into a worldwide power. How these influences have changed, we do not propose to discuss now. Suffice it to say that the combinations in the horoscope of Disraeli were such as to expand the Empire beyond reasonable proportions.

In the nativity of Churchill, who was not prepared to liquidate the empire, there is an unholy aspect cast by Mars on Rahu and by

Saturn on Lagna. Even here, Mars is in Leo, the symbol of the Empire while the ruler of Leo is in the 2nd. The 7th being occupied by Rahu could hardly be suggestive that Churchill could be other than what he was in his imperial policies. Therefore, as long as Churchill was the British Prime Minister there was not the ghost of a chance left for India to think of her emancipation. Mars in Churchill's horoscope being placed in Kanya, the ruling sign of India, suggests the inherent antagonism between him and Indian Nationalism. His exit from power which coincided with the great Saturn-Rahu conjunction that occurred in June 1945, is of considerable significance to India and her future. A study of the various empire-charts reveals that Jupiter is the planet to build up empires, while disintegration sets in, the moment Saturn takes charge of the horoscope. In the nativities of almost all the British sovereigns during the past century, Jupiter is extremely powerful being placed in kendra from Lagna. Such a sequence of 5 Jupiterian schemes is likely to occur on an average but once every 1,230 charts. In other words, before the stars again bless England in this way, more than 1,000 English Kings will have to come and go. Just imagine that since William I (1066 A.D.) the number of English monarchs is still about 30. So the British Empire is an accident. The Empire existed all these years just because Jupiter was predominantly strong in the horoscopes of all the successive monarchs.

Times have changed since Victoria the last Queen of England ruled over an expanding empire and Elizabeth II the present Queen of England, who is "symbolic of these changing times". It would be interesting to study the astrological background of Indo-British relations since the days of Elizabeth I who had deputed Sir Thomas Roe to the court of Delhi to the days of George VI in whose reign British rule in India expired and a loose grouping of nations—*viz.*, the Commonwealth came into being. The existence of British Commonwealth is a monument to the British of their gift of improvisation and capacity for flexibility—qualities largely due to the situation of the Moon in Pisces aspected by three important planets in the horoscope of Great Britain.

According to Press reports, Queen Elizabeth was crowned in Westminister Abbey at 11-32 a.m. (G.M.T.) on Tuesday June 2, 1953, with age-old ritual and stately pageantry. "The whole proceedings—the stately measures of the Prelates and the great officers of and of the Queen herself, their gorgeous apparel, the rich tones of the organ, the fanfare and the trumpets, the chanting and singing, the prayers and blessings, the slow intricate step by step build-up of the ritual—were all calculated to arouse, a sense of awe at the magic and mystery of sovereignty." The historic event of Queen Elizabeth's coronation reminds us of the hoary past of India and how our ancient kings were crowned. Ramayana and Mahabharatha speak of the coronation of Rama and Yudhishtira respectively. Even at the risk of a little digression we quote the following from a recent issue of *The Times of India.*

"The coronation ceremonies described in the ancient books speak of the unbounded joy of citizens on such occasions. To witness Sri Rama's coronation Brahma and Shiva, besides several Sages and others, came from Heaven. The coronation rites began with the recitation of sacred mantras, and shouts of "Hail! Hail!" were to be heard from on high. The first to put the Raj Tilak on Rama's forehead was the Sage Vasishta, and he was followed by a host of Brahmins. The holy lights were moved round his face many times and this part of the ceremony over, King Ramachandra gave gifts to all, gifts which removed the penury of the poor. The Brahmins received one lakh horses, one lakh cows, one lakh calves and buffaloes. Thirty crores of gold mohurs, and numerous kinds of clothes and ornaments were also distributed. To specially invited guests were given fitting gifts, and thus Sugriva was the recipient of a divine gold necklace, Angada was presented with bracelets and earrings, and Hanuman two necklaces.

"The royal pair in all their purity and sanctity looked mystic and wonderful. Sandalwood paste. flower garlands, precious and rich clothes decked their persons, and when they started out in their beautiful chariot, the spectacle was one of great pomp and splendour. Bharata held the bridles of Rama's horses; the royal umbrella was held aloft by Shatrugna; Laxmana fanned the royal couple on the right and Vibhishana from the left. From the heavens could be heard hymns sung by the deities.

"Nine thousand elephants preceded the royal chariot, and the procession went through the streets of Ayodhya lined with houses on either side whence came strains of mellifluous music. The citizens watched the progress of the procession with unwinking eyes and with unbounded zeal. Surrounded by his Ministers and preceptors of the royal court, the King and Queen resembled 'the moon surrounded by constellations.' Every few minutes auspicious cows crossed the path of the chariot and songs sung by young maidens filled the air.

"The citizens sprinkled on the royal couple rice, vermillion and gold. The beflagged roads, decorated by rangolis in all the hues of the rainbow,

and the magnificent arches that spanned the royal route transformed the capital into a celestial city.

"It was the great Sage Vasistha, who desired Sri Rama and Sita to sit on the jewelled golden throne, and he, along with Katyayana, Gautama and other sages, sprinkled holy water on the royal couple. Next holy water was sprinkled by the ministers, warriors and the guardians of the quarters. After the chanting of appropriate mantras, the crown was placed on the royal head by Vasishta, assisted by his colleagues. Under the white canopy and on the golden throne, radiating dazzling rays from its numerous jewels, could be seen the radiant presence of consecrated King and His consort. Apsaras danced, and peace is said to have descended on the people. Vegetation, lush and green, now sprouted forth; trees blossomed; flowers sent forth delectable perfumes; and thus commenced the reign of that divine ruler which is said to have lasted ten thousand years".

Coming to the recent times, the coronation of Shivaji would be of interest. The 5th of June was the eve of the grand ceremony. "* That day had to be spent in self-restraint and mortification of the flesh. Shivaji bathed in water brought from the holy Ganges, and gave Gaga Bhatta 5,000 hun and the other great Brahmans a hundred gold-pieces each. The day was probably spent in fasting. Next day (6th June, 1674) the coronation itself took place. Rising very early in the morning Shivaji prepared himself by bathing amidst ceremonies intended to avert evil, worshipped his household gods, and adored the feet of Balam Bhatta his family priest, Gaga Bhatta and other eminent Brahmans. The essential parts of a Hindu king's coronation are washing him (abhishek) and holding the royal umbrella over his head (chhatra-dharan). Clad in a pure white robe and ornaments, Shiva walked to the place appointed for the bath. Here he sat down on a gold-plated stool, two feet square and two feet high. The queen-consort, Soyra Bai, occupied a seat on his left with the hem of her robe knotted up with his, in sign of her being his equal partner in this world and the next (saha-dharmini) as the Hindu sacred law names the wife. The heir-apparent Shambhuji sat down close behind. Then the eight ministers of his cabinet (ashta-pradhan), who stood ready at the eight points of his horizon with gold jugs full of the water of the Ganges and other holy rivers, emptied them over the heads of the king, queen and crown-prince, amidst the chanting of hymns and the joyous music of the band. Sixteen pure-robed Brahman wives each with five lamps laid on a gold tray, waved the lights round his head to scare away evil influences.

"Then Shivaji changed his dress bowed to his elders and the Brahmans. Then, at the auspicious moment selected by the astrologers, he entered the throne-room.

"The hall of coronation was decorated with the 32 emblematic figures prescribed by Hindu usage and various auspicious plants. Overhead an awning of cloth of gold was spread, with strings of pearls hanging down in festoons. The floor was covered with velvet. In the centre was placed a "magnificent throne", constructed after months of continuous labour in a style worthy of a great king.

"As Shivaji mounted the throne, small lotuses of gold set with jewels, and various other flowers made of gold and silver were showered among the assembled throng. Sixteen Brahman married women again performed the auspicious waving of lamps round the newly enthroned monarch. The Brahmans lifted up their voices, chanting holy verses and blessing the king, who bowed to them in return. The crowd set up deafening shouts of "Victory, victory unto Shiva-raj!" The arch-pontiff Gaga Bhatta advanced to the throne, held the royal sun-shade of cloth of gold fringed with pearls over his head, and hailed him as Shiva Chhatrapati, or Shiva the paramount sovereign!

"The English ambassador, Henry Oxinden, was now presented by Niraji Pant. He bowed from a distance, and his interpreter Narayan Shenvi held up a diamond ring as an offering from the English to the Rajah, Shivaji took notice of the strangers and ordered them to come to the foot of the throne, invested them with robes of honour, and then sent them back."

It looks as though the time of Queen Elizabeth's coronation was fixed taking into consideration astrological factors. It cannot be a coincidence that the Royal sign of Leo should be on the Ascendant with the lord Sun in the 10th in conjunction with the highest benefic Jupiter. Barring the inauspicious nature of the week-day, the chart is well constituted. In any horoscope, whether individual or national, the Sun, Moon and Lagna represent respectively the soul, the mind and the body. Lagna in this case is free from affliction. Lagnadhipathi, who

* "Shivajee" by Jadunath Sircar.

happens to be the Sun is in conjunction with Jupiter lord of the 5th (and 8th) within an orb of 6° from the meridian point. The Moon happening to be lord of the 12th is in the 6th with incendiary Rahu. While Rahu's position in the 6th is good, his association with the Moon is not favoured. While Mars is good by ownership (he is Yogakaraka in this case) mutual aspects between Saturn and Mars denote that Britain has to pass through a great crisis involving finance and relations with foreign countries during the course of Kuja Dasa in the following chart.

| | Venus | Jup. Sun | Mars Mer. |
|---|---|---|---|
| Moon Rahu | RASI | | Kethu<br>Lagna |
| | | – | Saturn |

| | Jup. Venus Rahu | Sun |
|---|---|---|
| NAVAMSA | | Moon |
| Kethu | Mars Venus Lagna | Saturn |

At the time of the coronation, the Dasa of the Moon remains for Years 2-6-0. The Moon is lord of the 12th and occupies the 6th with Rahu. He is further aspected by Jupiter. Today England has a series of crises to meet in the Middle East that may mean further loss under Elizabeth's rule. Saturn, the planet of democracy and responsibility in the 2nd from Lagna and 9th from the Moon, aspected by Jupiter, denotes that during her reign England will have to witness many strange and unexpected happenings. Mark the elevated position of the Sun in the 10th with Jupiter. This combination makes her gradually wield authority. The Sun's position gives an authoritative bearing, the quality that is associated with queenship. The disposition of the Sun in the 10th and Mars in the 11th in the Coronation Chart, is not a congenial combination for a constitutional monarch. The Moon rules over the mind and Mars rules over the emotions. The Moon's association with Rahu and his being aspected by Mars favours suspicion and desire for power on the part of the Queen.

In regard to the country's financial matters the Queen and the Ministers will not be in agreement especially that Saturn is in the 2nd. The same aspect may become a bone of contention even in regard to foreign affairs, as Saturn is lord of the 7th. Many of the old procedures will be left behind and a whole new attitude substituted, particularly as they touch on relationships with other countries. At present the Queen is having Rahu Bhukthi in Sukra Dasa. Rahu is in Mithuna, the 6th from Lagna, in the sign of Mercury and in the constellation of Jupiter. Jupiter is bad by ownership as he happens to be lord of the 3rd and 12th. From Chandra Lagna, Jupiter has caused a bit of Adhi Yoga. Rahu will therefore give the results of Jupiter and Mercury. It will be seen that Mercury as lord of the 6th and 9th from Lagna, and 3rd and 12th from Chandra, is debilitated in the 3rd from Lagna and 9th from Chandra. Mixed results must happen in Rahu Bhukthi. Saturn's re-entry into Libra marks the beginning of ardhashtama, while the transit of Rahu over radical Mars is equally unpropitious. These combinations point to further economic difficulties in no uncertain measure and to the expenditure on arms. She will be heavily engrossed with her outlying possessions and will have trips to parts of the Empire in 1954.

Mars Dasa in the Coronation Chart lasts from about 1956 to 1963. Mars, the Yogakaraka is in the 11th in conjunction with Mercury lord of the 11th. Mercury is the planet of trade. This is a very good combination indicating rapid expansion of England's trade and an era of plenty and prosperity for the English people. Saturn aspects this combination. Mars, Mercury and Saturn are all in the constellation of Mars. The fag-end of Kuja Dasa in this chart coincides with the operation of Mars Dasa in England's horoscope. During this period (1963) England's Government is likely to be modelled on the lines of a dictatorship. During Chandra Dasa to last till about the end of 1955, internal political conflict will increase. There will be territorial and trade differences with S. Africa.

The Sun and the Moon in the above chart, harmoniously disposed towards the Lagna and the Moon in the Indian Prime Minister's horoscope denotes that so long as Pandit Nehru continues at the helm of Indian affairs, nothing would be done to disturb the present arrangement of India remaining in the Commonwealth.

Summing up, on the whole, the Coronation Chart has several outstanding combinations indicating vitality and strength and suggesting that the personality of the Queen will captivate the peoples of the World. The British Monarchy, during the last one thousand years has seen many vicissitudes. The Coronation Chart clearly indicates that the British Crown, during the reign of Queen Elizabeth II will more than ever command the affection and loyalty of the British race.

# As It Strikes Me

By AGASTHYA

### Gnana and Karma—Knowledge and Action

IF we carefully analyse the Hindu sastras beginning with the earliest Vedic literature and ending with that class of works which passes under the appellation of the Puranas we will see that Hinduism presents always a two-fold aspect *viz.*, Gnana (Knowledge) and Karma (Action). The former bases itself with the knowledge of the Supreme Brahma or Soul and its relation with the individual soul, *i.e.*, the eternal relation subsisting between *Paramatma* (Universal Soul) and Jivatma (individual Soul); and the latter deals with religious rites and ceremonies—the outcome of devotional feelings in a qualified aspirant. Thus the sum-total of the religious knowledge and life of a Hindu resolves into two factors, *viz.*, Gnana and Karma. His first attempt is to learn for himself the true nature and being of the Supreme Divinity and his next attempt consists in his endavour to attain Him. The first is Gnana and the second is Karma. The third phase of the religious life of a Hindu, which is designated as Bhakthi, is not, in sooth, a different aspect but is at one with the second *viz.*, Karma. Let us try to illustrate our division by beginning first with the Vedic literature. The Mantra or the ritualistic portion of the Vedas represents the Karmakhanda. Herein we find the Vedic Rishis performing various sacrifices out of devotion propitiating the Supreme Deity whose manifesation they witness everyday in the various elements and phenomena of Nature. In the Rigveda, there are hymns in which we find the Rishis singing the glories of the various manifestation of the Supreme Deity. The Gnana-khanda however chiefly consists of the Upanishads or the gnostic portion of the Vedas. Here the Rishi is not satisfied with his attempts to see God in Nature and elements. He endeavoured to see him in his inner self. Various problems of religious philosophy present themselves before his mind and he tries to solve them. Various metaphysical questions such as the nature of soul, the relation between the individual soul and the Supreme Soul, the future existence of soul etc., are answered in the Upanishads. The entire system of Hindu Philosophy is based upon the Upanishads which form the most important and authoritative representative of the Gnanakanda. The Bhagavad Gita too, discusses philosophically the two aspects of Hinduism and has clearly proved that though different in name they are in reality the one and same thing. The Divine Author of the Geeta clearly reconciles the various paths leading to emancipation and holds that though the different are the roads, as they necessarily must be, the good is one for all. Without a true and accurate knowledge of the Divine Being and the relation between Man and God, men cannot have true Bhakthi. And without true Bhakthi man cannot perform religious rites and ceremonies disinterestedly. Gnana, as described by Sri Krishna is the purification of rational feelings in a man and Bhakthi or Karma is the purification of emotional feelings in him. The highest purpose of a man's rational faculties is to know the true nature of God and the relation of man with God and Nature. True ethical culture depends entirely on this. It is then only a man can truly understand his various duties in life—his duty towards God, his duty towards Men and his duty towards inferior creatures when he understands properly the relation between his soul and the God-Soul, between himself and various other creatures of the world. The highest purpose of a man's work in this life is to dedicate it to the service of God. The best test of his devotional feelings consists in his disinterested actions for God and Man. A man is born to perform his duty. He must work on in this world not caring for the fruits of his work, but dedicating it to the Supreme Intelligence. Thus we see that true Gnana purifies a a man's rational faculties and true Karma purifies his emotional faculties.

Again in Pauranik literature which though consists mainly of Karmakanda, we find numberless instances and illustrations of Gnana. There are passages which describe true knowledge of God and various rites and rituals by performing which a devotee can attain to God. The Puranas are, in reality, the histories of the religious culture of devotees and saints. The lives of liberated persons, of sages and saints emancipated in this life, have been portrayed in the Puranas for the guidance and culture of the religious aspirants. Emotionalism has been brilliantly described in the Puranas. Those accounts have found place in these works, because they help considerably the purification of emotional feelings in man. If a qualified aspirant in the first stage of religious culture, finds before him a healthy example of a person, attaining to a saintly station, getting over the sins and inequities of the world and getting immersed in Divine love, surely it becomes a great incentive to His devotional exercises and culture.

We have said above that the

(*Continued on page 541*)

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# RAMAN PUBLICATIONS

**"Sri Rajeswari", BANGALORE 3**

# Zodiacal and Planetary Physiognomy

By Dr. W. B. CROW, D.Sc., Ph.D.,

THE human consciousness can be divided astrologically into three main divisions (apart from the ego). *viz.*,

1. Memory, corresponding with the Moon, a dead planet, representing the past, developed in higher forms as intellect. 2. impulse, (including feeling), expressed as will and purpose in higher forms, represented by the Sun, corresponding with the future. 3. Sensations, represented by the plancts and corresponding with the present.

The planetary classification of the senses is one of the most difficult and debatable sections of astrology, but from some points of view, including the present division of consciousnesss we have

**Special Senses**

| | | |
|---|---|---|
| Mars | representing | Vision |
| Venus | ,, | Hearing |
| Jupiter | ,, | Taste |
| Mercury | ,, | Smell |
| Saturn | ,, | Common Sensation, Touch. |

The special senses, have their organs in the head, as also do the functions of memory and impulse. The eyes, ears, tongue and nose have corresponding nerves and parts of the brain. The division appears to be as follows.

Prosencephalon or Cerebrum—Memory—Moon.

Rhinencephalon or Olfactory Lobes—Smell—Mercury.

Thalamencephalon or Optic Thalamus—Vision—Mars.

Mesencephalon or Mid Brain—Taste—Jupiter.

Metencephalon or Cerebellum—Hearing—Venus.

Myelencephalon or Medulla Oblongata—Impulse—Sun:

Note:—The vital centres are in the latter.

Turning now to the direct effect of the planets, we find that their positions will be marked, on the head, as they are on the body, by moles or other formations regarded as signatures. Transitory growths on the head correspond with the progressed positions, but birthmarks correspond with the natal and especially the pre-natal horoscope. Thus Jupiter in Leo will tend to make the chin large and well formed, no matter what house of the horoscope he occupies.

Nevertheless, in addition to all this, planets in the first house have a profund effect on the whole personal appearance. Only we cannot too strongly insist that this effect is superimposed upon the zodiacal type, as well as the planetary influences referred to in the preceding paragraph. In practical astrology we always have to add together a number of different influences and what we say about the planetary types refer only to theoretical types, which do not exist separately. We never meet for instance, a solar or lunar or martial type. We do meet with, for instance, an Aries type, with a solar factor, because Sun is in the ascendant.

Where the Sun is thus in the first house, and in the rising sign, especially if he is near the ascendant, the head tends to be large and round, as if tending to the shape of the solar orb. The eyes are large and protrude and have a piercing look, because the eyeball is a round organ, to some extent repeating the Sun, and flashing with solar fire. The hair is blonde and the complexion reddish, like the rising Sun.

On the contrary, if the Moon occupies the ascendant the complexion is pale, like the face of the Moon herself. I have noted there are to some extent varying types according to the phase of the Moon, those born near the full having more plump countenances whereas the concave features of those born at or near the New-moon are very characteristic. Further, the lunar face itself varies, and particularly indicates (especially in the female) the monthly rhythm which is much less obvious in other types. The head is large in lunar types, unless for special reasons, otherwise and this is due to enlargement of the brain case, the brain being a lunar organ. In the solar type it is more the face than the cranium that looks large.

In the body the Sun rules the back, and the dorsal surface as a whole, the Moon rules the ventral surface which is the surface bearing the mammary glands. The association with milk, maternity and the family is obvious. In most animals the dorsal, (*i.e.*, upper) surface is coloured, whereas the under surface is pale or colourless. The colour is symbolical of the Sun and may have developed, either in the individual or the species, as a direct effect of sunlight. The pallor of the under surface corresponds with the qualities of the Moon.

The planet Mars appears in the sky as a shining, blazing and blood-red orb. In consonance with this, the natives of Mars have a ruddy complexion and are often flushed, even the hair is red, if Mars ascends in one of its own signs. The signature of Mars is a mark or scar, as if made by a sharp instrument, although such mark may be present from birth. The eyes of a Martian are sharp and piercing, as if repeating the blazing look of the planet itself. The nails of hand and toe come under Mars, corresponding with the claws of an animal. The teeth are the equivalent of the nails in the

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head, according to the nature philosophy,

The planet Venus appears silvery and of soft texture. Her natives are pale and beautiful, with pleasing features, never unpleasantly pallid and wan, as the lunar types often are. The signatures of Venus are dimples on the cheek or chin, which will often be found when Venus ascends in her own sign. These dimples may be due to the crescendic form which Venus assumes, *i.e.*, small concavities, not the big hollows in the Moon types. The eyes of the Venus type are shining but languid, in consonance with the appearance noted,

The planet Venus is represented in the trunk by the kidneys, and these correspond in the head with the lachrymal glands which secrete the tears and give emotional expression to the eyes. Probably these glands come in the Taurus region.

The natives of Jupiter have a pink complexion, a striking appearance, and large shining, full often azure eyes, reminding one of the actual orb of this planet.

The planet Jupiter is represented in the trunk by the liver, and in the head by the salivary glands; natives of Jupiter are good livers and are fond of good savours, digesting well.

The natives of Mercury and Saturn are not at all striking, because these planets are obscure in the sky. The hair of the Saturnian types is dark, the eyes small with obscure pupils and deep set, often surrounded by rings, as in the planet. The complexion is dull or pale. Mercury is a soft silvery-fawn planet, and the complexion of its natives is olive or honey coloured, which is as near the skin can get to this tinge. The eyes are not striking, but the eyes and facial features move more rapidly and there is much more talkativeness with the Mercurian type, because the planet Mercury moves so rapidly. Contrasted with this, the least movement is seen in Saturnian types, the eyes often exhibiting a stony stare, the planet Saturn being the most low moving of the seven chief planets. The planet Saturn is also the chief cause of small size and appears small in the heavens. It also rules limitations, as it is the outermost or limiting of the seven chief planets and the ring of Saturn also indicates this factor.

The planets Uranus and Neptune, which are not visible to the naked eye produce no effects that are very obvious in personal appearance. Too much attention has been paid to these planets, and many effects ascribed to them. They are interesting but relatively unimportant as far as the external world is concerned. Still less need we concern ourselves with

*(Continued on page 541)*


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# *Observations on the Fifth House

THE fifth house refers to emotions and feelings, faith in God and Poorvapunya. To a certain extent it is also concerned with speculative tendencies.

### Main Considerations

In analysing the fifth Bhava, due consideration must be given to the three important factors, *viz.*, the (*a*) house, (*b*) the lord and the Karaka, which in this case would be Jupiter. There are then the secondary considerations, *viz.*, the occupants of the fifth house, the associates joining the fifth lord and the Karaka and the Yogakarakas, *i.e.*, the planets causing the various Yogas bearing on the fifth house.

Before considering the general combinations, we shall make a few observations on the emotional side of nature as revealed by the fifth house. Some sign of the zodiac would be on the bhava-madhya of the fifth house. Consistent with the nature of this sign and blended by the nature of the planet or planets situated therein or aspecting the sign, the emotional nature of the native will be developed. When agnitatwa Rasis or fiery signs (Aries, Leo and Sagittarius) have reference to the fifth house, the native cannot be corrupted unless the horoscope has other unfavourable attributes. The native possesses vivid idiosyncracies, takes everything in the world seriously and possesses a sense of his own importance. In excess, this independence of spirit, characteristic of this tatwa, can be offensive in relation to other people. This becomes the case when the bhava madhya falls exactly in a fiery constellation or Mars occupies the fifth. When not afflicted, the person faces life with courage and the mind voyages through the strange seas of thought alone. Unless Moon is away from this combination, emotion is life to the person. His marked trait would be that he can forgive almost anything excepting a fool. The quality of stupidity makes him indignant. However, there exists softer and milder types of the same central character. A literary writer in whom this element is strong, excels in developing an idea. The mind travels too far afield. There is little sequence of ideas or sense of structure and the general effect is illogical. One with Leo on the 5th house possesses quite divine foresight with regard to future. Generosity is a marked characteristic. A lady born under such a set-up has the knack of proving an ideal housewife. She is impressive in action. Summing up, a fiery sign on the fifth house gives that ardent, fiery quality which inspires and invigorates one with the energy to do. It is dynamic and forceful, aspiring and inspiring. It saves us from being sunk in the inner seas of emotion or lost in the airy heights of abstract thought.

If the Bhuthathwa Rasis or earthy signs (Taurus, Capricorn and Virgo) are in the 5th house, the person will possess a retentive memory, imagination and deep feeling. He has an attraction for hidden things. He is difficult to deal as he is elusive, trifle impish, stubborn and somewhat peevish. If the fifth bhava is in Taurus, the person will be highly optimistic and he takes life easily. The opposite holds good for Capricorn. He will be highly pessimistic and takes life rather too seriously. If the sign is Virgo, then there will be a blending of the characteristics of Cancer and Capricorn. The earthy element makes the person take a mystical view of physical life. This element is intuitional and psychic. Another fundamental quality is retrospection and exquisite sensibility often elevated to a mystical belief in an inner life within the forms and objects of nature. Criticism and censure closely allied to active kindness and helpfulness, obstinacy, a certain irritability, closeness over money and jealousy in love, are some of the important characteristics of this group.

The Vayutatwa Rasis (airy signs), *viz.*, Gemini, Libra and Aquarius in the 5th house, give rise to an altogether different emotional set-up. The Vayutatwa element is concerned with conduct rather than motive, with action rather than thought or feeling. One characteristic of a person born under this set-up is his liking for the ordinary and familiar—the insignificant things in life, humble everyday people and simple annals of the poor. Libra is the most practical while Aquarius is the least matter-of-fact. Gemini hits at the golden mean. We have of course to consider the collective influences focussed on the fifth house and then come to a conclusion. Usually shrewd and farseeing, one born with a Vayutatwa Rasi in the fifth house is an innate philosopher. However much disturbed, he has the capacity to remain calm and settle into poise. In general outlook the philosophy is that of determinism and the work is often shadowed by a dark sense of fate. The past is looked upon and valued chiefly as a fact and not as a cherished memory. He observes tradition and convention. He upholds existing laws and conditions in religion and philosophy. At its very highest, it becomes a grave acceptance of some Power ordering human lives a submission to the inevitable and to a noble resignation to the outworking of univer-

* Adapted from the II Part of *How to Judge a Horoscope* by B. V. Raman, to be published shortly.

sal laws. The virtues of this group are discipline and restraint; its ideals obedience and sobriety. Often in the case of Aquarius, there is associated a certain seriousness of outlook and a gravity of tone—the former being at times a heavy melancholy. Summing up, one born with a Vayutatwa Rasi in the 5th posesses the commonsense necessary to rule the world. He keeps us to realities. He has his own virtues and qualities which no other element can give. He makes us realise that facts are facts which we must face and accept—not run away from or try to distort.

If the fifth house falls in a Jalatatwarasi (Cancer, Scorpio and Pisces), it indicates an attitude of mind where balance is the dominent element. The person will possess an impartiality of outlook a kindly tolerance and a philosophy of moderation, poise and a sense of proportion. There is also a certain amount of satire and a mixture of jest and earnest. The mental disposition is one of quieter but more persistent effort. Scorpio has a sting in its tail and this is the thing to watch.

The person will be uncompromising, exacting, fault-finding. Yet the person can display keen judgment and power of impartial criticism. The wisdom of the serpent lies concealed. Tenacity is one of his chief characteristics. He will display sympathy, persistence, emotion and somewhat self-possessed and self-reliant.

When Pisces is in the fifth bhava, the person will have a rest-less but yet a creative mind with an imaginative outlook necessary. He is liable to be obsessed with curious fancies. The characteristics of a person born under this set-up are difficult to interpret with any degree of clearness. He always pretends to be different from what he really is and there will be an overabundance of self-esteem and approbativeness combined. Summing up: The imagination is fertile and the nature resourceful and there is much pride in the mental disposition.

It must be noted that the above characteristics are said to be conferred provided a Rasi belonging to a certain tatwa is in the fifth house. The exact mental set-up depends upon the combined influences of the exact Rasi plus the planetary and constellational influences. Though Cancer, Scorpio and Pisces belong to the same category, yet each has got its own distinctive characteristics to impress. It is here that the astrologer is called upon to use his power of judgment.

Results of the lord of the fifth house being placed in different houses:—

*In the first House.*—If the 5th lord is favourably combined and associated the person commands a number of servants, becomes a Judge, Magistrate or Minister empowered to punish the evil-minded. He will earn the grace of God; few children; will have foes and gives happiness to others. If the fifth lord is afflicted, there will be no issues; will invoke kshudra devatas (evil and destructive forces), will be evil-minded and leader of a gang of deceitful persons; a tale-bearer and stingy. If the lord is moderately good, mixed results will happen.

*In the second House.*—Favourably disposed. Blessed with a beautiful wife and well behaving children; gains from Government or King; learned and a good astrologer. *Lord weak and afflicted,*—Poor; loss of money through Government displeasure; will be unable to maintain his own family; will have family troubles and misunderstandings; becomes a Priest in a Siva temple.

*In the third House.*—Favourably disposed. Many good children and brothers. If unfavourably disposed, loss of children, misunderstandings with brothers and continuous occupational troubles; he will become stingy and a tale-bearer.

*In the fourth House.*—If favourably disposed, the person will have few sons, one of whom will live by agriculture. The mother will live long. May become an adviser to a ruler or his preceptor. The lord afflicted, causes death of children. The lord moderately strong, confers daughters and no sons.

*In the fifth House.*—Lord favourably disposed gives a number of sons; becomes great in his own line of activity; otherwise he becomes an expert in Mantrasastra and befriends persons in power. He may also become an expert in Mathematics or head of a religious institution. Lord afflicted; contrary results should be anticipated. Children will die; he will not keep to his word; he will have wavering mentality and be cruel.

*In the sixth House.*—If the fifth lord is favourably disposed, the maternal uncle will be a famous man. He will have enmity with his own son. If the lord is afflicted, issues will not be born and he may have to adapt one from maternal uncle's line.

*In the seventh House.*—When the lord is favourably disposed, the native's son lives abroad and attains distinction, wealth and fame. Or he will have a number of issues. He will also become renowned, learned, prosperous, greatly devoted to his master and possesses a charming personality, When the lord is afflicted, there will be loss of children, one of whom will die abroad after attaining name and fame.

*In the eighth House.*—Paternal property will be lost due to debts. There will be extinction of the family. He will suffer from lung troubles. He will be peevish, unhappy but not poor.

*In the ninth House.*—He will become a teacher or a preceptor. Renovates ancient temples, wells, choultries and gardens. One of

(*Continued on page 539*)

# A Symposium on Fate, Free-Will and Astrology

**The problem of Fate and Freewill is an eternal one. It is a topic of vital and ever-recurring interest. According to Free willists determinism is on the whole demoralising because it tends to shift responsibilities from ourselves to God or karma, at the same time paralysing the will to reform one's conduct when that is needed. Weak-willed and pleasure-craving with other emotional and unbalanced characters, may yield again and again to impulses which they inwardly disapprove and may flatter themselves that fate decreed it—that their natures compelled them to yield and he was destined to act as he did obeying those natural laws which take no account of human ones. At the other extreme is the Fatalist who maintains that the future is as fixed and determinate as the past, that fate is the supreme principal of the Universe and that the so-called Freewill is a " mere figment of the halfwitted mind of a volitionist ".**

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BY G. P. VAIDYANATHA AIYAR

THE age-old antithesis of *Free-Will vs. Destiny* has been a subject of endless debate among scientists as well as theologians and philosophers. Readers of THE ASTROLOGICAL MAGAZINE will have noticed how eminent thinkers and writers often put forth conflicting views on the question. In THE ASTROLOGICAL MAGAZINE 1953 Annual issue, Dr. R. Naga Raja Sarma while dealing with " Abnormalities ", as dealt with in Astrology enters a very eloquent plea in support of " Determinism " (*vide* Pp. 27 and 28, A.M. 1953). So does Prof. C. Kunhan Raja while evolving his theory of Karma in past births being transmitted as potentialities in the present one, which is conditioned and shaped by the state of evolution of the cells in the previous existence. This is easily no more than a paraphrase of " Fatalism." Mr. V. Venkatakrishna Rao, writing in the same issue on " Kalidasa and Fatalism ", states that the burden of our literature and philosophy as reflected in Kalidasa, Valmiki, etc., is to enjoin a proper co-ordination between *Life* and *Destiny*, which can come about only by the effective functioning of *Free-Will*. Instances need not be multiplied. It will be interesting to examine the question with special reference as to how our Jyothisha Acharyas have regarded the opposing entities in relevant contexts.

Varaha Mihira in the very opening verse of *Hora*, Ch. I, Sloka 3, would appear to incline towards Fatalism. He defines Hora Sastra or Astrology as the science that discloses to us the fruits (*Pakthi*) of our *Karma*, good or evil, done in our past births, which we are ordained to enjoy or suffer in the course of our present life. He does not tell us explicitly what we have to do after a study of the Science and attainment of knowledge so revealed. Obviously he feels the limitations of his work as but a compendium of the vast science of Astrology, which has ordinarily nothing to do with Ethics and other such sciences relating to human conduct. We might take it that the Acharya bids us turn to the Dharma Sastras and the Neethi Sastras for light and guidance in this direction. It should however be borne in mind that the Acharya's inimitable work is highlighted throughout by suggestive dictas inserted here and there. His diction is deliberately brief; but as studiedly purposive and brimful of meaning. It is a characteristic feature of the author to present maxims of over-riding importance and universal applicability even in rather restricted and exclusive contexts. They are not to be taken in any constricted sense as referring solely, or even mainly, to the theme of the specific chapter or verse wherein they appear embedded. For illustrations to the above, one might turn *inter alia* to the citations listed hereunder. *'Dasa Apahara Prakarana', Ch. VIII, Slokas 19 to 23: 'Ashtaka Varga' Ch. IX, Sl. 8; 'Rasi Seela', Ch. XVI, Sl. 13 & 33 (Ch. XVII, Sl. 13 & XVIII, Sl. 20): ' Drishti Prakarana ', Ch. XVII, Sl. 9 read with Sl. 13 & 23 of Ch. V (Ch. XIX, Sl. 9); ' Rasi Seela ' Ch. XVIII, Sl. 10 & 11 (Ch. XX, Sl. 10 & 11): and ' Prakeernake ' Ch. XXII, Sl. 16 (Ch. XXIV, Sl. 16).

For our present purpose we shall advert to the last cited reference. The Sloka in its latter half enjoins consideration of the entire principles enunciated *'herein'* on occasions such as fixing up marriages, and resolving and answering Prasnas or queries *(Chinta)*. The text says ' *Sakalam Vidheyam Ethath* (bhavathi) ' at such junctures. The expression there in, *viz.*, *'Sakalam, Ethath'*, is of supreme significance. It is interpreted by the learned commentators of Hora as comprehending the entire range of astrological doctrines enunciated in the work, right up from the *Samjna Adhyaya* (Chapter of Definitions) to the very conclusion. It should be noted that *Chintha* or *Prasna* will relate to every conceivable phase of human life, *e.g.*, disease, longevity, time and mode of death, riches, enemies, losses, marriage, housebuilding, trading enterprise, pilgrimage, divine worship, and so on and so forth. Now what could be the object of such elaborate astrological study and scrutiny unless it be to serve us

*The references given in brackets are to Sri V. Subrahmania Sastri's edition of Brihat Jathaka.

as a guide to practical conduct, to help us in electing the most favourable of alternatives and the most propitious time for action in daily life, to adopt precautionary and remedial measures on indication of impending trouble or danger, to forestal sickness by prevention and seeking ready and effective cures when facing maladies etc., common in human life? Here the Acharya recognises our power of *Election i e.*, exercising our *Free-Will.* For if the ironhand of *Destiny* or *Nemesis* were to be ever shaping our daily lives, our joys and sorrows, successes and failures, there can possibly be no intelligent purpose to be served by a study or application of astrological principles in any situation whatsoever. The Acharya enjoins in this verse that our actions should be shaped according to the indications gathered from an accurate astrological study of the planetary chart pertaining to the birth *(Hora)* or *Prasna.*

Let us next see what *Kalyanavarman* says about the uses and purpose of Astrology in his saravali held in high esteem among scholars. The 5th and last verse of Chapter II of his work runs thus. * *' Arthitharjane Sahayah; Purushanam Apadarnave Pethah; Yatra Samaye Mantree. Jathakam Apahaya Nasthyaparah'.* The purport is that if one looks for aid in one's endeavour to earn wealth, if one is in quest of a boat for safely crossing the ocean of peril, if one requires counsel when contemplating long or — important journeys, (etc.,) one cannot think of anything more serviceable than a scrutiny of one's horoscope. *Uthara Kalamirtha* also refers to Jyothisha as *'Sampad* Vasyakara' in Sloka 3 of the very first chapter of the work. The idea is that a study and application of the principles of Astrology will be of practical help to persons seeking to acquire wealth. It is obvious that such claims would be inconsistent with the theory of *Destiny* ruling every phase of human life and conduct.

Parasara while expouding the different beneficent and malefic effects of the various Dasas and Antardasas, prescribes specific methods of Japa, Dana, Homa, etc., to be adopted by the subject in order to counteract the evil effects of planets adversely situated. Mantreswara in his authoritative work, 'Phala Deepika' has also prescribed various modes of expiation for nullifying the evil effects indicated in the Dasas of unfavourable planets. Satyacharya in his extensive treatise, 'Karma Vipaka' traces the origin of human disease and suffering to sins perpetrated in previous Janmas and prescribes elaborate Prayaschithas or expiatory rituals to ward off their present evil effects. The entire scheme will be void of significance if *Man* were a helpless creature in the sporting hands of *Destiny.*

*Electional Astrology (Muhurtha)* is based on the doctrine of Man's *Free-Will* being capable of coping with and overcoming Fate. Choosing an auspicious day and hour for launching on important projects, with a view to ensure success and avert failure, can have no meaning in a world eternally dancing to the tunes of *Destiny.* Scores of very eminent Acharyas have left us invaluable and extensive works on Muhurtha Sastra for our guidance. Is it the least likely that our ancient sages have wasted such immense labour, time and intelligence merely to evolve an empty and useless philosophy having no practical bearing to human life and progress?

Horary Astrology or Prasnavibhaga is based fundamentally on the hypothesis of *Free-Will.* If we turn to Prasna Marga and other such standard works we can see how the Prasnas or questions, to solutions whereof the Sages prescribe elaborate methods, cover the entire field of human existence. They are concerned with almost every phase of our life, literally from the cradle to the grave. They help in predicting whether the child in embryo will prove a male or female, even a human or otherwise. The origin and nature of diseases, their probable duration, and whether they would be curable or the opposite, are queries solvable with the aid of Prasna Marga and analagous works. So are problems relating to matrimony, such as the probable time thereof, the future prosperity or contra of proposed unions, etc., likelihood of success and profit in trading enterprises, the choice of partners in business undertakings, enlisting of agreeable employees and servants, propitious times for embarking on long journeys of pilgrimage, etc., selection of auspicious sites for erecting residential and other buildings, and various other innumerable items in life susceptible to human preferment, option or Election. The entire scheme will have to be swept away if *Destiny* had the last word to say at every stage of our existence.

These considerations will apply with equal force to the vast field of Mantra and Tantra Sastras, as well as the various schools of Yogic theory and practice. The main feature of all such occult sciences is that they proceed on the footing that it is possible for man to alter or influence the courses of natural phenomena by exercise of *Free-Will.* In these days when parapsychological and electro-magnetic researches have opened up endless regions hitherto undreamt of by science, bringing them under the sway of human intelligence and endeavour, he should indeed be a bold person who would brush aside all the above Sastras as irrational superstition. What Television is now achieving with the aid o

* अर्थार्जने सहायः पुरुषाणामापदर्णवेपोतः
यात्रासमये मन्त्रि जातकमपहाय नास्त्यपरः

highly complicated electrical and other apparatus the ancient sages appear to have been able to do by developing extraordinary powers of Yogic distant vision, usually termed '*Divya Drishti*'. What the radio does for us today, enabling us to hear at our doors far-off sound emanating from diverse distant places, the Yogis were able to do by their '*Divya Srotra*'. They acquired such higher powers by occult operations on the several regions of their spinal chord and cerebrum, holding every nerve centre at command by *Yogic* practice and *Atma Sakthi*. They have also bequeathed to us a large volume of literature relating to such matters, which are all within the operative domain of man's *Free-Will*.

The vast expanse of Medical Science is likewise standing evidence at every turn establishing the supremacy of Free-Will over Destiny. It has been human practice to ascribe to *Fate* or Destiny all such natural phenomena as appear to lie beyond the realm of human knoweledge or control. With the advance of scientific research and endeavour more and more regions of the hitherto unknown and unexplored forces are studied and charted and changed over to the domain of Free-Will. Transfusion of blood, the uses of the iron lung, surgical operations on the heart, the lungs, and even the brain-matter, are but a few outstanding instances of the triumph of Man's Intelligence and *Free-Will*. The discovery of the X-ray has almost revolutionised the methods of allopathic medicine and surgery, for which again we are indebted to the powers of Intellect and Free-Will of the explorer who took to this line of colossal research.

*Ante-natal clinics* form one of the most intriguing subjects of study of the Medical Science today. Prenatal education is being investigated, not without success, in several quarters. There are abundant instances of such study and education in our Puranic and even Vedic literature. The theory and practice of Auto-suggestion would appear to be strongly correlated to this sphere of enquiry and research. The developing Jeeva in embryo is admittedly deriving sustenance from the mother. The nervous system of the foetus owes its shape and form to the countless and constant impulses derived from that of the containing parent. Hence it is easily conceivable how ideas firmly implanted in the mother's mental frame during gestation would convey corresponding impacts to the growing nervous system of the child in womb, and tend to mould its mental equipment accordingly. Our ancients have laid down specific processes of training to be adopted and applied to the pregnant parent in order to get progeny of diverse characters, such as authors and poets, artists and painters, musicians, militarists and spiritualists and so forth. There are similarly a long list of 'Don'ts' in our Sastras for the Garbhini (pregnant) woman, violation whereof would penalise the forming infant, subjecting it to corresponding congenital affliction. The entire scheme is obviously based on human Free-Will being able to thwart and modify Destiny in even very minute particulars.

Classical literature is replete with instances of great personages overcoming Destiny by force of their determination, strength and valour. Srimad Ramayana portrays the antithesis of Pourusha (Free-Will) and Deivam (Fate) in vivid colours in the Upakhyana of Trisanku. Having met with discomfiture at every turn in his attempts to get entry into Heaven with his mortal coil, the King exclaims 'Deivam Eva Param Manye, Pourusham Thu Nirarthakam.' Though thus admitting defeat of his own powers as against Deivam or Fate, he appeals to a more powerful agency, a stronger Will-Power, *viz.*, sage Viswamitra, and invokes him to chase away the forces of Deiva by dint of Purushakara, *i.e.*, bold and determinate action,—by display of his powerful Free-Will. The sage complies with the King's request and his efforts are crowned with success. Numberless such instances can be cited from our epics and other literature. Tradition and history, habits and usages, racial traits and psychical outlook,—all bear testimony to the fact that we have at no stage in our national life succumbed to Fate or Destiny as the inevitable moulder of our fortunes or surrendered our claims to free and independent action.

All writers agree that our experiences in the present life are the fruits of our Karma in our prior births, good Karma of the past resulting in the pleasurable aspects of the present, and evil Karma the opposite. This very theory implies necessarily that man was free to do good or evil Karma in the prior births at his will and pleasure. If all human action be patterned after Destiny there can be no choice left for man to elect to do virtuous Karma or vicious ones at any birth, past or present. The science of Ethics will have no place in such a philosophy as a guide to human conduct. Prof. C. Kunhan Raja in his thesis in THE ASTROLOGICAL MAGAZINE on 'Karma' etc., above cited, admits that with the appearance of 'Life function' in the process of evolution activity starts in what he calls the "complex of living matter" and that the series of such activity and their fruits and the residue is called "Karma", which subsists as potentialities either in the life-element of the living matter or in his 'Primal Sentience' or enduring basic principle, such Karma being transmitted as inherent or con-

genital tendencies to the succeeding bodies in the process of evolution. He further simplifies 'Karma' as follows: "How do the cells evolve into higher species? It must certainly be due to the effect of the activities of the bodies into which they first develop." And this is 'Karma'. How and when does the differentiation in Karma arise, as good and evil, virtuous and vicious? No doubt this query is not germane to the topic with which the Professor is directly concerned in his article, But all the same an answer would be hard to find in his scheme of things. Hindu philosophy conceives of Man as a being endowed with considerable freedom of action. He is ushered into the world with a bundle of Vasanas, good and bad, Suddha and Malina. He is enjoined by the Dharma Satras to cultivate the former and suppress the latter. By stern and steady practice, 'Abhyasa', the vicious Vasana or instinct is to be inhibited, and finally to be annihilated. The entire body of Upanishadic exhortations is directed towards man liberating himself from the endless cycle of Samsara by subjecting the mind to regulation and discipline under Free-Will. The fallacy underlying Duryodhana's glib justification of all his misconduct by fathering it on 'Some Deva' (Kenapi Devana) residing within his heart in common with every other sentient being, as stated by Lord Krishna Himself in the Geetha, is thus laid bare. He has freely indulged in the ways of vice opening out before him, as a result of the unfolding of his Malina Vasana, or vicious instincts. The Indweller Deva, the Niyogaka, has also enjoined in the Sruthis and Smritis, which are his military commandments, that man is to subdue his congenital Malina Vasana (evil tendencies) and develop the virtuous trends by exercise of his Free-Will. Forgetting this dominant injunction of the Lord he lays the unction to his soul by citing in his support one of the Lord's sayings propounded in a totally different context.

The Pravrithi and Nivrithi, Duryodhana mentions are nothing but the congenital trends or tendencies embedded in the psychic complex of every sentient individual. They are described as 'Bhavasthirani' by the immortal Kalidasa in his unforgettable verse in Sakuntala, 'Ramyani VeekeshyaMaduramschaNisamya Sabdam, paryuthsuke Bhavathi Yat Sukhitho' 'pi Janthuh — That Chethasa Smarathi Noonam Abedhapoorvam, Bhavasthirani Jananantara Souhridani'. It is to be noted that the Souhrida trends or tendencies referred to in the verse are Abedha poorva, *i.e.*, not comprised with in the field of prior experience, and are recollected somehow by the 'Chethas', as though they were treasured in memory having been subject matter of knowledge acquired in the present existence. These trends are the twofold Vasanas, Suddha and Malina, expounded in Yoga Vasistha and other philosophical works. They are the person's congenital trends, tendencies, instincts, bents of mind, call them as you will. They are the residuum of our Karma done in the past incarnations, transmitted as inherent potentialities in our present birth. They are the Pakthies or manifestations or fruits of the good and evil Karma of our past lives, enduring in the form of residuary potentialities firmly embedded in our psychic person. And it is these very tendencies or trends that are revealed to us by the science of Astrology or Hora, as stated by Varaha Mihira at the very commencement of his work. It is patent from the above that Astrology is necessarily a science of such 'tendencies' or trends as explained by Prof. B. V. Raman, the learned Editor of THE ASTROLOGYCAL MAGAZINE, who proceeds a step further and says that the tendencies can be patterned, fashioned or moulded in accordance with the Free-will of persons. We have striven in the foregoing discussion to establish how our learned Editor's view regarding the Supreme potency of Free-will is absolutely correct, however much Dr. Sarma and other eminent thinkers might disagree. Incidentally we have also been able to arrive at a correct evaluation of the true function of Astrology in relation to the life of man.

Our Jyothishacharyas have evolved for us a system whereby we can discern the potentials of human personality. By a study of the exact planetary situations at the time of birth of a child we are taught to foresee the probable trends of its development as an individual. The principles enunciated in the Karma Jeeva Prakaranas (Avocations) and elsewhere will indicate the sort of profession or calling that may befit the native, and the likely sources wherefrom he may derive wealth. Such a scrutiny will be of inestimable value in deciding upon the course of training or preparation for life on which the child might profitably be embarked. A choice that runs in a direction parallel or similar to the trends or currents indicated by the horoscope of the person is bound to be productive of maximum benefit, while one that goes contra will lead to frustration and failure. Similarly when one is faced with the task of choosing a profession from out of equally promising and possible alternatives, an examination of the horoscopic indications would prove very helpful. A Prasnavichara (horary) in such situations will also yield infallible indications as to which would prove most beneficial, if properly and accurately carried out. But patient study and a diligent, rigid and wary application of the relevant principles

is a *sine quo non* for such success.

perhaps the most alluring use of Astrology for man is the divination of the likely periods when the native might fall ill and the time when he would most probably meet with death. The Roga and Rishta (diseases and his fortunes) chapters and those on Ayurdaya and Niryana (life and death) deal with these topics in extenso. The Hindu theory is that sins committed in previous births fructify as diseases in the present, and that these can be warded off and abated by Japa, Homa, Archana, and the like. Astrology comes in handy at this juncture, as it aids us to know beforehand the probable periods of life when maladies are likely to beset us. To be forewarned is to be fore-armed. Special hygienic and precautionary measures can always be adopted to forestall the onslaught of sickness and abate the virulence and rigour thereof to a considerable extent. The Ashtakavarga rules also provide good guidance in such contingencies. They serve to tell us at what points of time we run the risk of falling ill or facing possible, though avoidable, death. There is an interesting saying in Malayalam regarding the matter, which runs as follows :—

*"Dehikalku Jenikkumpel Dehe Noothennu Mrityuvam :*
*Apamrityukkalam Neeru Onnalle Kala Mrityuvum :*
*Vishamangal Arimhituu Natakkam Ennirikkile,*
*Ayavannapamrityukkal Noorineyum Jeyichitam :*
*Kalamrityu Varunnetam Thatukkavalleruthanum."*

The purport is that man is born tied up or enmeshed in one hundred and one Mrityus or chances or risks of Death, out of which all the one hundred are untimely or un-natural risks, which can be warded off by a careful and timely adjustment of life and diligent avoidance of dangers : but when the final call of Kala Mrityu, or appointed Death comes no one may be able to evade it. We shall deal with the last line of the saying which sounds fatalistic presently. The earlier parts are alone relevant to our context. The expression 'one hundred' is only a poetic term meaning 'numerous'. Astrology discloses to us with approximate accuracy the weak links in the chain of our lives when we may have to encounter disease or even possible death. The Acharyas have laid down various expiatory measures to be adopted to get over such impending evil. With the aid of Astrology we can thus overcome troubles by vigilance and timely action, and to that extent the apparent forces of Destiny would be rendered negatory and defunct.

It is an observable trait with astrological adepts while treating of Ayurdaya to state that the principles enunciated therein with regard to man's span of life, as indicated by the planetary chart obtaining at the time of birth, will be found to apply truly only to those leading a virtuous life of self-control and discipline. *Virtuous and ennobling conduct, proper and regulated dietary habits, healthy discipline of the senses, association with the wise and learned, are all listed as factors qualifying for longevity, and the opposite ones as tending to curtail even what period of life is indicated by Ayurdaya in respect of the individual. Not even the most materialistic among scientists or medical men can possibly quarrel with that proposition. But the writers have mentioned another qualifying clause, *viz.*, 'Deva Brahmana Bhakthi' for one's unfettered enjoyment of the Ayurdaya span of life. Certain thinkers are carried away by a too literal reading of the provision, whereby they jeeringly observe that the Acharyas are taking shelter under such antiquated provisos with a view to explain away all failures occurring in applications of their tenets. But the proper way of looking at the expression is to regard it as only meant to enjoin a healthy psychic discipline of the mind. A conscious and active subordination of personality to one or other dominant living ideal has ever been regarded as a *sine quo non* to the development of a healthy and robust mental and moral outlook even by non-theologian philosophers and unbelieving scientists. The Acharyas have but expressed the same idea in the common diction of their times, easy terms in vogue among people. 'Dwija' and 'Deva' are to be taken as denoting venerable and superior entities, entitled to veneration and homage from ordinary persons who would stand to benefit thereby. Psychic disciplinary and regulatory exercises of the mind will purify and strengthen the mental and moral frame of the person.

Another substantial benefit that Astrology extends to us is in the field of matrimony. Certain planetary situations, combinations and aspects in the horoscope are listed by authors as indicating unhappy conjugal relationship, or diseases or premature death of either spouse. Such undesirable happenings are avoidable according to Astrology, by a judicious selection of either partner. The baneful indications in one horoscope are to be matched and counteracted by choosing the other with preponderating beneficent tendencies in these particular aspects. Thus a horoscope with Kalatradosha or affliction to the wife, is en-

* ये धर्मैकमनिरता विजितेन्द्रियाये ।
ये पथ्यभोजन जुषो द्विजदेवभक्ता: ।
लोकेनरादधतिये कुलशील लीलां ।
तेषामिदं कथितमयुरुदार धीभिः ॥

joined to be coupled with one bearing corresponding Bharthrudosha, or detriment to the husband. Rules are laid down to determine the mutual Aanukoolya or compatibility between the wedded couple. Yet another set of rules are deducible by application of the Ashtakavarga principles relating to the choice of an appropriate person for spouse and also for electing the most propitious time for wedlock. All these activities lie within the province of human Free-Will. Over and above all this our Smrithi Karthas and Sutra Karthas have prescribed several Homas and other rituals at the marriage function calculated to promote mutual affinity and beneficial influence as between the Dampathies and to cleanse away the inauspicious elements, if any, tending to afflict their union. The Maharshis are taking such meticulous care not to concede an inch of room for the forces of any contrary Destiny to operate to the detriment of Man.

That the planets wield enormous influence in shaping the person of the individual at the time of birth is conclusively established by Prof. B. V. Raman in his spirited and fascinating brochure, 'Astrology and Modern Thought'. They converge to bring into being a sentient entity bearing a physical frame and psychological set-up in conformity with the trends of the past Karma of the Pratyag Jeeva or particular soul investing the sentient body. The infant is ushered into existence with a budding intellect and will-power, which unfold and develop with the growing person. He carries besides a bundle of Vasanas or trends or tendencies, good and bad, congenital with him and inherited as the residuary impact of the Karma done by him in the previous births. These are good and evil potentialities or 'Pakthies' adverted to by Varaha Mihira in his Hora at the outset, as the results flowing from good or bad Karma done in prior existences as already stated. The science of Astrology serves to reveal to us the innumerable trends or tendencies of mind lying imbedded in the native's mind, and by a diligent scrutiny of the horoscope we can discern the particular periods of time in the life of the person when such tendencies good or bad, will manifest themselves in active form. By means of such foreknowledge the person can augment and promote the beneficial forces and oppose and neutralise the adverse ones by cultivating the Suddha Vasanas and inhibiting the Malina variety by exercise of his Free-will. Thus we see that Astrology is the most valuable of all the sciences, pure and applied, for the happy evolution of Man in every sphere of life.

Scientists have long been averse to recognise Astrology as a system having an intrinsic national or probative value. Their accepted modes of proof have for ages been of the laboratory type of controlled experiment and continuous study and observation. Astrology can never form subject of such test. But other scientific methods of tests of equal efficacy have been evolved by modern research. Mathematical Statistics, with its exact and rigorous technique and Probability theories, probed by logical analysis, are the ruling principles of the day acknowledged by even reputed and veteran physicists. It is quite possible to adopt similar methods of study and research with regard to astrological data. It would appear that few scholars are paying attention to this mode of investigation. It is most pleasing to note that the learned Editor of THE ASTROLOGICAL MAGAZINE is collecting the horoscopes of a vast body of persons with biographical particulars, with a view to comparative and analytical study and research. An intelligent assessment of the statistical results of such studies will need be of inestimable value to all lovers of the science.

Prof. B. V. Raman has ably demonstrated how planets exert their influence on a wide variety of terrestrial affairs. *Vide* 'Astrology and Modern Thought', Pp. 24 et seq. They equally direct and mould human action. The Sun, Moon, and other planets are subjecting Man to their respective influence and control. Periodicity and rhythmic variations in the states and dispositions of heavenly bodies have been found to bear steady and uniform correlation to similar changes in human functioning, both physical and mental. Our ancients were able to discover the laws lelating to such cosmic action and reaction by their powers of intuition or Jnana Drishti. Age-long experience and observation have lent them abundant corroboration and helped to assess the true force and efficacy of such laws in their actual working and application to daily life. We have inherited from these mighty personages a vast treasure of astrological literature embodying their perennial knowledge. By a careful study and application of their dicta scholars have been able to make astoundingly accurate predictions of events, great and small, relating to the future not only of individuals but even of nations and governments inter se. Outstanding illustrations of the principle of such predictivity are to be seen in THE ASTROLOGICAL MAGAZINE, 1937, where the writer predicted with such tragical accuracy the woes awaiting mankind in World War II at the hands of Hitler and Mussolini. Formerly in the issue of the A.M. of March 1914 the late Prof. B. Suryanarain Rao had pointedly predicted the sudden outbreak of World War I and

also the assassination of the Archduke of Austria. (*vide* Pp. 57 to 59 of B.V. Raman's 'Astrology and Modern Thought'). The days when the socalled scientists and rationalists used to jeer and cavil at the science of astrology as mere superstition or foolery are long past and great scholars and thinkers of world-eminence and reputation have begun to extend ample recognition to the efficacy of the rules and principles advocated by our Jyothishacharyas.

It will not be overlooked that the present discussion treats of Destiny only so far as it might be viewed as impinging on human life, its eternal urges and curbs, aims and aspirations, thoughts and actions, together with the biological and psychological complexes from which they originate or to which they are ultimately referable. There are veritable oceans of cosmic, creative and evolutionary forces in regard to which man has absolutely no conceivable control or even nexus. Our Study is restricted to an assessment of the scope and extent of the operations of motivated Will-Power or the environmental forces of Destiny affecting our life. Medical science exhorts us to acquire and store in our body what is termed as 'resisting power' against besetting diseases. Ethical sciences inculcate the fostering and growth of the virtuous trends embedded in the mind and avoidance of the vicious. Yoga Sastras enjoin high discipline and self-control of the mind with a view to subjugate excesses of the carnal urge in man and transmuting them into spiritual prowess.

It will be of interest in this connection to examine the validity of the questions propounded by Dr. R. Naga Raja Sarma on P. 28 of THE ASTROLOGICAL MAGAZINE 1953. The Doctor asks "Why, if Freedom of Will had been there functioning all along effectively and if it had been exercised by the individual concerned, should Abnormality of behaviour at all have appeared?" Curiously enough the answer to the query is contained in the very frame of the question. The Dr. Says "...and if it (Freedom of Will) had been exercised by the individual concerned...". The plain and simple answer is that the person did not strive to make his Free-Will function in the proper direction. Later on in the same context the scholar argues out that "Karma is strict determinism or nothing", and asks. "Is escape from the enmeshment of Karma possible?" It is, but proceeds to add that "Who will have the necessary (if indeed so destined) psychosomatic strength, the moral stamina, the dynamic will and other qualities needed to secure freedom from Karma must again depend on all previous Karma of individuals." In the logical analysis it would only mean that for escaping from the enmeshment of Karma the person should be able to oppose Karmic human destiny with a sufficiently strong and energetic Free-Will.

The true position appears clearly set forth by our learned Editor in his 'Astrology and Modern Thought'. Readers should bear with me if I once again resort to citation from the work. I do it simply for the reason that I cannot put it better. "Whatever is latent in our life, that only is revealed by the planetary combinations and that only takes a new form (Karma) but capable of being enlivened under efficient directive force (Freewill). Thus Karma or Fate or Determinism can exist side by side with Free-will. This is the Hindu view; and modern concepts are gradually (fast?) veering towards this important discovery of the ancients". (Page 74). The citation from Das Gupta also happily expresses it. "Man's action moves on the lines that his own Karma is tracing for him. But his Will is free to fashion his Karma. It is Determinism to the extent that Karma which is dynamic is shadowed by medieval and unchangeable law of Karma, but life which is guided by Freewill does not follow any pre-ordained pattern. Determinism thus appears as a law—a law that operates through changes according to the conditions of each circumstance and environment" wrought out by display of Free-Will.

From the foregoing it can be easily perceived how Astrology is serviceable to man in many an important sphere of life. Medicine, agriculture, meteorology, and other Natural sciences as well as trade and commerce, and political statesmanship, national, international, and even military policy might all derive profitable aid and direction by timely recourse to application of astrological discipline. Varaha Samhita and other similar works of the ancients present to us modes of predicting extraordinary terrestrial phenomena from a study of the variations in position and aspect among the celestial bodies. We are enabled to foretell the probable out breaks of epidemics, fires, famines, floods, storms, earthquakes, etc. Afflictions to States and Royalty, human carnage from war-mongering, destruction of cattle and vegetation, and the like are also predictable from a scrutiny of such works.

What is the practical use, it might be asked, of securing a foreknowledge of impending events? In the words of our learned Editor, "if we are foretold a period of calamity or trouble, advance intimation has the effect of preparing us to break the back of the misfortune by meeting it halfway", well armed with the means of nullifying its virulent repercussions without being entrapped in them unawares. If a child's horoscope disclosed unhealthy tendencies

(*Continued on page 508*)

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# *Who is Kalapurusha? (4)

BY PROF. B. SURYANARAIN RAO

KALAPURUSHA means the influence of Time. Time and space have the greatest influence on creation. Time is a vague term and it is difficult to define it although everyone of the public knows it so well. All time is traced to the revolution of the Sun and other planets with the rotation of the Earth on its axis and round the Sun. Behind our ideas of time and space are there not forces which regulate them, which bring them in contact with our minds and which are the causes for them? It may be difficult to understand. But in all subjects which treat of phenomena in the Saguna plane (material) and their causes in the Nirguna (spiritual) plane it is difficult to understand the mysterious connection and more difficult to explain that connection. Kala means time and Purusha means the governing Cause—the Prime Mover. The great God himself is called Parama Purusha, Purusha and so on. Purusha in the ordinary acceptance means the male active or the creative agency. From Kalapurusha, we get the creative agency contained in Time, and which works in Space. The last therefore may be taken to be the passive agency in the work of creation while the former represents the active principle. We are all familiar with the influence of time on the events of the world's history. Everything is moulded by the influence of time and every object obeys its universal control. Food and clothing influence men to a remarkable degree. No one can come forward and say that he is beyond the pale of the influence of what he eats and what he covers himself with. All the varieties of food are directly controlled by seasons and these represent nothing more than the influence of Time. We have clearly shown in a series of articles in Vols. I and II of this Magazine, how tremendous is the influence of food on the constitution of man. Food may be broadly classified under the three principal heads—mineral, vegetable and animal. The second is the largest support to humanity although the last is not insignificant in the quantity of its consumption. The major portion of food consumed by man then is vegetable, the next in importance is animal, and last in necessity is mineral. There are instances of persons living entirely on vegetables, but those who live solely on animal food are small in numbers when compared to those who live on vegetables. Very few instances have been recorded of persons living entirely on mineral stuffs. The variety of food is simply wonderful. The ambition of man has led him into many difficult positions in life. Under straitened conditions man has managed to live on almost any kind of food that he has been able to get. The machinery of his stomach and that of his head are the most wonderful, the most complicated, the most delicate and at the same time the most adaptable imaginable. Man adapts himself to external circumstances with a tenacity and readiness which are truly surprising and give him a tremendous advantage over the other sections of creation. Animals and vegetables and even minerals fail to thrive under altered conditions. But being a mysterious compound of mineral, vegetable, and animal, plus some unknown and unknowable power in him man can manage to live where species of other kingdoms of Nature have failed to prosper or even failed to live. But nevertheless his food and environments have always been very strong factors in moulding his character, the strength of his will-power, his complexion and physical behaviour, and other circumstances which distinguish him as a reasoning individual.

Some substances corrupt human blood, some purify it, some increase it, and some decrease it, or dry it up. These are common advertising expressions among the medical profession. Some classes of food increase blood, but do not give it that tone which invigorates it. Some purify it and give it excellent energy. A fatty man has a large quantity of blood and its constituents but he is not necessarily the best or the strongest man. Lean men have small quantities of blood, but they may be eminently fitted to endure physical and intellectual work to a large extent. Some are generally good in health, have no traces of any chronic or local irritations but are peculiarly weak and unfitted to exert themselves in the physical or intellectual line. They have what is usually styled general debility. Food therefore produces apparently different sets of nerves in different individuals and they seem to exert no small influence on the life of man in his physical, intellectual and moral career. It is absurd to think that all muscles, all blood, all bones, and all nerves in men have the same energy or power in them when they are of equal quantities. Besides the food there is the heredity in man, the energy or debility coming to him through his past Karma in the shape of his father's, mother's and family energies and peculiarities. The amount of intellectual energy is not dependent upon the quantity of flesh or blood. If two persons of equal physiological weight be taken there may be perceived

*Reprinted from 1902 issues of THE ASTROLOGICAL MAGAZINE.

between them the greatest divergence in strength of body or the energy of mind. Suppose physiologically, when analysed, two persons have the same quantity of blood, muscle, nerves and brain. Will they possess the same strength? This will be a difficult question to solve. Each may have exactly the same quantity of these but they differ very materially. Why? The rays of Vidyutsakti or electricity are greater or smaller according to the previous Karma in any given person's case and their quantity and qulaity determine the physical and mental energy of the man. The same kind and quantity of food produces remarkably different results in different persons on account of the previous Karma urging the extraction of grosser or finer kinds of energy from the food that is taken by the persons. There is a mysterious connection between the food man takes and the Karma which urges him to take that food. But there is also a ray of Brahma Sakti direct from Kalapurusha, which if developed by the processes recommended by the Maharishis-which constitute the secrets of Yoga and Vedantha philosophies-can be made to reject the grosser kind of food taken by the attractive power of the previous Karma and to select the finer sort, thus giving a splendid moral tone to the whole constitution. Thus there is much to select in food and much to reject. The influences of food and other environments on man can be controlled by two ways. The control may be that which proceeds from the energy of the previous Karma transmitted to this life, or the control may be from the ray of Kalapurusha direct, which may be known through proper initiation and instruction. Planets indicate the results of previous Karma. Those planetary indications will follow as a matter of fact if no attempt is strongly made by the direct ray of Kalapurusha (Brahmasakti) which we roughly call will-power. But where this power is well developed by proper instructions satisfaction may be entered against those debts of Karma, which man has to pay in the present life by means of so much pain, misery, death, or disgrace. The subject is very complicated, very absorbing and extremely difficult to explain or understand. Food therefore marks such an important epoch in the history of every human being, that it deserves the highest consideration at his hands and is well worthy of the profoundest investigation.

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## A SYMPOSIUM ON FATE. FREE-WILL AND ASTROLOGY

(*Continued from page 505*)

we can rear it up in strict lines of morality in healthy environment and evolve a person of high character and ability from out of the dubious material. Criminal tendencies in children can be traced early with the aid of astrology and the evil nipped in the bud, preventing the trends from manifesting in the shape of actual crimes with the growth of years. One might boldly state that quite a large part of public expenditure incurred over corrective institutions and reformatory establishments can be saved by the authorities resorting to this branch of astrological study in earnest. No doubt it will require genuine scholarship and tireless endeavour.

The critic will say that all this sounds well on paper, but in actual and day-to-day practice astrological predictions are largely found to turn out untrue and unreliable. It would however be clear on scrutiny that in such cases the fault lay never at the doors of the science but the person practising it was to blame. Let us for a moment turn to what Srimathi M. A. Rukmani has to say regarding this aspect of the matter in her vigorous and thought-provoking article on 'Pitfalls in Predicting Profession' on P. 72 of the A.M. 1951. Referring to the view of Bhattotpala that "not only the comparative strengths or Bala or Veerya of the planets, but also all other relevant approaches (thereof) should be examined before making predictions if these latter are in turn true", the writer proceeds to observe that "the crux of the matter is the fixation or determination of the relative strength of the planets. It must involve an amount of labour which many professional astrologers can ill afford. Under the storm and stress of actual professional practice, preliminary determination of the relative strength of planets from several approaches should be deemed not in the region of practical politics." In such sorry predicament the practitioner might take consolation by adding a note to his readings the following words of Hora Acharya. Parinamathi Phalokthih Swapna Chintaswaveenyaih' — Predictions based on planets having no Veerya or Bala or strength will materialise only in dreams or wishful thinking. (Hora Ch. VIII, Sl. 22). Patient and unflinching application coupled with first rate mastery of the Science are conditions precedent to success.

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Self-discipline and consideration for others are based largely on a sense of co-operation. A child should feel himself an integral and responsible member of the family unit long before he can share in the very simplest family tasks. His earliest step in this direction is enjoyment of the sense of participation and the sureness that he, as an individual, is appreciated in the group.

* * *

Ignorance is the most deadly enemy of man. It is more powerful human enemy. An emperor may conquer the entire world by defeating the kings of all nations, by fighting a large army. But that cannot enable him to have conquest over his own Self.

# *Astrological Warfare

BY LOUIS DE WOHL

ONE of the most carefully guarded secrets of the war was not so much the date but the actual place of the invasion of Europe on "D-day." It was obvious that the Germans would find out at least something about it — it was quite impossible to mass a million men and more, with all their fantastic equipment, in some nook or cranny of the British Isles, or anywhere else, without reports about it reaching the enemy. Even the most ordinary reconnaissance flights would reveal something about it, say nothing of other ways, not excluding astrological calculations. But the place was a different kettle of fish. You may be able to locate an attack "somewhere in the Pacific between this and that degree of longitude and latitude," but it will still be a very wide area. You could not, to may knowledge at least, locate an attack so accurately that you could say it was going to be directed against Bayeux-Caen-Cherbourg rather than against Boulogne-Calais. Thus there were two factors that could and had to be kept secret; the actual day, perhaps the week of D-day and the sector where the main attack would take place.

In order to keep D-day, as such, secret, a brilliant British Intelligence officer conceived a most amusing idea. He dug up an actor whose face and figure had great resemblance to that of Fieldmarshal Montgomery. The man was trained and coached until he was fieldmarshal-perfect. One fine day he and "his staff" boarded a special plane and flew to Gibraltar, where "Fieldmarshal Montgomery" was received with all honors due to such an illustrious guest. The Germans kept a close watch on Gibraltar, of course, and soon a report went to Berlin that Montgomery had arrived there and a second one that he had left by plane for North-Africa, where he would inspect troops. The Germans were much relieved. This meant, of course, that there would be no invasion this week. You can't very well have an invasion with the leader of the British forces on an inspection tour. But "Montgomery" had only just landed in North Africa when the invasion broke loose, with the real Montgomery very much there. It came off beautifully.

I was once asked by one of my superiors: "If you were Hitler's man, where would you expect the main attack?" I answered: "Astrologically, there is no way, as far as I know, to locate it with accuracy. But psychologically I would expect the main landing to take place not in Belgium, not in Holland, and not in Denmark, but in France. And my reasons are these: first, France is the king-pin in the re-conquest of Europe; second, France must have been first and foremost on the mind of military as well as political leadership ever since June 1940; third we have a maximum of officers who know France well — they know Belgium less well and Holland and Denmark not at all well, relatively speaking. Fourth, there is a very strong underground movement in France. Once we have landed on the continent, they will be difficult to restrain. They'll want to act at once. We can't afford to let them come into the open too early and get butchered. Therefore we must do everything in our power to get deeply into France as quickly as possible. I expect we shall land in France, but at which part of the French coast I wouldn't know." "I see. Thank you," he said, his face without expression. That was all.

The strongest of my reasons was, I believe, that France was first and foremost on the minds of our leaders. I know that Churchill—who loved France like a daughter—had not seen it that way originally. His idea had been to roll up the Germans via the "soft underbelly" of the German front — Italy and the Balkans. His underlying reason was probably not so much to save France from another and still more terrible fight on her soil, so often devastated by war—for sooner or later it would have to come to fighting in France, too—but rather the idea of occupying the Balkans, Austria and Hungary before the Russians would get in there. He knew his Europe better than other statesmen in the world. He knew that once the Russians were in, they would be very difficult to dislodge and that meant that half of Europe would go Communist after the war which he wished to spare them, the more so, as Communism is an expansive idea even more so than Fascism. But the American plan prevailed and Churchill, after much fighting, had to give in.

However, once the massive attack from the West had been decided mainly on the grounds of what American military men call "logistics" Churchill, too, would be for a landing in France rather than anywhere else in the West. And underneath all logical, calculating, reasonable arguments for that, an emotional

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tinge could be found with many British leaders. France was like a beautiful woman in the hands of a bully. Even the grim British Premier was not quite free of that emotional tinge he had been deadly serious when he offered France, in June 1940, complete national union with Britain: joint citizenship. That, in that moment, when France was down and almost out for the count and Britain could have obtained a relatively easy peace was one of the finest gestures of the war. But it was completely misunderstood. "He wants to make a dominion out of France," cried old Marshal Petain scornfully.

### Petain's Horoscope

And here is once more where astrology comes in. For without it and incidentally without a knowledge of France, French mentality and French history—the behavior of the French leaders at that time would be entirely incomprehensible. Why should a grand old war leader of World War I so readily sign an armistice with his former enemies? To explain this simply on account of his old age would not only be primitive, it would be downright wrong. I have Petain's exact horoscope. He was born on April 24, 1856 at 10-30 p.m. in Cauchy-le Tour. And here is the explanation for the mystery. Petain has 13 Sagittarius rising, with the Moon in 27-15 in that sign in the first house. His midheaven is 11-52 Libra and Mars is in 5-25 Libra in the ninth house. The Moon in the first is in opposition to Saturn in 26-20 Gemini in the seventh and both Moon and Saturn are in square to Jupiter in 27-05 Pisces in the third. In the third also is Neptune in 19-30 Pisces and Venus in 11-45 Aries—in direct opposition to the midheaven and, of course, conjunct the cusp of the fourth. I have remarked before that many great patriots have the Sun in the fourth—Petain is no exception. The Sun is in 4-50 Taurus conjunct Pluto in 4 Taurus and Mercury in 2-45 Taurus, Uranus in 19-57 Taurus is in the fifth. The terrible discord between love and ambition is beautifully expressed in the opposition between Venus near the fourth and Mars near the tenth—but still in the ninth. It was an ideological discord. Venus in the Mars-sign, Mars in the Venus-sign, both in detriment and in opposition from the IC to the ninth and tenth—his belief in his country (fourth) is in "discord" with his spiritual beliefs, and the very exact opposition of the Moon in the first to Saturn in the seventh shows deep suspicion and distrust leading to stark pessimism. Both are in square to Jupiter in the third in Pisces; loss of faith in the possibility of upholding authority. All that was orthodox (Jupiter) in the man felt embittered and frustrated (Saturn-Moon). It is the chart of a defeatist.

He had had an attack of that defeatism before, in World War I—but then he overcame it and rose to that heroic defense of Verdum for which he became rightly famous. But since then he had seen his beloved country slink more and more, become more and more corrupt. Scandal after scandal riddled France, and she, the victrix of the war, lost her power, whilst defeated Germany rose to terrible strength and even Italy seemed to flourish under a strong hand. Governments followed each other so quickly that one almost lost count, and all of them were corrupt, none of them upheld the ideals dear to the old soldier. It became clear to the aging man that the only thing that would save his country was defeat and occupation by the enemy. That alone would make her come to her senses, would purge her of all the dross that had accumulated. He looked on for a while, whist Marshal Weygand tried to re-establish a firm front against the enemy. Soon he saw that it was in vain. And from then on he had only one idea: to save France from further bloodshed, which to him seemed futile and senseless and to come to terms with an enemy from whose horrible rejuvenation he thought France would learn the secret of how to rise again.

### A Last Cause

Weygand incidentally, took supreme command from General Gamelin under Jupiter square Sun. His cause was lost from the start, both astrologically and militarily. It is typical that Petain's rulership was heralded in by Jupiter conjunction Sun and . . . Saturn conjunction Sun—the expansion of power that would end in disaster. He became the leader of France for four years—and then he became a prisoner for the rest of his old, old life.

President Albert Lebrun was elected under Jupiter opposition Sun in 1939. I remember well how he drove in state to Buckingham Palace to meet the King and Queen. Another lost cause had started with his election. He, too, had Libra in the midheaven. When Petain took over he resigned. Nor did the former premier Edouard Daladier ever serve under Petain. No wonder, not only ideologically, but also astrologically; for his Sun in 27:30 Gemini was in exact opposition to to Petain's Moon in the first, conjunct his Saturn and square his Jupiter. With Petain, however, the subtle, treacherous, dark Laval came to power (born June 28, 1883 at 9:30 a.m. in Chatelden—under Jupiter sextile Sun and Saturn sextile Jupiter). He lost his game when Saturn reached the conjunction with his Sun in August 1944. The sin of Petain and his followers was: to

*(Continued on page 512)*

# Character Analysis from Nails

BY PANDIT RATAN

NAILS constitute an important factor in the study of character from the hand. They further reveal health conditions and are valuable guides in indicating predispositions towards many ailments.

Nails are divided into four classes, (1) Long; (2) Short; (3) Broad; and (4) Narrow.

**Long Nails.**—When the nail is longer and a little narrower it is classed as a long nail. Long nails indicate patience, resignation, and a quite, calm and kind nature. Such persons are peace loving and shun strife. They take a placid view of life and are more idealistic than practical. Women with these nails have an artistic and sensitive temperament. They are fond of art, music and poetry. Beauty in all its forms appeals to them. They are considerate, confiding and trustful and take much for granted. Fig. 1.

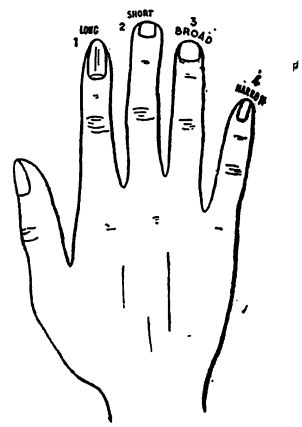
Long nails denote weakness of the chest and lungs. This tendency is more pronounced when the nails are marked by perpendicular ribs. These nails when slightly shorter in appearance show delicacy of the throat.

**Short Nails.**—Short nails indicate a rather critical and analytical tendency of the mind. Such persons are practical, observant and somewhat sceptical. They are quick in temper. Women with these nails are inquisitive, intuitive and lively. Persons with this formation are good at conversation and are fond of repartee and arguments. They have a keen eye and there is very little that escapes their notice. They generally succeed as literary art, and dramatic critics. Fig. 2.

Short nails indicate a predisposition towards some weakness of the heart. When the 'moons' at the commencement of the nails are small and the colour pale it shows poor circulation of the blood. Just how weak the circulation and heart action are can be ascertained by the number of fingers that are without 'crescents' or 'moons'.

Short nails that are made so by the habit of biting them indicate a nervous and irritable temperament.

**Broads Nails.**—When the nails are wider than they are long, they show aggressiveness and stubbornness. Such persons are quarrelsome and fault-finding.




They are stiff and set in their ways, and take offence easily. In matters of health broad nails indicate good physical strength. Fig. 3.

Generally persons with broad nails are essentially stronger than persons with narrow nails. Those with short nails are stronger than those having long nails.

**Narrow Nails.**—Narrow nails denote a nervous temperament. They show a delicate constitution and proneness to spinal weakness. Such persons are shy, retiring and diffident. They are not strong-minded and lack strength and vitality to live up to their convictions. Fig. 4.

Nails that are pink in colour denote good health.

Yellowish nails indicate a sluggish liver.

Nails that are white in colour with a pale skin, show an anaemic condition of the blood.

Bluish nails indicate general debility and a weak action of the heart.

Nails that are very red in colour denote danger of apoplexy.

Nails that are short, flat and of a triangular shape indicate a predisposition towards paralysis.

White specks or spots on the nails show nervousness, due to an impoverished condition of the system. These persons waste a lot of energy and effort through having their finger in too many pies.

According to Indian tradition white spots on the nails denote an uneven temper. Such persons cannot bear criticism with equanimity and usually are fast speakers and swift walkers.

Some nails look raised in the middle and then slope down towards the finger tips. Persons with such nails are not open-hearted. They are covetous and greedy.

A hollow or depression at the base of the nails shows a credulous nature. The owners of this type of nails are easily cheated by confidence tricksters.

Nails that encroach on the flesh of the finger tips denote an exacting and over-critical temperament. Persons having this kind of nails are devoid of sympathy and broad-mindedness.

Broad nails that are depressed in the middle and are somewhat lifted up near the finger tips indicate constant suffering from headaches and indigestion.

Thick perpendicular lines on thick nails denote hard-heartedness. Persons with such nails make good soldiers.

Persons having very short nails

are misers, or at least very careful with money. They are self-centred and mostly have a selfish streak in their make-up.

Long, broad and very thick nails show an ambitious and acquisitive nature. Howsoever rich such persons may become they remain dissatisfied.

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ASTROLOGICAL WARFARE

(*Continued from page 510*)

rely on the devil's help for a good and spiritual aim. In other words, they replied on the end as a justification of the means, the old, false theory, quite erroneously ascribed to the Jesuits. Besides, they underestimated the force of resistance in Britain. A French general exclaimed that Britain was going to have ner neck wrung like a chicken and Churchill jibed back in his famous speech: "Some chicken! Some neck!"

One man saw clearly: General Charles de Gaulle, then not even fifty years old—born on November 22, 1890. English friends helped him to escape and shortly after landing in Britain rallied all Frenchmen he could get hold of with the historic sentence. "France has lost a battle. She has not lost the war." The superb confidence of the man, at that dark hour! True, he did not always get on very well with either Churchill or President Roosevelt. He was stiffnecked, proud, uncompromising. But one must not forget that he was the symbol of fighting France and that he knew that and was convinced of it with such faith that he identified himself with France as such. True, he did not always have the right type of men in his environment: but he could not afford to be too choosy at that time. And to patriotic Frenchmen in German-occupied territory he was France!

The things he had to go through during the war; what he must have felt when we had to bomb the French fleet at Oran —when they would not let him land at Dakar—when he was sidestepped for the sake of inefficient General Giraud and doubtful Admiral Darlan after the Allied occupation of North Africa. But his day came. I saw him once in London. He is not likely to remember a simple British Captain who gave him a stiff salute in front of the Hotel Connaught and whose size of six foot was dwarfed by his own six foot four. But I had been on the track of his chart throughout the entire war, from July 4th onward. On D-day he had Uranus sextile Moon (after having had Uranus opposition Sun and Saturn opposition Sun during the crucial days of Nortn Africa). Under Uranus trine Mars he saw his underground rise in France and when Jupiter reached the conjunction with the Sun-position of the war-chart, Paris was liberated, and the symbol of French resistance strode into the Cathedral of Notre Dame, to give thanks, with sovereign contempt for the shots of German snipers following him to the very door of the Cathedral. Soon his progressed Sun will be in sextile to its radical position. There is a certain amount of fear of strong men in our time fear and suspicion. We did not prevent the great gangsters from coming to power and when they did, we waited until it was almost too late to dislodge them. So we learn out lesson and try to keep a good man from coming to power, just because he happened to be strong. One cannot help wondering what lessons we shall have to learn from *that* one day.

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Sri Jai Kamkar, a notorious absconder and connected with many crimes was arrested by Siwan Police. When he was under police guard he made sensational disclosures about 22 murder and 80 dacoity cases.


# Astrology and Modern Thought

**By B. V. RAMAN**

*Editor, The Astrological Magazine*

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# From West to East

BY DOUGLAS HUNT, M.A.

AS I write this article England is in a state of joyful expectancy over the coronation of our lovely young Queen. It would be a mistake to suppose that all the flags and decorations are merely a sign of effervescent nationalism. Most Englishmen are—consciously or unconsciously mystically inclined. For many of us the Queen is a mystical symbol both of that spiritual entity which is England and of that far larger, far less comprehensible entity, the British Commonwealth of Nations.

We note with joy that the Queen herself has a humble and intensely religious appreciation of this fact and that her one request to her peoples has been that, whatever their confession, they should pray for her on the day when she will once more dedicate herself to their service. Is it sentimental to hope that a reign so inaugurated may be a turning-point in the history of the many peoples who recognise her as head? May we not hope too that a figure so popular throughout the world may by her example do something to set the keynote of service throughout this distraught globe?

The June number of Prediction has an article by Ivy Bannerman-Phillips on the spiritual significance of the Coronation and the symbolism of the magnificent regalia and the service of dedication. I will mention only the words used by the Archbishop as he hands her the Orb of England:

"When you see this Orb set under the Cross, remember that the whole world is subject to the power and Empire of Christ our Redeemer."

Remembering the many titles under which the Cosmic Christ, the one Initiator, is revered, and the symbolism of the Cross, far older than Jesus of Nazareth, we can only say 'amen' to this and pray that this realization may be granted also to all Her Majesty's subjects.

It is worth noticing that the Queen, like so many accomplished people, has her sun under the influence of two signs, Since she was born on April 21st.

* * *

Best-known of English astological magazines is "Astrology", edited by that doyen of English astrologers C. E. O. Carter and now in its 27th year. Here we find, beside the opinions of experts on technical matters, accounts both of the Faculty of Astrology and of the meetings of the Astrological Lodge of London.

The Faculty gives both internal and extramural tuition and awards Certificates and Diplomas to candidates sucessful in its examinations. Members of the Faculty are expected to subscribe to a stringent code of ethics. In a field which, unfortunately, is only too easily open to the in competent or even the charlatan it is good that there should be a criterion such as that set up by the Faculty.

Among its members is Mr. Furze-Morrish, whose recent book "Astro-Psychology" is a work of outstanding importance which every psychologist and psychiatrist would do well to study carefully.

One is at times encouraged to think that the day may not be far off when the West may bring about a fusion of the exoteric and esoteric sciences. It would be of incaculable value both to psychiatrists and doctors if they were able to supplement their knowledge of both diagnosis and treatment with a study of astrology. Very often the astrologer can spot the cause of trouble long before it has made itself apparent to the most expert diagnostician.

Perhaps one day there will be doctors who have their own astrological consultants, with whom they work hand in hand. Let it be said in a very low whisper — in case the British Medical Association should hear us — that there actually are such doctors already. There is also a Medical – Astrology Research Society, established in 1938.

From the time of Plato men have concerned themselves with the riddle of the lost continent of Atlantis, In "Astrologische Nachrichten", published in Vienna, a number of theories as to its geographical location are discussed. Among other items of evidence is the report of an air pilot who, when flying his machine from Brazil to Daccar in Africa, claimed to have seen and photographed remains of a sunken city near the African coast,

Wiseacres have laughed at the tradition that Atlanteans could fly—until the Director of the International Academy for Sanskrit Research in Mysore reported the discovery of documents over 3,000 years old describing the construction of three different types of flying machines. One hears also of an atomic force called Vril. Bulwer Lytton, in his occult romance 'The Coming Race', tells of a civilisation based on vril and capable of flying. Is this perhaps the memory of a former life?

Atlantis perished, so we are told, on account of over-weening pride—the Greek 'hubris.' Perhaps its destruction is symbolised in the story of Babel. If, however, self-conceit was the only cause, one wonders how our present 'civilisation' has survived.

A recent supplement of the Austrian periodical deals with

the relative effects of the planets according to their distance from the earth at the time of birth. The author of this study has developed an ephemeris for the years 1946—1952 showing the planetary distances, and claims that this opens us a new stage in astrological research.

Probably the most important astrological periodical in Europe is the French bi-monthly "Les Cahiers Astrologiques," In the May-June number J. Gerson-Lacroix gives a Short sketch of the astrological data of Georgi Malenkov. He credits him with an ascendant in Capricorn (3°50') and a conjunction Mercury-Mars in Aquairius at the end of the first House.

This horoscope gives the impression of a patient man, diligent, extremely tenacious, and capable of tremendous efforts. A prudent man, naturally inclined to peaceful endeavours and tasks of organisation, but capable of violent anger and reactions both brutal and unpredictable when he believes himself menaced.

M. Gerson-Lacroix foresees serious conflicts within the Politbureau, from which he envisages Malenkov emerging victorious, 'after some spectacular liquidations.' (Note that even atheism pays its tribute to divine sanctions by the euphemism 'liquidations' for judicial murders.)

The writer adds that in spite of appearances there is a probability that Malenkov will remain in control till his health begins to decline in 1963-1964.

I have often drawn attention to the fact that astrology and kindred 'occult' subjects are rapidly finding their way into the pages of the 'ordinary' press. Fresh confirmation of this came to me when in the May 'Writer' —a monthly devoted to the art of writing—an article appeared dealing with the type of story or article in which natives of the various signs were most likely to be successful.

Needless to say I quickly got into touch with the writer and have started a lively correspondence with her. It is not surprising that we found we had many other interests in common.

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Persons who do not know what and who they are, and whose knowledge extends to a few books of Western culture, assume big airs and analyse the *Dasavatars* or incarnations of Divinity on earth. Man should never pretend to pass remarks upon those subjects which he has not studied properly and that under a competent guru.

* * *

Cannot some of the good and pious missionaries preach toleration and obedience to the Belgians, Russians and the Spanish to turn their other cheeks when their first cheeks are struck by the authorities and capitalists. Iudian populace is meek and submissive and possesses certainly better virtues than many of their preachers from the West.


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**RAMAN PUBLICATIONS, "Sri Rajeswari", BANGALORE 3**

# * The Other Horoscope (5)

By JOHN THORBURN, M.A.

I think enough has been said to substantiate the main pattern of Nietzche's life and work in so far as it was defined, limited and qualified by the transit Pluto. Yet there would remain the tasks of elimination (*i.e.*, of showing that certain factors did *not* operate), on the one hand, of enquiring about factors that might supplement or reinforce, on the other. Needless to say, in any complete account of the astrology of *The Birth of Tragedy* and of *Zarathustra* these would be tasks of mangnitude, and would pass far beyond the space at our disposal. Neverthe less I should like roughly to indicate where elimination may safely be allowed and where reinforcement does occur *as* reinforcement but not as supersession of what belongs in all essentials to Pluto.

First, the role which I have ascribed to Pluto could not have been played by Neptune. For if, keeping the progress always in mind, we proceed also by regarding the time taken by the Moon to return to her own place in the zodiac as equivalent to one tropical year and gauging the state of the horoscope at various periods, by the movement of the superior planets thus defined (movement which in Nietzsche's case would be exceedingly powerful), we may note that Neptune's function is of conspicuous importance from very early years of Nietzsche's life-from about the fifth year, even, making many contacts to important sensitive points, thus announcing the precocious character of his intellectual and spiritual development, but *not* playing any very conspicuous part at the periods of which we have been speaking. (Movement of Neptune would be discernibly strong at a much earlier age than is usual in respect of that planet). Where contacts within these periods do occur, they coincide—sometimes very closely—with those of Pluto, not in any wise *accounting* for Pluto's achievement but *reinforcing* it at certain rather few but significant points. Thus on the Moon's period we find a contact of Neptune to the sextile of helio-centric Mercury about August or September, 1870, the previous contact having occurred a long time back. We find the transit Neptune stationary exactly over the place of Pluto on July 31, 1870. The first contact of Pluto, however, took place, before either of these, on July 6. Gauged by the same method, Jupiter and Saturn were not at any important area of the horoscope. Nor does the transit Uranus interfere. He would doubtless be swinging to and fro over the place of the Moon, but also opposing Capricorn and squaring Aries and Libra. Such mainly *destructive* movement is no doubt very important within the totality of Nietzschean problematic. The maladaptations of Nietzsche, Peter Gast, Malvida von Meysenburg, Lou Solome and Frau Foster-Nietzsche among themselves, concomitant as they were with *Zarathastra,* certainly constitute a problem of magnitude for the astrologer. They form an important part of the destructive conditioning of Nietzsche's creativeness. But their bearing on that is indirect. Disharmony or destruction is an essential conditions of creative power, and no doubt the antithesis, construction-destruction, in respect of aspectation may be a relative one. It is possible that destruction always contains a modicum of construction. Nevertheless it cannot be too strongly emphasised that the major accent of opposition and square is always upon destruction. Disharmony is a necessary condition of creation, but in all human effort, a finally harmonious movement is essential for effective creativeness. Jupiter, by transit, occupies now and then, a constructive or harmonious area in this phase of Nietzsche's life, but such times of aid are too sporadic and too short lived to offer ground of competition with Pluto, as they are also of entirely different quality, the difference being easily discernible.

I should like to call attention, however, to a very interesting movement of the transit Uranus which takes place between the birthday of 1868 and the early summer of 1870, while pointing out at the samc time that it is over, some two months before the beginning of the period under scrutiny. Uranus in the tenth is compounding the contraquintle aspects of his own place, making seven contacts in all. Now this certainly furnishes us with information about that point in the zodiac which has been our main preoccupation. Much of it, if not all, refers to Nietzsche's growing interest in Wagner, to his first meetings with the composer and to the earlier part of their friendship. Wagner's rising Sun is at the absolute sextile of Nietzsche's heliocutrice Uranus. It is a beautiful illustration of Uranus' synthetic capacity,—his function of constituting friendship on the ground of mutual cultural interests: and in this case the teleological attitude inherent in such synthesis comes conspicuously to the forefront with its cognate power of interpretalion. Together Wagner and

*The first three parts of the article have appeared in March, April, May and June 1953 issues of The Astrological Magazine.

Nietzsche *planned* for the success of the operatic movement, and both had the interpretive faculty of transcending the given music and drama and revealing their inherent symbolism as a new experience *sui generis*, though Nietzsche had it in supreme degree. Even so, his conception of tragedy had not yet come to birth and did not find articulation until the first flashes of Pluto's search light disclosed the precise form it should take. The means Pluto might use were perhaps nothing more than an incidental, commonplace letter from a publisher, or perhaps nothing less than a letter from Rohde, itself a work of genius, but they contained the vital — or the deadly — spark, and that was all that mattered.

In any case, it sholud be observed that in Wagner's epochal horoscope Pluto in Pisces is at quintile to Saturn in Capricorn, pretty close, and in his natal horoscope at sextile to the same, very close, while the epochal Pluto is almost at the absolute sextile to Nietzsche's epochal Saturn in Capricorn, all mentioned elements except Wagner's natal Pluto being geocentric. That, I think, is a pretty clear indication of the manner in which the moving zodiac as it is apprehended in the West reveals itself as at once author and exponent of Tragedy and the manner of its interpretation as it was transmitted from the creative source in music into reconstitution and concious formulation by what is perhaps the greatest destructive-creative critical intellect the world has ever known.

With regard to *Zarathustra*, movement on the moon's period has but little bearing on the main configurations of the epoch. At that time, in supplement to the Sun and Pluto, it was the major transits we had seen to be of importance. I do not think that with further and more exact, scrutiny along such lines, there would be much difficulty in establishing the attralogical pattern of the two books in question much as it has been outlined above.

We might, however, very profitably, ask the question, since Uranus in the radical horoscope is in the seventh house, and pretty close to the descendant, who were the principal terms of the implied personal or personalised relations, and in what way did they afford the initial stimulus, the due criticism, the effective cooperation, the sympathy and understanding which Nietzsche sought? The general answer would be, of course, that they were the friends already mentioned, including Cosima Wagner. But there is a great deal of material extant in writing from Nietzsche's (and his sister's) diaries, from correspondence and from other authentic record which can be brought more or less exactly up to the high points of development or of crisis as directly interpretive of them, even including particular contacts of Pluto to the various sensitive points. To do justice to these would constitute an investigation on its own. Here it must suffice to mention only one illustrative instance.

Almost exactly at the time of the fourth contact of Pluto to the aspect of Mars-Capricorn there was an interchange of letters between Nietzsche and Rohde, Nietzsche's being dated November 23, 1871, and Rohde's November 27. Nietzsche's letter is in an amusing vein of satirical self-pity and self-depreciation, complaining of the self contradictions of the musicians, the philologists and the philosophers with none of whom he can accomodate himself, bubbling over as he was with the "daemonic" and "dionysian" in *The Birth of Tragedy*, yet presuming to sign himself (in Greek), "The musician". Rohde's reply is one of the most beautiful letters I have ever read, full of graceful mischief, paying elegant, satirical compliment to the "malignant daemon" (in Greek), and desiring to be remembered by Nietzsche to Burckhardt to whom he refers as "syndaemonistes", yet touching chords of the sweetest, strangest undertones. To such delicasies of expression one dare venture to allude only in the words Rohde himself employs to express what Nietzsche's friendship means to him, comparing it to the resonance of a bell which, after the chime, does not die away but lives on in becoming one with the stillness. Once again, all the essentials that are to form the context of the forthcoming book are vividly present to the minds of the correspondents.—the musical and the tragic spirit, the ecstatic utterance, the daemonic and the dionysian powers. No doubt Rohde is Jupiter and the undertones are Neptunes, but the contact of Pluto is due for November 24.

Our next step will be to give some account of the natus with special attention to differences between the two horoscope both of content and accent.

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# Astrological Diagnosis of Diseases

By K. S. RAMACHANDRA IYER

IN this I propose to deal with the effects of planets in Taurus as was done in the case of Aries in my last article and for this purpose Taurus becomes our ascendant or lagna.

**Ascendant - Taurus or Vrishabha.**—This Ascendant is the vital centre in all cases where the life and health are concerned, the Sun and the Moon taking a predominant part in shaping the formation, character and destiny of the nativity. This is the first house in a horoscope and it shows what diseases are liable to come from birth to death, their nature and time, the parts of the body more liable to be afflicted and the possible outcome of any disease, all to be reckoned in conjunction with planets posited therein and aspects of other planets posited elsewhere. The physical appearance, description, strength and vitality of the body, the height, weight, colour of eyes and hair etc. are largely determined by the sign and degree rising at the time of birth. The position of the ruler of the ascendant and the planets rising at the time tend to modify the personal appearance. This also shows the degree of receptivity to diseases which may affect the part of the body ruled by the rising sign indicating the external causes liable to afflict the organ thereof. The degree on the ascendant gives a predisposition to diseases affecting the physical body and the sign and house position of the ruler of the ascendant determine the state of well or ill being during the life time of the native.

Taurus, is the second sign of the Zodiac. It is ruled by Venus who holds sway over the principle of beauty in life. This is an even house, fixed, feminine and negative in character, symbolized by the bull which is stubborn, obstinate and easily maddened as a rule. This is the night sign of Venus and exaltation for the Moon, who, when well-aspected herein, tends to regular functions, methodical habits and good health. Taurus, being the sign opposite to Scorpio, is supplemental to the latter and for this reason, planets in either of these signs tend to affect the part ruled by this sign, *i.e.* face, neck and throat. This sign rules:—

**Externally.**—the neck, region of throat, lower back-part of the head, the occipital region, beard, chin, ears and other organs, on the face;

**Internally.**—atlas and axis vertebrae, base of the brain, bones of the neck; carotid arteries, cervical nerves, eustachian tubes, glands of the neck and mouth—cervical, parotid, lymphatic, thyroid and salivary glands—, jugurlar veins, larynx, pharynx, palate, posterior and anterior nasal passages, bucal cavity. tonsils, trachea (upper portion) ovula, gullet, nerves and veins of the face, neck and throat, blood vessels (Carotid arteries and other minor blood vessels), vocal cords and organs, wind pipe oesophagus (upper part);

**Structurally.**—the jaws, teeth and gums, cervical vertibrae, throat and all passages through the throat, tissues and cartilages of the throat, tongue, ear, eyes and nose.

This sign upon the ascendant gives considerable physical and mental strength to persons of a slow, plodding, patient, enduring, persistent and executive temperament, but as a matter of fact furious and violent when severely angered. Venus, being the ruler of this sign, Taureans take to strong desires for pleasure, gluttony and all sorts of excesses in every walk of material life, which, ultimately victimise them to attacks of gout rheumatism, throat affections and as a reflex measure from Scorpio all diseases of sex organs. The Moon and the benefics, when in Taurus and well aspected, tend to give greater immunity against diseases of the throat and neck but the presence in or aspects of malefics or any planet afflicted in this bull sign tend to disorders of the throat, neck, larynx and vocal cords as a result of over-eating of rich foods and excessive enjoyment to such an extent as to cause perpetual suffering during life-time or even premature death. From malefic aspects also the health is affected by way of incident to spleen, liver and kidneys forming deposits of gravel particles resulting in calculus (stones) and diabetic complaints from excess of sugar and in the case of females ovarian vesicles suffer from too frequent proliferation.

**Sun in Taurus.**—The Sun in Taurus makes the individual character more firm, plodding, cautious, slow, quiet, enduring and determined and we have here the expression of the Sun, from a sign owned by inimical Venus, where Moon has her exaltation and hence a friendly combination in this sign will tend to strengthen the personality more than the individuality which lies behind the personal expression. The Sun, being the vital luminary around which the planets move, is the regular and principal source of the life forces and tends to make the life and general fate of the nativity much more favourable when he is strong and powerful but when week, ill-dignified and badly aspected, the health, vitality, fate and destiny of the individual are very trying and unfavourable. Being hot, dry, fiery and inflammatory, he tends to fevers and inflammations by his physiological action upon the circulatory and cerebro-spinal nervous systems causing pathological conditions favouring organic, constitutional and structural diseases in the form of:—

Acute fever, appoplexy, arterial diseases, blood disorders, brain affections, cancer (mouth and neck), cataract, circulatory disorders, constitutional ailments, diphtheria, epidemic fevers, eruptive fevers, heart and heat diseases, measles, putrid fevers, guinsy (tonsilitis), small-pox, sore-throat, sun-stroke, sore eyes etc.

**Moon in Taurus.**—The Moon here signifies, in general health of all nativities especially in female subjects and represents the brain, the senses and the part of our nature which cognises and gains experience from the physical and objective world. The Moon, along with Venus, another feminine planet, is the general significator of health in a female nativity and also rules the female menstrual functions and the consequent fecundation, fertilization and impregnation since she stands at the head of the functional group forming the chief index of functional activity. She has special affinity with the eyes and when afflicted at birth and by direction tends to eye disorders and even blindness. The period of gestation (pregnancy) in man and beast being measured by the Moon, she has the greatest effect in infancy affecting both mind and body and but when weak or afflicted at birth she rarely brings good health and this is especially noticeable in female subjects. Her influence tends to act as an expulsive cleansing and alternative agency in mutation of fluids like menstrual discharge, thereby making the womb receptive to the seminal fluid. The Moon, by reflecting the aspects and influences of the Sun and planets, tends to produce and regulate diseases eventually bringing death. She rules and causes all acute and acquired diseases attacking man in the form of:—

Asthma, astigmatism, atonicity, blindness, brain-fever, cancerous diseases, conjunctivitis, consumption, delirium, dizziness, epilepsy, eye-diseases, female complaints, fits, giddiness, haemoglobin (defects in) hydrocephalus, hysteria, infancy disorders, menstrual irregularities, tachrymal affections, laryngitis, leucorrhoea, lunacy and other lunar diseases. lym-

phatic affections, menorrhagia (immoderate menstruation), miscarriage myopia, oedema, opthaimia, phlegmatic diseases, pleurisy, shingles, sore-throat, synovial fluid. throat diseases etc.

**Mars in Taurus.**—The action of Mars is inflammatory, hot, dry, and barren and corresponds to pungent orders, burning astringents and hot acids denoting high blood-pressure, sharp pains, rapid fevers, external and internal haemorrhages, heat, inflamations, swellings, sores, ruptures, effusion of blood etc. by focussing heat and drawing blood in abundance to the part ruled by the sign he is in at birth. The pathological action of Mars is principally destructive and secondarily constructive in caustic, eruptive, febrile, heating inflammatory and rubefacient affections, in which, the action of a Mars drug or remedy tends to affect, disturb or change the action of the cerebrospinal and sympathetic nervous systems, the duct-less glands, the genitourinary and renal systems and vaso-dilataition. Mars predisposes to accidents, anger, cuts, excitability; high fever, foolhardiness, fractores, gunshot wounds, hurts, inflammatory affections, injuries, scalds etc., since he presides over the haematopoises (blood-making), erythrocytes (red blood corpules), haemoglobin in blood, iron in the food and blood, hepatic and sthenic (liver and heart) processes. Mars is less malignant at night as his heat is moderated by the moisture of the night and an afflicted Mars tends to cause heat, reddish eruptions and involuntary muscular action in diseases of the nature of:—

Abraasions, accidents, acute diseases, blindness, blood blisters, bloodpressure breast affections, bruises burning fevers, burns, cerebrospinal disorders, chicken-pox, congestion of blood, conjunctivitis, contageous diseases, cutaneous eruptions, cuts, dog-bites, erethism, erysepelas, fractures, generative organs (disorders of), hectic fever, incised wounds, inflammatory diseases, injuries, malignant diseases, nasal disorders, operations, quinsy (tonsilitis), skin eruptions, small-pox, swellings, syphilis, throat affections, tonsils, venereal diseases etc.

**Mercury in Taurus.**—Mercury is also known as the planet of mind, reason and logic owing to his principal rulership of the mind over and above the general rulership of nerves aud nervous system. He is a variable hermaphrodite planet (cold and dry when masculine and cold and moist when feminine; a malefic when associated with malefics and a powerful benefic with benefic association) having the ownership of two signs *i.e.* Gemini, an airy, positive, mutable and cadent sign and Virgo, an earthy, negative, mutable and cadent sign and Virgo, an earthy, negative, mutable and cadent sign. His position in a friendly benefic house and well-aspected, gives a strong mind, good memory, reasoning and judgment with a happier state of mind leading to sound health. When in combust (close conjunction with the Sun), affiicted, ill-dignified or badly aspected by malefics, he tends to produce a mean person—liars, thieves, gamblers, swindlers etc.—and also to weaken the mind and consequently the physical body, which is the seat of health and illness, becomes a prey to diseases of the nature of the sign in which he is posited as well as the nature of the planet or planets with which he is associated or configurated by aspects. The following are some of the important diseases relevant to his position in Taurus:—

Aphonia, asthenopia, atrophic pharyngitis, aura of epilepsy, aural neuralgia, blindness, brain disorders, cellular irritation, debility (Nervous). depression, excitement (Nervous), epilepsy, falling fits, fainting, giddiness, gouty pains. headache (nervous), hoarseness, hyperaesthesia incoordination, innervation, insanity insomnia, intellect (weakened), lethargy, madness, mania, melancholia, memory defects, mental disorders, mind (unsteady), neuralgia, neurasthenia, neurotic excitement, nervous pains, paralysis, periodical affections, quivering, restlessness, spasmodic affections, speech disorders, unbalanced mind, vocal disorders, worry etc.

**Jupiter in Taurus.**—The good influences of Jupiter by his favourable aspects are the preservatión of life, restoration of health, elaboration and conservation of energy, thus ensuring fruitfulness, temperateness, moderation and justice throughout the growing and degenerative stage of life. By association, conjunction or aspects of malefics in a train of evil directions, Jupiter has the evil effect of producing congestion, undue blood-presure, clogging of system and indicates overfunctional activity of the parts and organs ruled by the sign he is in at birth or direction by transit. Although posited in his enemy's house, the disposition of Venus towards Jupiter being a neutral one he (Jupiter) does not of himself cause any disease but afflictions or bad conjunctions or aspects from powerful malefics affect the blood, lungs, liver and indirectly the heart, as Jupiter rules the blood causing cerebral congestion, abscesses, boils, cramps, pleurisy etc. The following are some of the important diseases attributed to the afflictions of Jupiter according to his position in Taurus:

Abscess, adipose tissue, apoplexy, arterial blood disorders, boils, bloodpressure, carcinoma (Cancer), cellular inflammation, cerebral congestion, clogging, cramps, diabetes mellitus, digestive disorders, ear affections, eczema, nose-bleed, fatty degeneration of the heart musles, flatulent dyspepsia and distention of abdomen, hypertrophy (morbid or abnormal enlargement) of the heart, indigestion, inflammation of throat, lardaceous cancer, liver disorders, lumbago, morbid diseases, plethora, rush of blood, sarcoma scrofula, sthenic plethora, torpid liver, tumors, vomiting.

**Venus in Taurus.**—Her good aspects to the planets tend to greatly benefit the health and to enrich and ennoble the mind, to give a love of the beautiful, of harmony and also to bring good fortune especially in conjunction with Jupiter at birth, but with Saturn tend to vitiate her good influences in health matters. The relationship between Mars and Venus being mutually neutral, the good aspects of the former to the latter help in forming alliance between the sexes and to perpetuate the race by tending to a higher and truer form of love, whereas bad aspects tend to the lower forms of love leading to excessive passion and dissipation resulting in shattered health and weakened vitality from immoderate loss of animal fluids. Jupiter and Venus, both have to do with nourishing, conserving and storing of various cell substances by the process of selection, transformation, filtration and reservation but Venus is especially identified with the egg, ovum and ovary. The evil directions of Venus are shown mostly in general debility and relaxation of the system especially during the Venus period of life affecting the generative organs, the genitals, matrix or womb, veins, bladder and breasts. Venus, being a natural benefic, does not of herself cause diseases but only as configurated with malefics, causative factor arising from excesses in sexual intercourse, intemperance, sensuality given to pleasures of voluptuous, lewd, carnal or worldly nature, causing diseases of the following description:—

Atrophy, bladder and blood diseases, breathing disorders, cancer, cellular metamorphosis, defects, clogging, cold, complexion disorders, consumption, contageous diseases, debility. diphtheria, discharges (unnatural), emission, enlarged tonsils. erotic disturbances, eruptions, (veneral), excess of amorous indulgence and the diseases resulting from same, excesses in eating and the diseases resulting therefrom, general debility, glandular swellings, gonorrhoea, hysteria, impure blood, incontinence, involuntary discharge, kidney affections, leucorrhoea, malaria, matrix or womb (diseases of), mechanical displacements, neck disorders, non-malignant growth, organ displacements ovaries (affections of),

plethora, private parts affections; poor circulation, renal disorders, scrofula, seminal losses, throat, syphylis, thorax and throat diseases, tonsilitis tuberculosis.

**Saturn in Taurus.**—His position in Taurus gives him rulership over cervical vertebrae, auditary organs (especially the right ear), bones of the jaws, bones of the throat, cheeks and orbit of the eyes and the diseases affecting these parts. Saturn, being depressing and opposed to the action of Mars and the luminaries over the body, his influence, when in his lower vibrations is to bring—suffering and protracted death upon all those who court sin, evil and wickedness, but to those who conquer such vices by spiritual will, he is the best friend and protector leading them to higher states of spiritual consciousness. Chronic diseases in which Saturn exercises his influence are of long duration, slow, protracted or lingering nature and tedious, enduring, morbid sub-acute and permanant form attended usually with a decline, low fever; generally of a hectic type, wasting, decay, emaciation, crystallisation, hardening and deep-seated consumption in some part of the body. Fixed signs tend to incurable and deep-rooted diseases. Chronic diseases like eczema and other cutaneous affections usually begin or relapse in winter from cold and chilling of epidermis (outer layer of the skin) or superficial surface of the skin, which being very sensitive to external atmospheric changes, due to the constitutional allergy becomes irritated to a very great extent causing different types of affections of the cuticle by driving the blood inwards to produce internal congestions, the result of Saturnine influence as he rules cold. Permanent diseases proceed from Saturn; their course is regulated by the motion of the Sun and it is very essential to watch the aspects or afflictions to the Sun to give a prognosis or forecast concerning the probable outcome of a chronic disease. Lingering diseases are caused by Saturn's coujunctions, afflictions or aspects, to other planets, whereby, the affections produced under their malefic influence are slowly and gradually changed into protracted ones ultimately leading to lingering death. Tedious and consequently fatal diseases are the result of malefic afflictions of Saturn to Sun, Moon and other planets when they are in fixed signs and these patients are apt to cling until a permanent cure is established by death.

Some of the important diseases of Saturn pertaining to his position in Taurus are given hereunder:—

Abscess, aphonia, apoplexy, asphyxia, atrophy, blood disorders, cattarh, chronic diseases, cold, congenital diseases, cough, cutaneous affections, debility, decrepitude, deep-seated diseases, dental disorders, destructive diseases, eczema, elimination disorders, goitre, hemiplegia, hoarseness, incurable diseases, infirmity, inherent diseases, internal disorders, laryngeal affections, latent diseases, leprosy, lingering diseases, lock-jaw, mastoid abscess, moist and cold diseases, morbid diseases, mumps, myopia, nasal affections, offensive and periodic affections phlegmatic affections, pyorrhoea, recurrent diseases, sclerosis (thickening with condensation), wasting diseases, wrinkles, etc,

**Rahu (Dragon's Head) and Kethu (Dragon's Tail) in Taurus.**—Since writing in my previous article about these two shadowy malefics possessing inordinate course of transit, I gathered from "Lagnachandrika" by Sarva-Sasthra-Visarada Sri Kashinath, the exaltation of Rahu in Mithuna (Gemini) whereas in February 1953 issue of THE ASTROLOGICAL MAGAZINE, 194, Vrishabha (Taurus) is given as exaltation for Rahu by Mr. V. A. K. Iyear in the course of his article on "Reflections of the Nodes". In July 1951 issue of the same Magazine, Mr. Cyrus D. F. Abayakoon, in his article "The Role of Rahu and Kethu in prediction" gives for Rahu and Kethu the exaltation, house as Vrishabha and Vrischika the Swakeshethra houses as Kumba and Vrischika, and Moolathrikona house as Mithuna and Kataka respectively. Even among the ancient and erudite personalities like Varahamihira, Parasara etc. in whom we implicitly rely for our astrological knowledge, there seems to exist difference of opinion in this matter and as such we shall still continue to interpret the effects of these two planets according to their position, conjunction. aspects and relations to the different planets and houses until something definite takes the place of the present diverse ideas.

**Neptune in Taurus.**—The lower vibrations of Neptune are enticing, ensnaring and often lead to passional excesses in an immoral environment tending to unwise entanglements in sex excesses and when afflicted at birth or by direction induces the native to secrecy and hidden methods of work, deceipt, treachery etc. The influence of Neptune by his afflictions is not always physical but tend to be psychic and to act on the mind through pineal gland which is the spiritual and intuitive centre in the brain. The inimical influence of Neptune is to act on the great majority of the inhabitants of this world, principally upon the mind and nervous system bringing chaotic and morbid conditions of health described as:—

Absent-mindedness, anaemia, atrophy, blindness, brain disorders, brooding, debility, dropsy, eye-troubles, fainting, forgetfulness, fungus growth, infantile paralysis, nervous diseases, paralysis, psychic disorders, pyorrhoea, shrinking limbs, septic throat, vision disorders, withering of the limbs etc.

**Uranus in Taurus.**—In the brain, he rules the pituitary body one of the spiritual centres and closely associated with the pineal gland ruled by Neptune. Uranus has his home in Aquarius, his exaltation in Scorpio and his detriment in Leo and he rules appendix, assimilation (at puberty and after), aura, brain (the membranes of the brain), breathiag, circulation in the kidneys, eyes, fluids of the body, nerve fluids (spinal fluids), genito-urinary organs, membranes of the brain and stomach. motor nerves of speech, pituitary body, respiratory action, spasmodic movements, spinal cord (membranes and fluids of), stomach (nerves and membranes), valves of the heart etc. His afflictions tend to sudden and unexpected complaints, accidents, suicide, peculiar diseases, spasmodic disorders and sometimes, cause numbness, electrical and shooting pains of a neuralgic nature in the form of:—

Abnormal growth, accidents, acute pains, blindness, brain affections, contortions, cramps, eye disorders, fits, hysteria, incoordination, incurable diseases, injuries, (by electricity, machinery or violence in the course of one's employment), involuntary movements, nervous disorders, neuralgia, numbness, obscure diseases, paralysis, peculiar diseases, quivering; sight disorders, spasmodic diseases, throat dirorders, winking, wry neck etc.

**Horoscopic Illustration.**—For the demonstrative illustration of the aforementioned planetary effects on human affairs concerning health and disease, I give below the horoscope of a female child born on Wednesday the 15th January 1947 at 3·30 p.m. at Triplicane, Madras—Latitude 13°-4′ N and Longitude 80°-14′ E, the birth being in the 3rd quarter of Swathi. The Thithi on that day being Krishna Navami (9th day of the waning Moon), the physical health represented by the progressively weakened Moon will be generally bad owing to the below-the-earth position of the Moon who is posited in the sixth house (disease) from Lagna (ascendant) which occupies the last Navamsa of Taurus as indicated in the chart given hereunder with the exact position of each planet marked in degrees and minutes as per planetary positions at birth:—

| *Planets.* | *Degrees.* | *Minutes.* |
|---|---|---|
| Lagna | 57 | 31 |
| Sun | 271 | 18 |
| Moon | 195 | 55 |
| Mars | 268 | 45 |
| Mercury | 265 | 26 |
| Jupiter | 209 | 35 |
| Venus | 224 | 47 |
| Saturn | 103 (R) | 15 |
| Rahu | 47 | 57 |
| Kethu | 227 | 57 |
| Neptune | 167 (R) | 42 |
| Uranus | 55 | 21 |
| Mandi | 6 | 41 |

| | | | |
|---|---|---|---|
| | Mandi | Lagna Rahu Uranus | |
| | RASI | | Saturn |
| Sun | | | |
| Mars Mercury | Kethu Venus | Moon Jupiter | Neptune |

| | | | |
|---|---|---|---|
| | | | Neptune Rahu Jupiter Mandi |
| Moon | NAVAMSA | | |
| Sun | | | Uranus |
| Kethu Mars | Venus Mercury | Saturn | Lagna |

The Lagna (Ascendant or Rising sign), on account of its position in the last Navamsa of Taurus, loses much of its power to give physical strength to the nativity and this is augmented by the presence of two powerful malefics, Rahu and Uranus, in the same sign of ascendant aspected by another powerful malefic Kethu from seventh house. Venus, the ruler of the ascendant, although aspects Lagna from seventh house, loses her natural benign influence on account of the association of the malefic planet Kethu who is ever ready to contaminate the benevolent influence of benefics by converting same into a malign one. The circumstantial deduction from these details verily substantiates the weakened health of the child from birth itself and this is more reasonably true in the absence of any benefic aspect to the Lagna.

The proverb "*The ignorent and foolish affection of parents spoils the health of children*" also contributed to further depletion of health by way of adding fuel to the fire. The parents, in their anxiety to improve the health, administered all sorts of foods without the least consideration to proper timings of feed, quality of the food suited to the infant stomach even the proper quantity of which the child could make a wholesome digestion. Here is the place for the proper advice from the family physician whose conscious duty it is to suggest proper timings to give feed with suitable quality of food and the required quantity which could be easily digested and assimilated by the child, thus aiding the natural way of effecting nutrition. At this opportune time, the modern tendency of medical people generally and particularly of the dominant school of medicine is to exploit the ignorance of the anxious parents just for the sake of maximum pecuniary gain for themselves (doctors) thereby spoiling not only the noble respect for the medical profession but also committing an unpardonable sin in the reckoning of His Almighty by allowing a progressive continuance of degeneration in health leading to lingering or even perpetual diseases if not early remedied by the undertaker taking charge of the patient. Let me pause over this incidental diversion from the subject by craving the good officices of the medical profession to prevail on such occasions, assuring them at the same time that this much is written by me not at all with any object of wounding the feelings of medical practitioners.

Now coming to the question of disease which is ruled by the sixth house, of which, the ruler is Venus and in which are posited Moon and Jupiter, we can well understand, (from the friendly relation of these two planets which are mainly responsible for the disease) that the organ affected is the stomach performing the substantial part of digestion as without a satisfactory performance of the duty of the stomach, assimilation and nutrition are sure to be retarded. If digestion is disturbed from over-loading or any other cause, then assimilation becomes impaired ultimately affecting the natural and systematic nutrition of the body resulting in wasting, emaciation or tabefaction leading to atrophy, consumption, decay, degeneration, marasmus and withering of tissues causing shrinkage in body and limbs. This comes under the jurisdiction of Jupiter who is responsible for preserving nutritive substances and regulating distribution for the healthy growth of the body. This child, although running her seventh year of age, looks like a child of three years only explaining thereby the retarded growth from malnutrition even though it had been undergoing treatment under different doctors ever since her birth for the balarishta (illness of infancy and childhood). The parents, having been disgusted with the continued treatment without benefit, decided to give their last chance to Homoeopathy and it came under my care in the condition of an absolute skeleton showing the existence by the predominont prominance of bones and ribs without even a morsel of flesh attached to them, The malnutrition has reached to such an extent as not only to cause a retarded growth but also to an affection of enlarged glands of the abdomen which, in many cases prove fatal. It is treated with remedies ruled by Jupiter and Venus coupled with strict diet and now it is picking up gradually.

---

The net achievement of the world of science is unsatisfying as it has taken a diabolical turn finding its consummation in the Atom Bomb and other instruments of destruction. Mere Matter pursued on the dreary line of mechanical invention can never reach any sphere of human well-being.

* * *

The universe abounds with the clearest indications of *purposes* and appearances of *orders* everwhere. But science cognizes or suspects no existence beside or beyond atoms and mechanical motions or electromagnetic charges.


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# Letters to the Editor

[The Editor does not hold himself responsible for the views of his readers. Constructive criticism is always welcome. Vituperation and inuendo will not be permitted. While the Editor encourages healthy controversy on subjects relevant to THE ASTROLOGICAL MAGAZINE, he must remind readers that claims on the available space in this column are heavy. The Editor therefore requests readers to be as brief as possible in all letters submitted for the correspondence column. *Ed., A.M.*]

### An Appreciation

Sir,—Your magazine arrived here in Los-Angeles the latter part of this month of February and I was delighted to receive it. It is so much more advanced than any of our astrological magazines and goes much deeper into the subject. It is now going to afford me many hours happy study. Thank you again and again. May God reward you abundantly.

Los Angeles. FREDERICK C. MORRISON.

### Personal Problems Solved Section

Sir,—I endorse the views of Shri M. W. Chandiramani and Dr. M.B. Jacob pubiished on page 265 and 391 of March and May 1953 issues of THE ASTROLOGICAL MAGAZINE respectively regarding the usefulness of the Personal Problems Solved Section. I feel confident that several Patrons and Life Members of THE ASTROLOGICAL MAGAZINE would feel the same way. I hope that this section would be revived at an early date in response to popular request from your readers especially regular subscribers, Life Members and Patrons.

Vijayawada. V. RAMASWAMY, Life Member.

### "Planets and Political Careers"

Sir,—In your latest Editorial "Planets and Political Careers" you stress at some length the career of Mussolini. It is interesting to compare your predictions and those of Smith of Raphael's Ephemeris fame. Every year he publiseed his astropicture gallery using one page in the Ephemeris. In 1927 he wrote the following:—

"Mussolini is reported to have been born at Milan upon the 29th July 1883 at 1hr. 54 p.m. Local Time. Every now and again the world sees dictators, Napoleons and Kaisers rise up amongst us, and there is a curious similarity in their, stars. Observation has convinced me that these potentates have a strong familiarity between their own stars and the meridian of their country. The meridian of Italy at the present time is under the rule of 20 of Gemini and the great fixed star '*Elhath*' of the nature of Mars. A comparison of the two figures is ominous for the destinies of Italy, for Mussolini places Mars his ruler in a conjunction with Saturn and the Moon in this sign of Italy. This configuration of the Duce's Nativity comes up with Saturn Moon and Mars in a square of Uranus, so we may look for a resurrection of the mailed first and blood and iron policies in the mediterranean waters and ultimately he will bring war, disaster and downfall to his country.

"By contra motion he now has his M. C. near to the conjunction of Venus and Jupiter, which will give him support, power and remarkable success and popularity—that is for a time. Again the danger of assassination stalks beside him.

"Jupiter and Venus affect his eighth and ninth angles and he will gain prestige, success and affluence through his secret alliances with Greece and the Balkan Nationals. He is likely to make some successful raid and at the expense of the Turks, all of which matters increase his popularity with his country.

"These successes are likely to lead him on to folly and his crowning piece of egotism will be to cross the powers of England and of France, for his Saturn is conjunct Britain's star Aldebaron, while his Mars square Uranus falls across the meridian of France. The conformity of the stars point to a dramatic change of the tide, a great counter revolution and an entire overthrow of this man and his regime.

"Uranus in Virgo with the Sun now nearing a conjunction renders him extremely liable to some very serious complications of his health of the nature of Scorpio which rules the bowels and acute complaints such as Appendicitis, etc.

"He will meet a violent end."

No comment of mine is necessary except that I regard this as one of the best examples to show those who doubt the validity of Astrology. Incidentally Smith was one of the few men who made a success of Astrology; financially. Up to the time that he thought of bringing out the Raphael's Ephemeris there were very few reliable guides.

He summed up the course Japan would take with surprising accuracy: "In some way alliances will be formed in the Central European States". "A curious ray is his setting Neptune and the Moon now directed to violent stars shadows some dreadful devastation befalling his land and his people, probably by Earthquakes." This was twenty years before the Atom Bomb was thought of.....How prophetic.

You would be well advised to introduce the circular form of maps which are used all over the world. It would increase the sale of your magazine.

London. A. MUSSELWHITE.

### Horoscope of Bhagwan Sri Adi Shankaracharya.

Sri,—I have been reading Sri Shankar Digvijayof Swamy Vidyaranya Muni and wanted to write on the above subject in the light of the information depicted in this great work by one of the greatest disciples of Sri Shankara.

In the meantime while going through the past issues of THE ASTROLOGICAL MAGAZINE, I came across the letters of Sri A. K. Venkataraya and Gunjeswar Jha on page 257 of the March 1952 issue of THE ASTROLOGICAL MAGAZINE and subsequently also read the relative portions of the article of Sri D.V. Ramanayyaon page 101 of the 1952 Annual Number of Sri Ramanayya has tried to interpret the life and work of this Jagatguru on the basis of the horoscope made available to him, from the collections of late prof. B. Suryanarain Rao of revered memory. To Prof. B. Suryanarain Rao we all owe a debt of gratitude for the immense services rendered by him for the upliftment of this great lore particularly at a time when unlike now the educated lot of the country had not much of faith in astrology.

But somehow this * horoscope of Sri Shankara in not correct.

I codsider Sri Shankara as the greatest of Avataras – the very incarnation of Lord Shiva and from his life and work any student of astrology would expect that his horoscope could in no way be less powerful than the horoscope of Sri Rama and Sri Krishna. And as such the doubts and questions offered by Sri A. K. Venkataraya are quite natural and cannot be answered if we are to proceed on the basis of the above horoscope.

On page 54 of Sri Shankara Digvijaya in 71st verse of 2nd Sarga the description of some of the stars at the

* Mesha—Sun and Mercury; Vrishabha—Lagna and Venus; Mithuna —Rahu; Kataka—Moon; Thula—Saturn; Vrischika—Jupiter; Dhanus —Kethu and Makara—Mars.

time of Bhagwan Sri Shankara's birth is given thus.

लग्ने शुभे शुभयुते सुबुध कुमारं ।
श्री पार्वतीव सुखिनी शुभवीक्षिते च ।
जाया सती शिवगुरोर्निज तुंग संस्थे
सूर्ये कुजे रवि सुते च गुरौ च केन्द्रे ॥

meaning " the pious and devoted wife of Shivaguru happily gave birth to a son even as Parwati had given birth to Kumara (Skanda) when four stars *viz.*, Sun, Mars, Saturn and Jupiter were in kendras, all exalted and with Shubha Lagna with a shubha star in it with auspicious aspects.

From the above translation of the verse quoted from Sri Shankara Digvijaya, it will be apparent that since the above four stars are in kendras one of them must form the Lagna Kendra also, and the only shubha star for that purpose is Jupiter. So the position of the stars given by Sri Jha * seems to be nearest to the correct, the only variation being the position of Mars in the 7th instead of the 2nd in Leo. Both Prof. Suryanarayana Rao and Sri Jha place Budha along with Sun in Aries. As regards Shukra, it can be in Pisces or in Taurus also as per Prof. Suryanarayana Rao's horoscope. As regards Rahu and Kethu I am not in a position to say with any amount of certainty as to where they should be. However in view of the greatness of Sri Sankara they also might be exalted and some astrologers consider Rahu and Kethu exalted when placed in Mithuna and Dhanus respectively. The correct horoscope that I am venturing to suggest, will be as † below.

The great work that he could do is beyond the scope of any ordinary mortal and the re-establishment of the Vaidic religion beside the organisation of the Varnasram are his unique achievements. And above all, lofty philosophy of Adwaita which has not only stood the test of times but which today stands reindicated by far as the highest, the greatest and perhaps the only truth not only among the greatest of thinkers in India; but also among the philosophers of the West who invariably approch his philosophy of Adwaita with all reverence and in all humility. And this no other mortal but an Avatar alone can do. The stars as per the above horoscope amply justify his life and work though he was virtually above the influence of the planets, who are after all, finite and limited in relation to the Infinite which was personified in the person of Sri Shankara.

To me Shankara is everything—my master, my maker and my moulder and the one important injunction of his is that "all controversy with the learned should be obandoned" and in sheer obedience to my master's world I must make it clear here that my attempt in this article is not to disprove this man or that; but only to place before the readers, the particulars available from Sri Shankar Divgijay which must be considered the ultimate authority so far as anything connected with Sri Shankara is concerned.

Rajahmundry. GANPATRAM R. TRIVEDI, D. COM.

* Mesha—Sun, Mercury and Venus; Kataka—Lagna and Jupiter; Simha—Mars and Kethu; Thula—Saturn; Makara—Mars and Kuubha—Rahu.

† Mesha—Sun and Mercury; Vrishabha—Moon; Mithuna—Rahu; Kataka—Lagna and Jupiter; Thula—Saturn; Dhanus—Kethu; Makara—Mars; Meena—Venus.

### The Tenth House

Sir,—It was with great pleasure that I went through the thought-provoking article, "Pitfalls in Predicting Profession" by the talented lady, Sreemathy M.A. Rukmani, in the 1953 Annual edition of THE ASTROLOGICAL MAGAZINE, I sincerely congratulate her for exposing the difficulties that face astrologers in correctly predicting new professions being the result of present-day civilization.

Scientists have the duty of adjusting science according to the march of time. This process is probably called "Yukti" (rationale), an important factor in astrology, as in other Science and is by far superior to Science itself, for the great Varahamihira himself has ordained that astrological predictions should be "Yukti Sastra anusarana" decidedly giving preference to "Yukti" than to Sastra, lest he could have ordained as "Sastram Mukti anusarana" which he has not done evidently.

Sreemathi Rukmani correctly says that the following aspects should be particularly considered in dealing with the 10th house. (1) The lord of the 10th from Lagna, Moon and Sun. (2) The planet or planets occupying such Lagna. (3) Those aspecting the 10th. (4) The lord of Navamsa of the 10th lord. She goes a step further, most intelligently, by saying that Lagna, 2nd, 5th, 9th and 11th houses also should be considered in this context. Still, she complains rather that prediction of correct profession is quite complex and complicated. I am not surprised at her complexity and complications. There are many in the field like herself. In my humble long experience in this field, I am of opinion that the 6th house also should be seriously considered in deciding the means of livelihood. This view of mine is strongly supported by none else than Prof. B. V. Raman, our able editor. It may be asked as to what bearing the 6th house has on the tenth. My answer is this. It is the 9th from 10th, 9th among other things represent "Bhagyam-fortune." "Ya" represents 1. "Bha" represents 4. That means 14. Thus 14 elements are absolutely necessary to make Bhagyam (fortune) complete and perfect and "Karma-bhagyam" is one of the above 14 items, for only with a lucrative job and fat pay one can live happily. I shall point out here the mistake or omission committed by Sreemathi Rukmani in the case cited by her of a Kataka Lagna born man with Mars as lord of 10th in Scorpio with Navamsam in Leo. Mars, the lord of 10th is in his own house the 5th, consequently very strong. The lord of 6th house is Jupiter. He, among other things, is "Acharya", teacher. Again Sreemathy Rukmani admits at the end of para 8 of her article that in Nadi literature the profession of an individual is indicated with astonishing accuracy and correctness—quite true in my humble experience in that branch, but at the same time argues that Nadi literature reaps cent per cent failure and presumably for that reason ignored the Nadi literature for the purpose of discussion, *viz.*, 10th house. In so doing, I think she has committed an error. I admit there are failures in it, not in the literature but in selecting the appropriate leaf, in reading and anotating by the reader as explained by me in detail in my article *Nadi Astrology* published in November 1951 issue of THE ASTROLOGICAL MAGAZINE If Sreemathi Rukmani, with her great talent, directed her attention seriously to the Nadi literature instead of confining herself to *Brahat Jataka* and other classics alone like a frog in the well, she could have easily found in Tamil literature which is generally found in Nadis that Mars, among other things, has been described as "Kalpipone", "Karkai Kalpipone", a Teacher. If she had the above knowledge, she could have shot straight at the target instead of going in a round about way and then falling in the pit of disappointment by taking the unimportant factor, *viz.*, the Navamsa lord of the 10th lord. Sreemati Rukmani, with her high gift, talents and intelligence, can do more genuine service to astrology if she concentrates a bit on Nadi literature. Kousika Chinthamani Pulipani, for which she has every facility and I wish she does so. In so doing, she will be able to meet with gems of astrological revelations not to be found in *Brihat*

*Jataka* and other texts she follows. By this statement, I do not belittle those classics and their reputed authors. One should know that there are more things under the earth than on it.

Admittedly astrological predictions are highly complicated. As Dr. Naga Raja Sarma says in his article entitled "Astrological Analysis of Abnormalities" published in the 1953 Annual member of THE ASTROLOGICAL MAGAZINE, they have not become fool proof and weighment of evidence afforded by the planetary configurations in the sensitive balance of 'practitioners' critical judgment is the most important part of professional transaction or bargain and it would be necessary to approach the entire problem with great caution and critical conservatism, be it in horary astrology or in concrete cases of charts presented for examination". How wise are these words. If one proceeds on the above lines with some practical experience gained by an examination of a large number of charts, I should think that much pitifalls in this context can be avoided.

In the words of the late lamented K. S. Venkataramani of Madras *predictive intuition* is a commodity that cannot be purchased in the market nor acquired by study and practice; but self-born. An astrologer can predict more than half a dozen matters on one and same subject, quite consistent with astrological laws though actually only one thing has happened. That faculty of hitting at the very thing that has happened at a glance is what is called predictive intution. possessed by the gifted few.

Parayaram P.O. M. K. GANAPATHY IYER.

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### Solunars

Sir,—I feel much honoured by Mr. K. M. Kharegat's kind letter of appreciation of "Solunars", which appeared in the April, 1953 issue of your magazine. It is all the more valuable coming from an astrologer who attempted to compute the Moon's occultations with Spica (alpha Virginis) for the opening centuries of the present Era. (vide "A.M." Nov. 1951, p. 698). Such a task entails not merely the use of accurate tables of the Sun and the Moon, but involves calculating the Moon's place *with parallax*, a task well outside the capabilities of the majority of astrologers. I do not know what tables Mr. Kharegat used for this purpose. Not having any experience of the Lunisolar tables of the Siddhantas I cannot speak about them, but I do know that however reliable Brown's tables for the Moon and Newcomb's for the Sun are for modern times, they are not sufficiently accurate for dates in antiquity *e.g.* for the date of the Kali Yuga February 18, B.C. 3102 midnight at Ujjain, Newcomb's tables give the Sun's tropical longitude as 303° 42' whereas the correct value is 304° 38' an error of nearly one degree). Schoch's elements are alone adequate to cope with a problem of this nature, and I understand that Mr. L.C. Lahiri intends publishing as an appendix to his *tables of the Sun*—a—first rate book and a credit to Indian astronomical literature; a copy of which should be on the book-shelves of every serious astrologer the world over—revised Tables Ib and II, based on Schoch's solar elements. When his *tables of the Moon* appear they, too, will doubtless include tables based on Schoch's lunar elements. At Alexandria on November 9, B. C. 283 Timocharis observed the north cusp of the Moon *touch* Spica after it had risen over the horizon (*i.e.* about 2-56 a.m. L.M.T.) The verification of this observation will test the accuracy of existing solar, lunar and precessional tables.

Now to reply briefly to Mr. Kharegat's welcome criticisms:—

(*a*) This should read "...The Sun in the 7th house does not denote a proud and imperious wife, but that the husband's self-respect and vanity finds their gratification in his wife's society; and vice versa..." Thanks for bringing my attention to this slip.

(*b*) Mr. Kharegat's strictures are thoroughly deserved here. For over 30 years I have taught the members of the Irish Astrological Society that midway between the angles—that is in the middle of the Panapara Bhavas (succeedent houses)—were the weakest positions in the mundane sphere virtually dumb notes. But I refrained from giving expression to such an iconoclastic view seeing that for centuries orthodox Hellenistic and Indian astrology taught otherwise.

(*c*) Astrological writers have frequently drawn attention to the fact that the zodiacal signs on the children's angles often interchange with those of the parents. The following is a case in point:—

| | | | | | | |
|---|---|---|---|---|---|---|
| George V | Father | cusp | 1st | Pisces | 9° | 08' |
| " | " | " | 10th | Sagittarius | 7 | 51 |
| Princess Royal | Daughter | " | 7th | Pisces | 3 | 54 |
| Prince John | Son | " | 7th | Sagittarius | 15 | 46 |
| Queen Mary | Mother | " | 1st | Capricorn | 13 | 10 |
| Duke of Windsor | Son | " | 1st | " | 9 | 12 |
| George VI | " | " | 4th | " | 13 | 30 |
| Duke of Gloucester | " | " | 10th | " | 5 | 38 |
| Duke of Kent | " | " | 7th | " | 19 | 55 |

(*d*) On the score of pseudo-precision I again find myself in agreement with Mr. Kharegat and he will find seweral letters of mine to that effect in the pages of the A.F.A. Bulletin and elsewhere. My critic, however, may not appreciate the fact that the overseas astrologer, who has never sojourned in India, is completely ignorant as to the manner in which birth times are recorded in that great country; nor does the vernacular literature on astrology bring enlightenment. But when he so frequently sees birth-times given in so many ghatis and vighatis from sunrise, he must be extraordinary precision, the more so as astrology has for many centuries been a religion with most of the people of India.

In the determinations of the true semi-arcs it is advisable to reduce the geographical latitude to its geocentric equivalent. The difference in the value of the semi-arcs can be quite appreciable and may throw out Primaries by many months. For example Queen Mary's death, being natural, was an 'incident' and required a directioeal arc 85°50'. She died in her sleep at Marbor's House, Londan on Tuesday, 24th March 1953, at 10-20 p.m. G.M.T. It is admirably indicated by the direction.

"Ascendant conjoined Saturn in mundo conversely 85° 39'" In itself this is a *perfect proof* of the truth of astrology for according to classical astrology the direction of the Ascedant to Saturn was the chief anaeretic ("killing") prorogation on which the orthodox astrologer relied to determine the end of life. There can be no question of its authenticity for according to the official bulletin the late Queen was born at 11-59 p.m. G.M.T. May 26, 1867 at Kensington Palace, London N 51° 30' 20": W 0° 12' 45". Had the Queen been born a minute later her birth would have fallen on on May 27th. The R.A. of M.C. = 243° 37, Saturn R.A, was 227° 56' 00" and its declination = 15° 20' 19" She died in her sleep at Marbors, House, London on Tuesday, March 24, 1953 at 10-20 p.m. G.M.T. If the time of birth is rectified by this event it makes it 11-58-16 which still keeps the time within the minute. Geogra-

phical latitude makes the direction equal to an arc of 85° 30′ which would on rectification make the time still earlier, which in this case is unlikely. Incidentally this event proves 'inter alia' that (*a*) Primaries must be taken 'in mundo' and not 'in zodiaco' which was to be expected and (*b*) that as Morrison and Pearce contended, the old Ptolemic arc 1° = 1 year of life is superior to the mean arc 59′ 08″ = 1 year of life. The later would the fatal arc 84″ 36′ which would substantially falsify the recorded time of birth.

(*e*) Sidereal ephemerides suitable for the calculation of "Solunars" and the like have been published by Messrs Robert Anscombe & Co. Ltd., 291/293 Gray's Inn Road, London W.C.I. as follows:—

| | | |
|---|---|---|
| (1) | 1948-1949 | price 2/6 |
| (2) | 1950 | ,, 2/6 |
| (3) | 1951-1952-1953 | ,, 5/- |

That for 1948-1949 was computed with Chitra (Spica) as fiducial in sidereal longitude 180° but the others for Chitra in 179°. A seven year ephemerides for 1954-60 is now in course of preparation. Unfortunately the compillation of sidereal ephemerides is tedious, time-consuming, exacting and so far just a "labour of love" bringing me no monetary return whatsoever,

(*f*) I recommend that the chart of the heavens for the *time* of the solunar be computed in the usual manner, but for the place of residence. It is advisable to use a double-circular chakra placing the solunar planets in the outer circle and the birth positions in the inner one. the Lagna in all cases being that of the Solunar return. In this way the interaction between Solunar and natal planets can be seen at a glance.

### Concerning the Seventh House

Sir,—Though every dictum concerning the seventh house cannot be exhauted in a few pages, the article of Shri R. N. Nair in your esteemed monthly, enlightened considerably the seventh house and some combinations of unhappy marriages and ill-matched conjugal relationships.

I had occasions to go through an old tamil edition of *Phaladeepika*, in which I found a verse:

*Pathi yalukiravan guru velliyaka*
*kulavu kendram konathil nindrida*
*palamurum saniyin parvayumumutritdil*
*alakirandu mundragum kalathrim.*

meaning; the lord of seventh being either Jupiter or Venus *i.e.*, for Gemini, Virgo, Scorpio and Aries, if it is posited in an angle or trine and aspected by powerful Saturn there will be three wives.—which incidentally means a type of Bahubharya Yoga.

I am not in a position to quote authority from other works, including the valuable publications of yours in the field of the science. Hence I solicit elucidation by your esteemed correspondents.

I append below a *horoscope with such combination, for their pronouncement.

Bombay-19. V. S. PANI.

### Kidney Trouble

Sir,—I am an astrologer and a regular reader of your esteemed THE ASTROLOGIGAL MAGAZINE. I give below the †horoscope of a male aged 32. On 1st December 1952 he got an attack of Kidney trouble and from the same day the disease became serious and he died on 16th December 1952 at 7-30 a.m. He was a B.Sc. and Superintendent in Government Office.

Thanking you.

Bombay No. 4. M. D. VASUDEV.

*Born 16-10-1925 at 5-55 A.M. Star: Uttiram. During birth Sun's Dasa balance 7 months, 2 days. Now running Rahu Dasa Mercury Bhukthi.

Rasi Kataka Rahu; Kanya; Lagna, Sun, Moon and Mars; Thula; Mercury and Saturn Vrischika Venus; Dhanus; Jupiter; Makara Kethu.

Amsa.—Mesha; Saturn; Vrishabha Lagna; Mithuna Mars; Kanya Sun and Rahu; Thula Venus and Saturn; Vrischika Mercury; Meena; Moon and Kethu.

† Born on 22nd February 1920.—Lagna—Scorpio; Capricorn—Moon, Venus; Aquarius — Sun, Mercury; Aries—Kethu; Cancer—Jupiter; Leo—Saturn; Libra—Mars, Rahu.

The great logical weakness of the doctrine of secularism is that it treats man's falible reason and experience as infallible or the sole reliable authority. Its psychological weakness is that it conveniently forgets the inconvenient fact of the multiplicity of minds, their natures, their fundamental experiences and their consequent contradictions and variations.

* * *

Persons was do not know what and who they are, and whose knowledge extends to a few books of Western culture, assume big airs and analyse the *Dasavatars* or Incarnations of Divinity on earth. Man should never pretend to pass remarks upon those subjects which he has not studied properly and that under a competent guru.


## BOOKS YOU SHOULD READ

### PALMISTRY

**Astro-Palmistry.**—By Mihiracharya. Being a complete exposition of the methods of finding out the horoscope of birth from the lines of the hand. Rs. 7-8 or Sh. 15.

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# Reviews

By Dr. R. NAGA RAJA SARMA, M.A., Ph.D.

1. **The Secret Doctrine.**—By Madame Blavatsky 6 Volumes—(Theosophical Publishing House, London. Price not stated.

H. P. Blavatsky must be too well known to need any introduction to the Indian Public and her *magnum opus, The Secret Doctrine.* has been published in its *fourth* edition, first issued in 1938 (Adyar Edition) and subsequently, reprinted in London. (1950). It is the latter, that is now reviewed. The *first* volume (Pp. 344) contains an account of *Cosmogenesis.* H.P.B's "Preface" to first edition, "Preface" to third and revised edition by Annie Besant and G.R.S. Mead, "Preface" to the fourth Adyar Edition by G. S. Arundale, reveal something of the various vicissitudes through which the work has had to pass, and "Sketch of her (H.P.B's) life by Josephine Ransom is highly interesting and revealing, plain, simple, and matter of fact, and calculated to make a direct appeal to the heart. H.P.B.s characteristic reaction to public and public criticisms should be noted-She wrote-Abuse, she is accustomed to; calumny, she is daily acquainted with; at slander, she smiles in silent contempt. (Preface to "Secret Doctrine") The first volume is focussed on elucidation of the secret and hidden import of "Seven stanzas from the Book of Dzyan". H.P.B. is crisp, cutting and humorous in retorts and repartees. In reply to a rationalistic - critic, she points out that "Akasa is sure to produce vacuity in the brain of a Materialist". (P. 336) Modern Scientists would be intrigued to be told that "Electricity and magnetism" are just manifestations of *Kundalini* - Sakti (P-333).

The *second volume* (Pp. 408) contains a continuation of the theme of "Cosmogenesis" spread out into Parts 2 and 3. There is a good account of the "Zodiac and its antiquity". It is refreshing to record that Hindu Astronomical methods and conclusions have been expounded and vindicated. (section 16 Part 3).

The volume ends with questions such as these—what is Ether? What is Matter? What is Energy? and so on. Notwithstanding the advancement of modern sciences and expansions of the boundaries of knowledge, it has to be admitted, that very little is still known regarding the origin and constitution of the Material Universe.

There are *other* Suns beyond the Solar System known to modern Astronomers, and there is a Mysterious Central Sun as well. Modern Astronomers are slowly coming to realize that they do *not* yet possess the monopoly of knowledge and that Occultism and Occult Literatures of the ancients may contain something valuable and precious.

The significance of certain prominent and characteristic symbols found in the allegories and mythologies of the World can be satisfactorily and adequately explained only with the help of Occultism.

H. P. B. rightly believed that Astrology should be accepted to be a Scienec. I, of course, reject Pandit Nehru's (Indian Union Premier) estimate of Astrology, as the Pandit can never study and understand the texts mastered by H. P. B. There need be no hesitation in endorsing the views of H.P.B. and summarily rejecting those of Pandit Nehru as preternaturally prejudiced and perverted megalomaniacally subjective and superficial.

The *third* Volume (Pp. 452) is devoted to "Anthropogenesis". (Part-1) The volume opens with a rendering into English given of some sensational stanzas of Dzyan. Origin of Gods and sections of mankind are traced and described in the light of the literature of the Occult. H. P. B. would appear strongly to maintain that the history of mankind happens to be "written in the Stars".

Who were the Gods? Who are the men? Who are the angels? Who, again, are the fallen angels? Why did they at all fall? These and connected questions, concomitant problems and solutions that had been attempted by ancient thinkers, centuries ago, are referred to and their significance is elucidated with considerable cleverness and deep insight into the symbolical and allegorical representations of ancients and into the hidden meaning of Occult lore and literature.

A coming New Race is envisaged. How and what will be the nature and course of the New Race of the New World? In discussing and answering such questions as these, it is rightly explained that the Course of Evolution would seem to be following some definite, well-defined and relentless Law of Karma sway, control, and jurisdiction of which should be understood and realized to be absolutely *universal*, without any reference to geographical, racial, and colour-limitations or restrictions, or delimitations. Anthropogenesis, howsoever, interpreted, must necessarily point in the direction of *Theism* grounded alike on reason and revelation, sense and scripture.

In the *fourth* volume, (Pp. 371) the topic or theme of "Anthropogenesis", is continued, and elaborately dealt with, with striking illustrative and expository powers, running through Parts 2 and 3.

Significance of Upanishads in "Gnostic Literature" is elucidated with special reference to symbolism associated with *Seven* and with some of the mysteries connected with *Hebdomad.*

That in Astronomy, Science and Magic, in esoteric literature and in Egyptology, the figure *Seven* seems to rule supreme, has been convincingly brought out and it is further maintained that occult truths find confirmation in the earliest known historical document known to mankind-Rig-Veda.

Are there inhabitants in *other* planets? "Men on other Planets" is a latest volume that has emanated from the West. Thousands of years ago, the ancient Hindus did know that other planetary worlds *are* inhabited and that organized life and colourful civilization exist on those planets,

H.P.B. observes that the *Secret Doctrine* was once upon a time, the common property shared and enjoyed by all, and somehow, mankind *lost* the precious esoteric knowledge. Future of mankind must depend on regaining of Paradise, re-acquisition of the timeless, Secret Doctrine, according to which regenerated mankind will have to live. Paradoxically, as it may seem, there is after all *nothing* secret about the so-called "Secret Doctrine". The Indian religious and philosophical traditions are very rightly grounded on personal communication of esoteric knowledge by Preceptor (Guru) to the Pupil (Sishya).

I would *not* hesitate to evaluate the *fifth* (Pp- 577) as the most significant, sensational and soul-stirring contribution ever made to a proper and correct understanding of the real and genuine import of the Secret Doctrine, Concepts of Magic and Occultism, and the Occult Literatures of the world are here expounded, clarified and critically surveyed in a meaningful

methodical and masterly manner that must compel the admiration of even the most relentless critics of H.P.B. The volume runs to 51 sections and additional papers bearing on the Philosophy of life as taught by Occult-Leaders and Masters are also printed. Section 38 on "Astrology and Astrolatry" is bound to be of special interest to readers of THE ASTROLOGICAL MAGAZINE though, there is nothing in it useful to practitioners of Predictive Astrology. Mischievous and malicious, ill-conceived and ill-mannered criticisms against the Occult are effectively answered. Section 41 on the Doctrine of "Avataras" is also important. That mysteries are by no means relics of uncivilized past, but, are found in rationalistic post-Christian Thought as well is the thesis that has been ably and cleverly argued by H.P.B. In the course of her "Preface" to the 1897 Edition, Annie Besant has conveyed a warning to the public that the Blavatsky-Papers published thus in consolidated manner ending with the 5th-Vol. contain much "that is erroneous". (P-8) The 5 Volumes published constitute a direct, straight, challenge to all forms of materialism, atheism, pinchbeck rationalism, and other varieties of disbelief and unbelief in Occultism.

The *sixth* (concluding) volume (Pp. 501) contains a very useful "Index and Glossary" relating to H.P.B.'s monumental work on "The Secret Doctrine".

Taking a synoptic and comprehensive view of the 5-volumes, as a whole, it should readily be admitted that no other thinker or writer in the World, Oriental and Occidental, has achieved the unique distinction, which H.P.B. has in interpreting the Occult literature and Occult phenomena of the Universe.

One *may* or may *not* agree with the arguments and conclusions recorded in the course of the 5 volumes that total to round about 2,600 pages and more. Both in respect of quantity and quality, H.P.B.'s work must be unreservedly commended as a remarkable and outstanding achievement unparalleled in the cultural and intellectual history of the evolution of mankind.

In the post H.P.B. period Indians, Europeans and Americans have written on the doctrines of Hinduism, Philosophical Systems, and so forth, but, the pity of it is that to-day *Indian* misinterpretations and misrepresentations of Indian Philosophy and Indian Occultism are more glaring, and more revolting than foreign misunderstandings and accounts based on them. The Adyar Literary authorities are to be warmly congratulated on the magnificent publication of H.P.B's "Secret Doctrine" which demonstrates a much-maligned Russian Lady's pure and disinterested love for and devotion to Hindu Occult Literature and Occult Phenomena.

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### The Bombay Astrological Society

At the Annual General Meeting held on 5th April 1953, the following office-bearers are elected:—Shri J. H. Dave, M.A., LL.B., (President), J. S. Chiniwala, B.A., LL.B., (Vice-President), Charandas Meghji (Treasurer), A. L. Shah (Hon. Secretary), N. C. Sethna (Auditor), Y. K. Pradhan, M.S. Sanjana, L.K. Chary, P.P. Joshi and Chandrasekhar Thakore (Members) for 1953. It was decided to offer a prize of Rs. 100 for a minimum of 1000 Horoscopes with detailed study of any one *sign*. There will also be a Prize Competition open to all authors of various Astrological and allied subjects in 1953. The merit prize will be offered to the Editors of best Book. Books and Horoscopes should reach the Secretary, c/o Janmabhumi Panchang Department, Ghogha Street, Fort, Bombay not later than 30th November 1953.

* * *

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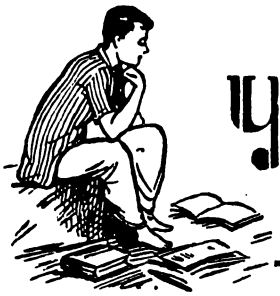
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# your Scientific difficulties solved

BY MIHIRA

[In the letters THE ASTROLOGICAL MAGAZINE receives from the readers, many interesting questions are put pertaining to astrological and scientific problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you why not write us about them? *This service is free to all readers of* THE ASTROLOGICAL MAGAZINE. Address communications to—MIHIRA, c/o THE ASTROLOGICAL MAGAZINE.]

1. Q. (*a*) Planets in the same sign may be in different Navamsas may be in diametrically opposite Navamsas. When they are in the same sign, they do not aspect each other but in the Navamsa chart, they may occupy such a position. Is there any authority to say that in such positions they aspect each other? (*b*) Does this hold good for other charts such as Dwadasamsa, Trimsamsa, Drekkana, etc. Is there any authority? (*c*) Are aspects in sign chart or in Bhava chart more powerful? (*d*) Refer "Studies in Jaimini Astrology". What is Karakamsa? Is the name of the sign in which Atmakaraka is found in Navamsa to be taken and referred to the birth chart or is it located in the Navamsa chart itself? (*e*) Which planet is Karaka (indicator) for (i) promotion in service, (ii) success in election, (iii) success in business or trade? *B.C.B., Calcutta.*

Ans. (*a*) The Navamsa chart serves two purposes (i) It indicates the position of the planets in the Rasi Chart correct to 3 1/3 degrees (ii) It is also considered as an independent chart but subsidiary to the Rasi in its main significations. Planets in exaltation or own or friendly signs in the Navamsa chart give added power for good to the planet even though he may be badly placed in the Rasi chart. When so considered, the aspects in the Navamsa chart are also taken into account though they are not actually aspects in terms of degrees separating the two planets. They can be called symbolised aspects. As for authority verse 2 of Chapter III of *Phaladeepika* states that the effects of a Navamsa chart are similar or equal to that of a Rasi chart. (*b*) Such an authority or practice is absent in the case of the charts mentioned here. (*c*) There is no such thing as sign aspects as distinguished from Bhava aspects. Aspects go by distances and do not depend on their positions in Bhavas (houses of the horoscope). It is the aspects that are formed in the signs that are taken into account. Suppose Saturn and Mars occupy Aquarius and Gemini respectively. They are not supposed to aspect each other in Hindu Astrology. Suppose in such a case that Ascendant falls in Gemini and Saturn is really in the tenth house and Mars is in first house. Simply because of this, there is no mutual aspect between Saturn and Mars. Suppose Saturn and Mars are in Pisces and Gemini respectively but Mars is in 2nd house and Saturn in 10th. Still they will aspect each other though they are in trine houses with respect to each other. (*d*) Karakamsa is the sign occupied by Atmakaraka in the Navamsa Chakra and is referrable to the Navamsa Chart only. Atmakaraka in a horoscope is that planet who has attained the greatest number of degrees in a particular sign; that is, advanced in that sign more than any other planet has advanced in that sign or in any other sign. (*e*) A Karaka is the name given to a planet who is in charge of a particular sphere of activity. Thus Jupiter is called Putrakaraka. This means he has got an inherent jurisdiction in the matter of issues or children in any horoscope irrespective of his location by sign or house. Considered in this sense, there is no Karaka for 'promotion in service' or success in election or in business as such. Mercury is to be looked generally for service and for trade or business. For election matters, which involves competition with others and a fighting spirit, Mars is the planet to be looked to.

Q. 2. (*a*) Where Moon is in the sign of debilitation, is there cancellation of debility even though Mars is not found in an angle from Lagna (Ascendant)? (*b*) It is said in a note on "Kataka Lagna" in September 1949 issue of THE ASTROLOGICAL MAGAZINE that Venus being lord of 4th and 11th houses from Lagna becomes malefic and inauspicious; yet gives rise for "Subha Kartari Yoga" with Lagna if placed in 12th or 2nd from Lagna. What will be the effects in such a case? (*c*) What are the effects of Venus, Saturn and Mars being in trine with each other and Jupiter and Mars being in angles from each other. Do they cause any Yoga? (*d*) How to predict from the male horoscope (i) the direction of the locality in which the wife will be born, (ii) time of marriage, (iii) Lagna (Ascendant) of the girl the native will marry?

Ans. (*a*) In such cases, a cancellation of debility will take place if (1) Mars is in an angle with Moon, (2) Mars aspects Moon even though Mars is not in an angle from Ascendant. (*b*) He is considered as a benefic for this purpose. Here the intrinsic benefic nature of the planet alone counts and not as modified by rulership. For the Subha Kartari Yoga to be complete however, another benefic like Jupiter should be present in 12th if Venus is in 2nd or if Venus occupies 12th sign from Lagna. Since Lagna is enclosed as it were between benefics on either side, this is said to act beneficially in general. (*c*) This is no specific yoga by itself. Possibly some yogas may arise if rulership of houses by this planet are taken into account and if they are exalted or in angles or trines from Lagna about which no information is given. (*d*) (i) The direction in which the wife is likely to be born is indicated (1) by the sign of the planet occupying or aspecting 7th house, (2) the sign indicated by adding up the figures of the lord of 7th house and Venus. By figure it is meant the numbers indicated by the planet's sign, degree and minute. That is if Moon occupies 8th degree of Gemini, the figure for Moon are 2-8-0. (ii) Time of marriage is to be found from the directions as other mathematical methods are un-

reliable. (iii) As regards this, there are no reliable rules but it has been generally found that if a planet is strongly placed in 7th house, he happens to be the ruler of the sign in which Ascendant falls for the wife or husband; but sometims this planet is found in an angle in the other party's horoscope or rules the sign containing the Sun or Moon.

Q. 3. Venus is in Lagna Kendra and is also ruler of Lagna and so in his own sign. He is conjoined with Ketu. Malavya Yoga is present. Is this yoga rendered totally powerless (i) because of association of Ketu, (ii) Venus is hemmed in between Rahu and Mars? *T. C. J., Saharanpur.*

Ans. The yoga is neither nullified nor rendered totally powerless by the above facts. The effects will not be felt to maximum as will otherwise be the case.

Q. 4. *(a)* It is stated that Saturn in 9th or 10th in the charts of royal personages or nations, tends to be a malefic with disruptive influences. How is Saturn's influence to be judged if he occupies 9th or 10th house when the Ascendant falls in Taurus or Libra? *(b)* What is meant by Guruchandala Yoga? What are the results of transitting planets from such a Yoga? *(c)* Please explain what is meant by 'planets under the horizon' in a birth chart? Is there any special significance for such a position? *Aries, Trichur.*

Ans. *(a)* Saturn is a malefic by nature and so when he occupies 9th or 10th houses, he causes a 'fall' in the fortunes. A King may be forced to abdicate, suffer defeat in war and lose his Kingdom and so on under such an influence. In the case of a nation, the nation as a whole may be conquered by alien forces. But if Ascendant falls in Libra or Taurus, Saturn is Yogakaraka (inclincd to advance the prosperity of the nativity) where 4th and 6th houses or 9th and 10th houses fall in Capricornus and Aquarius in the case of Libra born and Taurus born persons respectively. In such cases, his malefic character is in abeyance or even completely absent. *(b)* When Jupiter and Rahu are in association, this yoga is caused. *(c)* The straight line connecting the degree of the Ascendant with the degree of the decendant across the circle is the horizon line. All planets below this sign, *i.e.*, between the Ascendant and the Descendant (its opposite point, *i.e.*, 1 to 6 houses) are said to be below the horizon. They are said to be less powerful than the planets above the horizon that lis between the Descendant and the Ascendant (7th to 12th houses).

Q. 5. *(a)* Suppose Jupiter is in Kendra from Moon but the two planets are 172 degrees apart. Is Gajakesari Yoga formed? If so, will the effect be good or bad as it involves the 8th house? *(b)* Jupiter is considered to be a malefic for Taurus Lagna. It is situated in its own house and thereby gains strength. Is this power exerted on the benefic or malefic side? *(c)* Saturn is Yogakaraka for Taurus born persons. Suppose Saturn is also Retrograde. Will the presence of Saturn in Lagna spoil the first house significations?

Ans. *(a)* From the question, it is not clear how the eighth house is involved on the matter. If Jupiter and Moon are in opposite signs even then they can be 172 degrees apart, *e.g.*, Jupiter in Aries 22° and Moon in Libra 14°. They are in Kendra position with regard to eaeh other. Hence Gajakesari Yoga is present. But this yoga will not arise if they are 172 degrees apart but in 6th and 8th houses from each other which is perhaps the difficulty you want to be answered. *(b)* Any planet in his own sign is strong only for good. If he is already good, he becomes better but if evil, the evil is mitigated. *(c)* The first house matters do suffer because of presence of Saturn in Taurus which is neither his own sign nor his exaltation sign. But as he is Yogakaraka (capable of causing prosperity to native) and as Taurus is his friendly sign, his evil will not amount to much.

Q. 6. In a horoscope lord of Lagna is in 12th house and debilitated. Does the fact that there is cancellation for this debility remove the evils arising out of a debilitated Lagna lord being posited in 12th house? *A.M., Ceylon.*

Ans. Neechabhanga (cancellation of debility) removes only the evil due to a planet occupying his debilitation sign. It cannot remove the defects of lord of Lagna occupying the 12th house.

Q. 7. *(a)* It is stated that lordship of 3rd house is bad for a planet. What will be its effects if that planet occupies 10th house and this period has to be gone through according to Vimshottari Dasa system. *(b)* Saturn holds the portfolio for longevity (He is Ayushkaraka). If Saturn aspects the 8th house without any planet being posited in that house, what will be result? *(c)* Does Mercury become a malefic when he is in conjunction with Sun? *(d)* Mars is said to cause widowhood for a girl if he is posited in 1, 4, 7, 8 or 12th houses of the horoscope but if 1st house is Aries, 4th house is Scorpio, 7th or 8th is Pisces and 12th house is Sagittarius, this evil will not befall according to Muhurtha Sandhi, Can this be followed? *N. C. C., Deoghar.*

Q. *(a)* No positive assertion can be made as regards the effects as other elements will be always present which will have to be taken into consideration in judging the effects such as their lordship of the same planet if any and the signs on the cusp of 3rd and 10th houses and aspects if any to these planets and lords. But verse 33 of Chapter VI of *Sanketa Nidhi* gives the general effects as follows:—"If the lord of 3rd house be posited in the 4th, 5th or 10th house, the person concerned will derive happiness through various sources. He will be rich and intelligent, but his wife will be hard-hearted." *(b)* The result will be only beneficial and will indicate long life. *(c)* Yes. *(d)* Yes.

Q. 8. *(a)* "In Uttara Kalamrita, it is mentioned that a most malefic planet by virtue of owning bad houses etc.," —Kindly elucidate. *(b)* Saturn in retrogression is said to be powerful. If retrogression takes place in Capricornus in his own sign being the 5th house (trine) for those born under Virgo, will his strength be towards doing evil or good? *(c)* It is stated that if Rahu and Kethu happen to own trine houses, they prove to be Yogakarakas. How far is the statement correct? *Illegible, Madras.*

Ans. *(a)* You have not given the reference. To our knowledge, there is no such statement. *(b)* Saturn a malefic in fifth is naturally evil for the affairs of that house. That house being his own sign, will lessen the evil which is still further lessened by reason of his retrogression. *(c)* Any planet owning trine houses becomes powerful for good. It is the same with Rahu and Kethu. The ownership of signs for Rahu and Kethu is a later introduction and there is a dispute as to the actual signs they are said to rule.

Q. 9. "In Hindu Predictive Astrology" by B. V. Raman, Page 286, Gochara Saturn, Rahu and Mars (Gochara = transits) pass through eleventh house, generally give good results and this is supported by other texts also. But on page 84 of January 1941 issue of THE ASTROLOGICAL MAGAZINE, it is stated that Gochara Saturn, Rahu and Mars passing through eleventh give bad results. Please explain. *S.C.P., Colombo.*

Ans. It is the generally accepted view that they give good results when transitting eleventh house. The quotation referred to does not read correctly and probably there is some printer's devil. According to us the reference should read thus:—"The passage of Rahu, Saturn, Mars through second, eleventh, ninth, fourth and fifth house *in* conjunction or in evil aspects to the lords of their houses will cause loss of wealth, unexpected losses, difficulties in business, etc." In the article 'or'

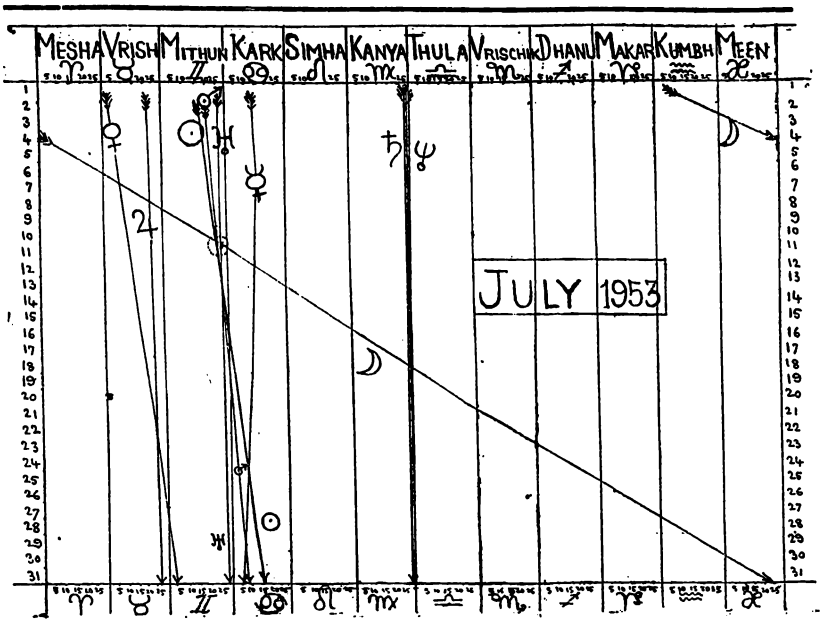
(*Continued on page 538*)

# Astronomical Notes for July 1953

BY AGASTHYA

***Sayana Places of Planets on 1st July 1953, true for Noon, Indian Standard Time**

| Graha (Planet) | | | Dhruva (R. A.) | | Kranti (Declin.) | | | Sphuta (Long.) | | Kshepa (Lat.) | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | ° | ′ | ° | | ′ | ° | ′ | ° | | ′ |
| Ravi | ☉ | ... | 99 | 55 | 23 | N | 8 | 9 | 7 | ... | | |
| Chandra | ☾ | ... | 331 | 37 | 7 | S | 39 | 3 | 48 | 2 | N | 39 |
| Kuja | ♂ | ... | 100 | 5 | 23 | N | 49 | 11 | 22 | 0 | N | 55 |
| Budha | ☿ | ... | 126 | 23 | 18 | N | 26 | 4 | 17 | 0 | S | 37 |
| Guru | ♃ | ... | 71 | 44 | 21 | N | 42 | 12 | 11 | 0 | S | 36 |
| Sukra | ♀ | ... | 52 | 2 | 16 | N | 1 | 23 | 41 | 3 | S | 2 |
| Sani | ♄ | ... | 199 | 59 | 5 | S | 40 | 20 | 35 | 2 | N | 33 |
| Uranus | ♅ | ... | 109 | 44 | 22 | N | 40 | 18 | 10 | 0 | N | 25 |
| Neptune | ♆ | ... | 200 | 8 | 6 | S | 40 | 21 | 6 | 1 | N | 42 |




### The Sun

Sun's path begins from 18th degree of Gemini to 16th degree of Cancer. His north declination decreases from 22° 7′ to 18° 17′. He comes to Aphelion on the 5th at midnight. He conjuncts with Mars, Herschel, and Mercury. This is a month of conjunctions.

### The Moon

His path begins from the 12th degree of Aquarius and after completing a round of the sky stops on the 21st degree of Pisces. He comes to his Perigee on the 2nd and on the 29th and to his Apogee on the 16th. He attains maximum declination on the 8th and 23rd. He crosses the Equator on 2nd, 16th and on 29th. He forms with the Sun the following aspects during this month:—

| | | | |
|---|---|---|---|
| Moon at last qr. | on the | 4th at | 4 a.m. |
| New Moon | ,, | 11th at | 8 a.m. |
| Moon at first qr. | ,, | 19th at | 10 a.m. |
| Full Moon | ,, | 26th at | 6 p.m. |

### Mars

His journey commences from the 20th degree of Gemini. He enters Cancer on the 16th and terminates the journey on the 9th degree. He conjuncts with the Sun, Uranus and Mercury during this month.

### Mercury

Mercury commences the journey from 13th degree of Cancer, reaches 17th degree; becomes retrograde on the 17th and reaches 7th degree on 31st July. He sets heliacally in the West on the 13th. He comes to his Aphelion on the 9th and forms inferior conjunction with Sun on the 25th. He also conjuncts with Mars on the 29th.

### Venus

His path begins from 2nd degree of Taurus, enters Gemini on the 27th and stops on the 5th degree. He is now a bright morning star not to set for seven months. He conjuncts with Jupiter on the 22nd.

### Other Planets

Saturn and Neptune are in one-degree conjunction during the whole month and in absolute mathematical conjunction on the 22nd. Jupiter and Uranus are direct and will be moving with their usual 'speeds.'

### July—A Month of Conjunctions

There will be as many as *seven* planetary conjunctions during this month:—

1. Sun with Mars on the 9th at about 2 a.m.
2. Sun with Uranus on the 11th at about 3 p.m.
3. Mars with Uranus on the 12th at about 9 p.m.
4. Saturn with Neptune on the 22nd at about 6 a.m.
5. Venus with Jupiter on the 23rd at about 9 a.m.
6. Sun with Mercury on the 25th at about 3 p.m.
7. Mercury with Mars on the 29th at about 10 a.m.

The Moon forms with planets conjunctions in the following order:—

| | | | | |
|---|---|---|---|---|
| Venus | on the | 7th | at about | 3 p.m. |
| Jupiter | ,, | 8th | ,, | 3 p.m. |
| Mars | ,, | 11th | ,, | 7 a.m. |
| Sun | ,, | 11th | ,, | 8 a.m. |
| Uranus | ,, | 11th | ,, | 9 a.m. |
| Mercury | ,, | 12th | ,, | 10 a.m. |
| Saturn | ,, | 18th | ,, | Midnight |
| Neptune | ,, | 18th | ,, | ,, |

*The R.A. is always given on Sayana basis, while in the description of planetary movements, the longitudes are given on Nirayana basis, the current Ayanamsa being 21° 44′ 53″.

# *"The Astrological Magazine" Ephemeris for July 1953*

**All positions are for 5-30 a.m., I.S.T.**

| July | Day of the Week | Sun ☉ *Ravi* | Moon ☽ *Chandra* | Mars ♂ *Kuja* | Mer. ☿ *Budha* | Jup. ♃ *Guru* | Venus ♀ *Sukra* | Saturn ♄ *Sani* | Rahu ☊ *Rahu* |
|---|---|---|---|---|---|---|---|---|---|
| | | ° ′ ″ | ° ′ | ° ′ | ° ′ | ° ′ | ° ′ | ° ′ | ° ′ |
| 1 | Wednesday | 77 6 34 | 308 10 | 79 24 | 102 20 | 50 22 | 31 40 | 178 51 | 282 44 |
| 2 | Thursday | 78 3 46 | 322 32 | 80 7 | 103 4 | 50 35 | 32 40 | 178 52 | 282 41 |
| 3 | Friday | 79 0 57 | 336 50 | 80 46 | 103 44 | 50 48 | 33 42 | 178 53 | 282 38 |
| 4 | Saturday | 79 58 9 | 351 3 | 81 26 | 104 21 | 51 2 | 34 43 | 178 54 | 282 35 |
| 5 | Sunday | 80 55 22 | 5 7 | 82 5 | 104 53 | 51 15 | 35 44 | 178 55 | 282 32 |
| 6 | Monday | 81 52 34 | 19 2 | 82 45 | 105 21 | 51 28 | 36 46 | 178 56 | 282 28 |
| 7 | Tuesday | 82 49 47 | 32 46 | 83 24 | 105 45 | 51 41 | 37 48 | 178 57 | 282 25 |
| 8 | Wednesday | 83 47 0 | 46 17 | 84 3 | 106 5 | 51 53 | 38 51 | 178 58 | 282 22 |
| 9 | Thursday | 84 44 14 | 59 35 | 84 43 | 106 20 | 52 6 | 39 53 | 179 0 | 282 19 |
| 10 | Friday | 85 41 27 | 72 38 | 85 22 | 106 31 | 52 19 | 40 56 | 179 2 | 282 16 |
| 11 | Saturday | 86 38 41 | 85 27 | 86 1 | 106 37 | 52 32 | 41 59 | 179 3 | 282 13 |
| 12 | Sunday | 87 35 56 | 98 1 | 86 41 | 106 R38 | 52 45 | 43 2 | 179 5 | 282 9 |
| 13 | Monday | 88 33 10 | 110 21 | 87 20 | 106 34 | 52 57 | 44 6 | 179 7 | 282 6 |
| 14 | Tuesday | 89 30 25 | 122 30 | 87 59 | 106 25 | 53 10 | 45 10 | 179 9 | 282 3 |
| 15 | Wednesday | 90 27 39 | 134 30 | 88 38 | 106 12 | 53 22 | 46 14 | 179 11 | 282 0 |
| 16 | Thursday | 91 24 54 | 146 23 | 89 18 | 105 54 | 53 35 | 47 18 | 179 13 | 281 57 |
| 17 | Friday | 92 22 9 | 158 13 | 89 57 | 105 32 | 53 47 | 48 22 | 179 15 | 281 54 |
| 18 | Saturday | 93 19 24 | 170 6 | 90 36 | 105 6 | 54 0 | 49 27 | 179 17 | 281 50 |
| 19 | Sunday | 94 16 40 | 182 4 | 91 15 | 104 36 | 54 12 | 50 32 | 179 20 | 281 47 |
| 20 | Monday | 95 13 56 | 194 13 | 91 54 | 104 2 | 54 24 | 51 37 | 179 22 | 281 44 |
| 21 | Tuesday | 96 11 11 | 206 37 | 92 33 | 103 25 | 54 36 | 52 42 | 179 25 | 281 41 |
| 22 | Wednesday | 97 8 27 | 219 20 | 93 12 | 102 46 | 54 48 | 53 47 | 179 28 | 281 38 |
| 23 | Thursday | 98 5 44 | 232 25 | 93 51 | 102 5 | 55 0 | 54 53 | 179 30 | 281 35 |
| 24 | Friday | 99 3 1 | 245 54 | 94 30 | 101 22 | 55 12 | 55 58 | 179 33 | 281 31 |
| 25 | Saturday | 100 0 18 | 259 47 | 95 9 | 100 40 | 55 24 | 57 4 | 179 36 | 281 28 |
| 26 | Sunday | 100 57 36 | 274 1 | 95 48 | 99 57 | 55 36 | 58 10 | 179 39 | 281 25 |
| 27 | Monday | 101 54 54 | 288 32 | 96 27 | 99 16 | 55 47 | 59 17 | 179 42 | 281 21 |
| 28 | Tuesday | 102 52 13 | 303 15 | 97 6 | 98 36 | 55 59 | 60 23 | 179 46 | 281 18 |
| 29 | Wednesday | 103 49 33 | 318 3 | 97 44 | 98 0 | 56 10 | 61 30 | 179 49 | 281 15 |
| 30 | Thursday | 104 46 54 | 332 48 | 98 23 | 97 26 | 56 22 | 62 36 | 179 52 | 281 12 |
| 31 | Friday | 105 44 16 | 347 24 | 99 2 | 96 56 | 56 33 | 63 43 | 179 56 | 281 9 |

**Ayanamsa 21° 44′ 57″**

# *Diary of Important Events in April 1953*

APRIL 4. New Delhi.—The discovery of a steatite inscribed seal of the Proto historic Harappa Culture crowns the efforts of the Indian Archaeologists to find out a link between two periods in history.

5. Cairo.— Prime Minister Md. Naguib as Military Governor of Egypt has extended martial law in the country for a further period of twelve months from May 1.

6. Washington.—The development of a rocket missile achieving a speed 4 times that of sound was disclosed.

7. Tokyo.—United Nations today accepted Communist proposals for a wide exchange of sick and wounded prisoners in Korea.

10. United Nations.—The Second Secretary-General to be conducted since the U.N. was founded, Mr. Hammar S. K. Joeld was sworn in yesterday by the President of General Assembly.

13. Washington.— Representatives of 17 nations including U.S. and Canada today signed a new Wheat agreement for stabilisation for next 3 years. But England has refused to sign.

16. Hanoi.—27 people were killed when a Dakota crashed near the banks of the Red River.

17. Tokyo.—The U. N. told the Communists today that they were ready to resume full Korean Armistice talks tomorrow.

Johannesberg.—Dr. Malan was returned to power with increased majority in the House of Assembly.

Karachi.—Khwaja Nazimuddin was today relieved of his office by the Governor-General by an official communique and Mr. Mohamed Ali at present Pakistan's Ambassador to U.S. appointed in his stead.

18. Karachi.—The portfolios of the New Pakistan Cabinet headed by Mr. Mahamad Ali were announced today.

20. Tokyo.—Prime Minister Yoshida and his liberals failed to gain an overwhelming majority in the second general Election in seven months.

21. San Francisco.— A giant air liner carrying 10 persons after unloading 44 passengers at the Air Port plunged into the bay late last night. Two persons survived.

Dillon (South Carolina).—Florida—New York Express plunged off the rails near here and burst into flames. Loss of life of more than 10 or 12 persons feared.

*(Continued on page 538)*



# Market Forecasts



## FOR JULY 1953

[This study is not intended as a tip for investors to follow. The writers have arrived at certain conclusions regarding Cotton, Commodities, etc., etc., *mainly based on planetary influences.* Those who act on this information will be doing so at their own risk—*Ed., A.M.*]

By BHOGILAL G. SHETH,
B.A., F.R. ECON. S. (LOND.)
*Morvi House, 3rd Floor, Goa Street, Ballard Estate, Bombay.*

WITH July 1953 we enter into a very important period of the year as the month contains some very significant planetary aspects and configurations, the effects of which will be heavily reflected in all speculative markets. The fluctuations in the markets are expected to be top heavy, irregular, erratic and wide: the speculators are advised to be cautious in their dealings and commitments.

Sensitive and sentimental Neptune getting direct motion on 3rd proceeds onwards to meet for the second time the slow-motioned conservative but wise Saturn on 22nd, both of whom are in close square to Uranus, a planet credited with sudden revolutionary changes in the social political and economic fields. The quadrature (in Rasi) occurs in airy and earthy signs and as such the effects which are nothing but evil will be best observed over the stock-exchanges of our country. The casting of benefic rays by jovial Jupiter posited in Venusian earthly house Taurus over both Saturn and Neptune, though somewhat helpful in mitigating the hyper-tension, can hardly eliminate the whole evil.

Self-assertive, head-strong and warlike Mars passing through mercurial house Gemini till 19th remains under the thumb of Uranus: the mutual aspecting of Mars and Saturn has much significance so far as political conditions prevailing here and abroad are concerned and in our opinion, the configuration should release rays of evil, produce some political out-bursts and unhappy time for the masses in general. We have repeatedly pointed out in these columns that Mars is the best planet of excitement and acts vehemently when he finds a free scope. Here he is travelling in association with Uranus and Sun till 16th square both Saturn and Neptune; simple association of Mars and Uranus is sometimes highly explosive and so far as speculative markets are concerned, the effects are deadliest and terminate in bearishness.

Jupiter, the most benefic of all the planets continues transitting Taurus, the sign ruling over the values of articles and in constellation Rohini upto 21st ruled by the Moon. It is admittedly true that Jupiterian transit in Taurus is favourable for cotton and stock markets when the prices show firmness and steady appreciation; his passing through Rohini has nothing but depressing influence in these markets. It may be pointed out here that Jupiter entered Rohini as early as 23rd May last; but the bearish effects of which will have been checked till about the middle of June due to other very strong bullish factors. As told in our June article, the month of June shows double-sided activity wherein we preferred selling first and buying then in the second half of the month. From 22nd July, Jupiter passes on to Mrigasira constellation ruled by Mars when also the fluctuations will be double-sided owing to the clear fact that Mars transits his house of debilitation from 19th. The transit of Mars in Cancer in opposition to shadowy malefic Rahu is certainly bearish; it might cause and create bouts of selling pressure in almost all forward markets, carrying the rates lower below expectation.

Modest Venus, next only to Jupiter in administering healthful benefic effects, transits almost throughout the month his own house Taurus in company with Jupiter, entering Rohini Nakshatra on 10th. The most important and a rare configuration to be noticed is his passing through the cluster of stars constituting the Rohini-constellation categorically known as Rohini Shakat. This is a rare phenomenon which will demonstrate its most wondrous effect over the world at large. Something mysterious, something unpredictable and something wonderful, more drastic, powerful and sudden in effect, will occur which will wrap the world in a shroud of mystery.

Soubtle Mercury, now moving slowly and going retrograde on 12th in Moon's sign Cancer which happens to be his inimical sign, opposing Rahu, seems to be thinking of something, again, mysterious. Setting on 19th he joins the Sun in inferior conjunction on 25th, a very important period of heavy fluctuations.

Looking to all the factors, planetary positions and aspeets, one comes to the reliable conclusion that the month on the whole is capable of releasing mysterious tendencies in the world of politics; something shocking, more powerful than the atom bomb, might ensue; and so far as commercial markets are concerned, the month is purely bearish in character.

**Shares.**—The bearish trend might take an upper hand as early as second week of June and those who failed to get out of bullishness might get a second chance around 8th of this month when Mars conjoins the regal planet Sun. From here onwards. it will be profitable to sell on all highs as the trend appears to be downward.

The two successive eclipses, one of the Sun, though invisible on our part of the globe occurring on 11th in 26th degree of Gemini and the second of the Moon on 26th in 10th degree of Cancer are hardly propitious. In our opinion, the effects are derogatory to the values of stocks and shares. The important periods when movements of prices are expected to be heavy and erratic are 9-12: 18-22: 28-30. The good minor turning dates are 3, 9, 12 or 13, 17, 25, 29.

**Cotton.**—We have nothing more to add than what we said in shares and general columns—9th, 12th, 18th, 22nd, 28th and 29th. On the whole we advise selling first and then buying. The rates are expected to work lower.

**Bullions.**—So far as this market is concerned, it appears difficult to gauge the correct main trend. Sun conjunct Mars on 8th, Uranus on 11th and Mars conjunction Uranus on 12th show double-sided fluctuations but terminating in bearishness. Mars quadrature Saturn on 16th might prove a good turning date. The following periods are worth noting for a rise or fall. 1-3; 3-5; 5-10; 11-13; 13-18; 19-22; 22-25; 25-29. The

good turning dates are 3rd, 12th or 13th, 16th, 23rd, 27th. One-sided moves are expected on 9th, 11th, 18th and 27th.

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By B. C. MEHTA, M.R.A.S.,
*Director, Jain Astrological Bureau, Beawar (Raj.)*

The month of July is a good month for the business world indicating fairly heavy fluctuations in all important markets, more especially Shares, Cotton, Bullion and Seeds in view of the fact important astral aspects take place during this month. Readers are requested to be careful pay due attention to our forecasts.

**Bullion.**—The month opens with the square aspect between Pluto and Venus. Pluto governing Gold and Venus governing Silver denotes that Gold and Silver markets would show sharp decline before some artificial rise and you will do well to follow mandi line in reaction of teji. The long line of Bullish trend predicted in our previous articles for the last some months in THE ASTROLOGICAL MAGAZINE now changes and it appears to us that the Silver market would see lower levels in this month. For the first two weeks the market would show slow bearish trend but after 14th it shows sharp decline though with reactions of teji in intervals; after 25th the market would show appreciations. So you should come out of your mandi business before 25th of this month.

**Shares.**—Long range of Mandi or bearishness is expected to prevail in all sections of shares and you should now change your policy and instead of buying first, sell first and buy afterwards. Friends interested in Share markets are requested to clear their hoarding in the beginning of the month, as otherwise it is probable that they may have to face trouble as the market is expected to decline either from the commencement of the month or from the 11th. It is also likely that the market would decline with reactions. So you must be careful. The special days of Mandi are:—1st, 7th, 10th, 11th, 13th, 15th, 18th, 20th and 22nd of July. After 25th the market is expected to recoup some points. So it is advisable that mandi business is cleared before 25th of July.

**Cotton.**—Our previous forecasts for cotton market have been proving correct and the cotton market has shown very good rise after 8th January 1953 as anticipated by us. But July does not show healthy signs for the Bull people. So they should be careful, especially when the malefic conjunction of Saturn and Neptune takes place by about the 3rd week of July. You must be cautious from 7th July when Venus enters Gemini the Ascendant of the cotton speculum, Saturn becoming direct on 24th June and applying its square aspect with Mars is a good sign of decline in cotton commodity and so you must be very careful in following this trend.

**Seeds.**—Seeds and oil market are expected to show both-sided fluctuations with bearish trend. So good decline is expected after 10th July after 23rd the trend is expected to be changed and you should come in teji side.

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By Pt. GANESHIA DAIVAGNYA,
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*247, Bani Park, Jaipur*

1. Guru (Jupiter)-Herschel at 36 angle; stormy rise in rates, silver, rise: Rs. 2½, 3; gold; 8, 12 as.; cotton: Rs. 3, 4.
2. Trikona by Moon and Jupiter, decline which may follow but it will not stay, rates will rise.
3. Dwirdwadash yoga by Mars (Mangal) and Jupiter; in our opinion, no decline from 12 noon; good rise to start.
4. Venus (Sukra)-Saturn at 144 angle; cover up all your gains by rise by 3 p.m. to-day.
6. Dwirdwadash yoga by Moon and Mars; after 12 noon; rise-will start gradually.
7. Sun and Venus at 45 angle; from opening time to 3 p.m.; rise; later, decline.
8. Mars-Pluto at 36 angle; first, rise upto 3 p.m. Later market will become loose.
9. Sun and Mars will combine; first, slight rise and later market will decline.
10. Moon-Pluto at 45 angle; first, rise upto 2 p.m. and later decline will set in.
11. Venus-Herschel at 45 angle; decline throughout the day; cash gains by decline; do so by about 3 p.m.
13. Kendra yoga by Sun and Saturn; to-day also bears will be in force.
14. Kendra yoga by Sun and Neptune; decline will continue even to-day.
15. Kendra yoga by Mars and Saturn; after spurts, markets will decline.
16. Kendra yoga by Mars-Neptune; decline will follow; after 3 p.m.; rise may follow.
17. Dwirdwadash yoga by Mars-Pluto; rise throughout the day.
18. Kendra yoga by Moon and Herschel; sell in spurts that come; rates will decline; cash gains in right time.
20. Venus-Herschel at 36 angle; again bulls will be encouraged by stars.
21. Kendra yoga by Moon and Mercury; if less rise yesterday, then further rise to-day.
22. Trikona yoga by Moon and Mercury; first, rise; after 2 p.m.; decline will set in.
23. Jupiter and Venus combine; good decline of Rs. 4, 5, to-day.
24. Mercury-Venus at 45 angle; to-day also the market trend towards decline in general.
25. Sun and Mercury combine; rise in rates upto 3 p.m.; later, slight fall.
27. Trikona yoga by Venus and Saturn; buy in decline at about 1 p.m.; rise in rates to follow.
28. Triakadash yoga by Venus-Pluto; first, rise and from 2 p.m., decline will set in.
29. Venus-Mars at 36 angle; nazranas will fructify both ways.
30. Trikona yoga by Moon and Mercury; first, rise and from 2-30 p.m.; decline will start.
31. Trikona by Moon and Herschel; rise upto 3 p.m. and later, gradual decline will set in.

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By PRAKASH CHAND GUPTA
*House No. 512,*
*Multanipura (Parao),*
*Modinagar, (Meerut).*

1st. Mercury and Rahu glance at each other:—Good decline in almost all markets will follow.

2nd. Tirkona by Moon and Herschel:—Opening time decline in the markets.

3rd. Dwirdwadish by Mars and Jupiter:—Good rise in cotton, gur, sugar, iron shares, seeds oils and slight rise in other markets.

4th. Moon and Saturn glance at each other:—From opening time to 1 p.m. rise. Later decline will follow.

5th. Dwirdwadish by Sun and Jupiter:—Decline in the markets.

6th. Parallel between Mercury and Venus:—Good decline in silver but rise in cotton, guwar, peas, gur, sugar seeds and oils.

8th. Sun and Mars combine:—Decline in silver, but rise in mill shares, gur, sugar, seeds and oils.

9th. Dwirdwadish by Moon and Venus:—Rise in the markets.

10th: Mercury become retrograde:—Rise in mill shares, seeds and oils and declining tendency in silver market. till 12th, when Mars and Herschel combine.

13th. Kendra by Sun and Saturn:—Good decline in silver and gold but rise in mill shares, seeds and oils.

14th. Triakdash by Mercury and Venus:—Good rise in almost all markets.

(*Continued on page 538*)



# How is this Month



BY MIHIRA

[The following forecast based on Janma-Rasi is general and as such those having favourable aspects according to present Dasa and Bhukthi, will have favourable results from the indications made below; while those having adverse aspects according to current directions will experience these predictions to a less proportion. The predictions given below are based not upon conjecture as several so-called well-known Journals do, but upon a clear interpretation of the movements or transits of planets. If you do not know your Janma-Rasi write to Mihira, C/o THE ASTROLOGICAL MAGAZINE enclosing a stamped self-addressed envelope.—*Ed., A.M.*]

**MAJOR TRANSITS:—Sun in Mithuna; enters Kataka on the 15th; Mars in Mithuna; enters Kataka on the 17th; Mercury continues in Kataka throughout the month; Jupiter continues in Vrishabha throughout the month; Venus in Vrishabha and then goes to Mithuna on the 28th; Saturn and Rahu continue in Kanya and Makara respectively.**

**1. Mesha (Aries).**—*Sun in 3rd and 4th; Jupiter in 2nd; and Venus in 2nd and 3rd; Mars in 3rd and 4th; Mercury in 4th; Kethu in 4th; Saturn in 6th; and Rahu in 10th.*

*General.*—Four planets are to be found in favourable signs throughout the month, namely Mercury, Venus, Jupiter and Saturn. Mars is good for the first half and Sun for the second half. Vedha (check) affects Sun and Mars only when they are evilly disposed and thus their adverse influence is greatly reduced. But Mercury who is good all along also comes under vedha. Thus good elements are greatly in preponderance this month and the bad influences too being under check, this month should be a great improvement over the conditions of last month. Relief from troubles and anxieties and consequent happiness, welcome changes, success, luxuries various gains, respect of friends and kinsmen, auspicious occasions etc., will be among the good happenings for the month. But some troubles and sorrows through relations, deceit and losses are also probable.

*Health and Domestic.*—The health will be fairly good throughout the month but those who are subject to such troubles as piles, blood discharges, etc., chronically should be careful as to diet and habits during the second half of the month. Domestic conditions and surroundings will be harmonious as well as social activities in general. New luxuries will be acquired and enjoyed and convivial parties with friends and relations will be a feature of the month.

*Finance and Speculation.*—The favourable influences will find expression fully in the financial sphere where the improvement will be visible in no unambiguous manner. Your financial ventures will bring success more and more by your well-directed efforts. There will be also gains from more sources than one though it will go with greater expenditure which also will be inevitable. But speculation is not a field you can be confident of success.

*Real Property, Services, Profession, etc.*—The month will prove to be a satisfactory one in the matter of real property affairs also and gain in lands too is probable, if at all within the first half. Generally all matters will manifest increased activity. But during this month all legal action in assertion of your incorporeal rights should be avoided or at least postponed. This is a favourable month for the services also, more so than the previous month. Your efforts that have been going along for a fairly long time previously may find their fulfilment this month and perhaps some special endeavour will be called for this month itself for complete success. The profession and business can look forward to steady rise and expansion in general.

*Chandrashtama* lasts from about the noon of 21st till some time after sunset of 23rd.

**2. Vrishabha (Taurus).**— *Sun in 2nd and 3rd; Jupiter in 1st; Venus in 1st and 2nd; Mars in 2nd and 3rd; Mercury and Kethu in 3rd; Saturn in 5th; and Rahu in 9th.*

*General.*—Venus is the only planet to be found in a favourable sign throughout the month. Mars is good for the second half. That is all. All other planets transit evil signs only. Nor does the doctrine of vedha help much in acting as a check on the unfavourable transits. Jupiter and Sun alone come under obstruction and that for the first half of the month only. The outlook for the month is not therefore at all good as Venus by himself will not be able to counteract the mat effects of the other planets put together. It follows of course that the second half after Mars changes sign will prove less troublesome as the influence of Mars in addition will be exerted on the favourable side. There will be loss of prestige, obstacles, aimless travels, and endless disputations will manifold worries. Your own actions will redound to your discomfiture and you will be sorely troubled.

*Health and Domestic.*—Both mental and bodily health is liable to be disturbed off and on during the month. The mind will be easily irritated and will know no peace. Illness such as stomachache, chest pain etc., may manifest. Quarrels with friends and relations will take place even to the extent of litigation being threatened. Your enemies will be busy and try to bring you into bad odour and your prestige is liable to suffer.

*Finance and Speculation.*—The financial position will be quite unsatisfactory throughout the month, only less so during the second half. There will be even loss of wealth. Your monetary deals will prove barren of results. Expenditure should be watched. You should not stand surety for others. You may suffer monetary losses as much through your own error of judgment as by deceit from others. Speculation will no doubt prove ruinous.

*Real Property, Services, Profession, etc.*—The transit influences will make their baneful effects felt in immovable property matters also and deterioration will follow in affairs pertaining to landlord interests. No negotiation for sale or purchase of landed interest

should be put through this month. In dealings with others, an aggressive spirit will manifest which it will not be in your interests to foster and avoid all changes of policy or personnel. In almost all matters an unsolved state of affairs alone is likely to persist. It is perhaps the services alone that can manage to escape actually the evil from the transit influences and even such will have to be careful in their dealings with co-workers and superiors in office. Profession and business will barely maintain average levels.

*Chandrashtama* begins just after sunset on 23rd and lasts till about midnight of 25th.

3. **Mithuna (Gemini).**—*Sun in 1st and 2nd; Mars in 1st and 2nd; Mercury and Kethu in 2nd; Saturn in 4th; Rahu in 8th; Jupiter in 12th; and Venus in 12th and 1st.*

*General.*—No planet is to be found in a favourable sign throughout the month and no planet except Venus is good for even part of the month and during that part when he is favourably disposed, he is under check. So, good transit influences for the month are practically nil, a very strange but unhappy state of affairs. Many sorrows and disappointments, quarrels, heavy expenditure, dangers to business, loss of prestige, sickness, journeys that do not do anybody any good, obstructions of all sorts with dejection of mind with varied anxieties, will fall upon the native and make this month one of the most difficult months of the year. Some relief from all this travail will be possible during the second half when because of some auspious event, some amount of happiness may be enjoyed.

*Health and Domestic.*—Sure enough health troubles are to be expected; or, it is likely that you sustain jury to person through some accident while on a journey or away from home. If you are subject to chronic disorders, an acute attack may be expected unless of course you take sufficient care by precautionary measures. Quarrels and estrangement from near relations are also probable.

*Finance and Speculation.*—With such adverse influences operating, a very cautious policy will have to be adopted in all monetary deals, keeping strictly to routine as far as possible and making no new ventures whatever. Even so, some unexpected problems may crop up that may cause loss inspite of the best of care on your part. To resort to speculation under the above circumstances will be simply folly.

*Real Property, Services, Profession, etc.*—But real property though taking part in the general deterioration will not be affected to so great an extent as may be feared. No doubt a lot of confusion will prevail in all matters pertaining to your holdings and incorporeal rights but nothing definitely adverse will take shape or prove menacing to your interests. More likely, there will be a halt to all progress and stagnant conditions prevail throughout because of benefic aspect too being simultaneously in operation. The services will suffer heavily and unexpected developments perplex you sorely, your own actions will in some way or other contributing to your own discomfiture. The profession and business too are liable to be endangered and even routine may be affected.

From about the midnight of 26th to midnight of 27th, *Chandrashtama* combination prevails.

4. **Kataka (Cancer).**—*Sun in 1st and 12th; Mercury in 1st; Kethu in 1st; Saturn in 3rd; Rahu in 7th; Jupiter in 11th; and Venus in 11th; and 12th; and Mars in 12th and 1st.*

*General.*—Jupiter and Saturn are two major planets whose transit influences are favourable for the entire month, but the latter planet is under check. Venus is good for nearly the whole month but also is under obstruction to the free flow of his benefic rays. Jupiter for the whole month and Sun for the first half are both good and free. Mars though bad for the whole month is under vedha and Mercury is the only planet who is in a bad sign and also free from check. The first half of the month is bound to be much better than the second. Success, gains, happiness, recovery of lost position, access of wealth and luxuries, help from willing friends, enjoyments, etc., will be probable during the first half of the month. Worries and misunderstandings, disgrace and quarrels, unprofitable journeys, deprivation are also likely during the latter half as the effects of the evil transits.

*Health and Domestic.*—Bilious disorder and heat affections are the sort of health troubles to be expected during the second half of the month. The first half will be fairly free of all such troubles. Some sort of domestic upset is not unlikely during second half. There will arise quarrels and misunderstandings which may cause some slight unpleasantness. This is likely just about the middle of the month but will be soon replaced by harmony and good understandings before long.

*Finance and Speculation.*—This is quite a favourable month for financial affairs generally and as in all other matters, the first half will be more remarkable in this respect also. Gains from various sources, successful financial transactions will become possible especially through political or Governmental action but there will be a sudden change from good to bad about the middle of the month after which just opposite conditions may exist. Speculation is therefore to be completely avoided as you may be stuck up and left high and dry without warning.

*Real Property, Services, Profession, etc.*—There is nothing that calls for mention about the affairs pertaining to immovable property and the general observations that the first will be good while conditions will deteriorate during second half holds good. But on this sphere, the deterioration will be very slight only. You are likely to gain through industry and investment connected with real property and some long-standing engagements can be fixed up. The first half ought to be bright for the services. Some advantage, advance to new position or ranks or betterment in some way is possible. Your name will be noticed favourably in despatches and help and influence of your friends is likely to loom large in such matters. But some deterioration is inevitable during second half. Profession and business will be quite satisfactory throughout the month.

*Chandrashtama* extends from about the midnight of 27th till about the midnight of 29th.

5. **Simha (Leo).**—*Sun in 11th and 12th; Saturn in 2nd; Rahu in 6th; Jupiter in 10th; Venus in 10th and 11th; Mars in 11th and 12th; and Mercury and Kethu in 12th.*

*General.*—But for Sun who is favourable for the whole month, no other planet is to be found in a favourable sign for the entire month. Mars becomes bad after change of sign about the middle of the month but then he comes under check. Venus continues in an evil sign for nearly the whole month. All the other planets are unfavourable only and of these, Mercury alone is controlled by vedha. Saturn and Jupiter can be quite evil in their respective signs and the second half will be generally worse than the first. Unnecessary excitement and quarrels, troubles through the opposite sex, misunderstandings, health troubles and troubles from enemies, fear of humiliation and disgrace, purposeless travels, troubles in business, etc., are the sort of evil results that are to be expected during second half. The first half half will be tolerable because of the fact that two planets are in favourable signs.

*Health and Domestic.*—Healh troubles are likely in the second half of the month only. Ailments caused through bile and heat will manifest but these can be prevented with due regard to diet and other habits. You have also got to be careful as accidents to the feet are likely. Misunderstandings

and quarrels are probale within the domestic circle and also outside in social activities, especially with the female members you come into contact.

*Finance and Speculation.* — Though good transits are few, the finances are not likely to be affected seriously in the usual sense. There will be no difficulty in the usual avenues of income nor in the realization of your own outstandings during the first half. But the probabilities are that his demands and expenses will be so heavy that need for more mony will be continuously felt. The influences do not at all fovour speculative activities this month.

*Real Property. Services, Profession, etc.*—As in all other matters, the first half of the month will be almost trouble free while there is scope for worries and troubles during the second half. Lots of obstruction, losses, investments proving unsuccessful, sufferings through dishonesty of others through your indiscreet actions are probable. Acquisi- of new items is also indicated but you will have to be careful and judge all aspects and scrutinise title before investment. The services will be doing fairly well unaffected by the adverse influences provided you act with considerable restraint, without giving way to temper or outbursts. It may even be possible to secure advancement in some way or other if you play your cards properly. General success and progress will be quite well within reach of the business and profession.

*Chandrashtama* occurs twice (i) between sunset time on 2nd and nightfall on 4tn and again after midnight of 29th till end of the month.

**6. Kanya (Virgo).**—*Saturn in 1st; Rahu in 5th; Jupiter in 9th; Sun in 10th and 11th; Venus in 9th and 10th; Mars in 10th and 11th; Mercury and Kethu in 11th.*

*General.*—Jupiter, Mars and Mercury are all in favourable signs throughout the month. Venus too is good for nearly the whole month. Of these Jupiter and Venus are in check throughout and Mars also for the second half. Hence, the scope of the benefit that can be available from these transits is limited thereby. But Mercury is free of vedha throughout, Sun is bad for the first half and good for the second. He is under check so long as he is bad. Saturn is evil all along and unchecked. The second half will be better in the general results than the first. Good news, mental cheer, popularity, luxuries and enjoyments, increase of influence, general prosperity, auspicious celebrations, educational and academicae successes. successful termination of a project that has been pending for a long time are the likely results for this month, but especially in the second half.

*Health and Domestic.*—This month will be passed fairly healthily with ordinary care and caution. Colds may be caused through intemperance in diet and habits but can be easily avoided. Domestic conditions and environments as well as social activities will be harmonious and there will be happiness and popularity in all your contacts. But it is better to be careful in your dealiags with elderly people during the first half.

*Finance and Speculation.*—Generally satisfactory conditions should prevail with regard to the financial state with gains from various sources and with realization of your own outstandings. General and financial success with benefits through women. Long range investments can be made. Friends are likely to play a leading part in the shaping of your investments and you will receive good guidance. Speculation with neither prove an unalloyed success nor a total failure.

*Real Property, Services, Profession, etc.*—Acquisition of fresh° items of property is likely and if done with due care and caution, may later on prove to be first class investment. You may also think of bringing into effect reformative changes, improvement and extensions planned for a long time but remaining unexecuted for some reason or other. You should utilize this month also for energetic collections of arrears of rent as your efforts will meet with greater success this month. The services will be able to secure better results during the second half and the unemployed may get work during this part of the month. The employed will do well to make their work more and more efficient so that they could deserve the promotion that is due. The profession and business will flourish on above average levels.

*Chandrashtama* extends from about nightfall of 4th till midnight of 6th.

**7. Thula (Libra).**—*Sun in 9th and 10th; Rahu in 4th; Jupiter in 8th; Venus in 8th and 9th; Mars in 9th and 10th; Mercury and Kethu in 10th; and Saturn in 12th.*

*General.*—Venus and Mercury are the two planets that are to be found in favourable signs throughout the month, but Mercury is under vedha. Mars becomes good after change of sign at about the middle of the month. He is also under check before and after. All other planets transit evil signs only and of these Sun is under check. The only good influence that is free from check this month is Venus and this is not much of an influence in transits. Thus there is no reason to expect much good and the little that may manifest will not be of an abiding character, Misunderstandings and quarrels, sorrows and anxieties, enmities, despondency, health troubles, troublesome journeys, losses, wasteful litigation etc., are the sorts of unwelcome results that are to be expected more especially during the first half of the month. But after the middle of the month, somewhat better conditions will prevail. Comparative success, luxuries and enjoyments will become possible.

*Health and Domestic.*—The health will suffer and blood pressure should need be watched. Even without any actual illness, the body will be weak and debilitated and mind will lack steadiness and energy. Even some accident with loss of blood may occur. Quarrels, misunderstandings will arise within the domestic circle as well as outside with your own friends and difficult situations may arise at home. When the troubles are analysed, will be found that you were at fault.

*Finance and Speculation.*—The financial position is caught between two opposing forces and the results will be poor. Though improvement should become possible, it will be fitful and halting. Usually reliable sources will fail you in the nick of time. Still on that account, this will not be a difficult month during the second half when the position will become much better and your own outstandings will come in handy. Speculation of any sort is not encouraging.

*Real Property, Services, Profession, etc.*—This month is not at all favourable for landlords and difficult conditions will prevail when everything is liable to go wrong. Tension between landlord and tenant will prevail and quarrels with untoward consequences may ensue. The prospects of some danger or loss of property cannot be overlooked. At the same time conditions cannot be said to be so bad to prevent the acquisition of some new items as well. No definite advance or betterment can be predicted for the services for whom it will be a good thing if status quo is being maintained. Unsettling factors are at work and the temporarily employed may find themselves out of job and may have to seek employment elsewhere. The profession and business however will do well especially during the second half of the month.

*Chandrashtama* extends from about the midnight of 6th till about sunrise of 9th.

**8. Vrischika (Scorpio).**—*Sun in 8th and 9th; Rahu in 3rd; Jupiter in 7th; Venus in 7th and 8th; Mars in 8th and 9th; Mercury and Kethu in 9th; and Saturn in 11th.*

*General.*—Jupiter and Saturn continue favourable throughout the month but while Saturn is free to exercise his

benefic rays, Jupiter is obstructed. Venus is not good almost nearly for the entire month. Mercury and Mars are evil for this month though they are under check. Not much good results can proceed from such a state of affairs. Going to and fro without any advantage may be a feature of the month. Various obstacles and hindrances will arise in all that you may do or attempt. You are liable to come under unmerited suspicions with all their corresponding inconvenience and disadvantages and unavoidance of the companionship of undesirable characters will help a great deal in enabling you to overcome such troubles. With all this the month will not be without good happenings because of the favourable position of Jupiter and Saturn.

*Health and Domestic.*—There is cause to expect disturbances in health though they will not prove serious in any sense, especially those who are chronically liable to rectal and anal troubles like piles, fistull, etc. Blood pressure may have to be watched. Troubles will arise in domestic sphere and misunderstandings with the female members of the family are quite probable. Even outside in social circles, you may have to keep away from opposite sex if you are not to suffer injuries through them.

*Finance and Speculation.*—Both good and bad features present themselves in the financial, with the net result that more or less they will cancel out each other, the general background remaining favourable. Extravagant tendencies will manifest and if indulged in will cause regrets later on when there is dearth of money. Still heavy expenditure may have to be met in the latter part of the month. There is no support for speculation.

*Real Property, Services, Profession, etc.*—A generally depressed state of affairs will be in evidence on all matters pertaining to real estate and a lot of confusion will prevail, There is even danger of loss of property and depression of investments. Your servants and agents may be responsible for the loss that takes place and you may be deceived into believing things that are not correct to your detriment. You must be wary and watchful in guarding your interests althrough the month. No positive betterment can be expected for the services at all and it will be a great thing if status quo is maintained. Keep strictly to routine as the chances for your suffering through your own actions are not insignificant. The profession and business will be dull and inactive though preparations may be well under way for future improvements.

*Chandrashtama* extends from about sunrise time on 9th till the afternoon on 11th,

**9. Dhanus (Sagittarius).**—*Sun in 7th and 8th; Rahu in 2nd; Jupiter in 6th; Venus in 6th and 7th; Mars in 7th and 8th; Mercury and Kethu in 8th; and Saturn in 10th.*

*General.*—The majority of the transit influences cannot be said to be favourable this month. Mercury alone is good for the entire month and unchecked. Sun is good for the first half and free from vedha too. Mars and Jupiter who are evil for the month are both under check right through. Venus also is not good this month. The effects of the predominence of unfavourable transits will be reflected in the results. The first half will be somewhat better than the second. Quarrels and misunderstandings, loss of friends, mental cares and anxieties, worry from enemies, failure of credit, mishaps and loss in the estimation of others are the sort of undesirable effects likely to be caused by the evil planets while during the first half, it will be possible to secure some success by your efforts and enjoy some peace of mind and cover satisfaction.

*Health and Domestic.*—This will be a somewhat difficult month for domestic harmony or social activities. During the second half some worry will harass yon in respect of your domestic affairs or with regard to the health of your wife. Your own health will prove tolerably satisfactory, but the mind is liable to be exercised in some way or other, tossed from one worry to another, especially during the second half. You will have to be careful as injuries from accidents cannot be ruled out.

*Finance and Speculation.* — Losses through extravagance will be the keynote that defines the financial activities of the month. There will be some sizable gains as well but not adequate enough to cover your wants. Some petty thefts too may take place through your own servants or inferiors or possibly through fraud. But heavy losses will be incurred if speculation is resorted to as most of your deals will prove to be unsound.

*Real Property, Services, Profession, etc.*—Estate matters will undergo progressive deterioration. There will be disputes with tenants, servants, agents, during the second half. Difficulties and obstruction will be encountered even in routine matters. Even losses are likely with break up of existing conditions. The tendencies of the month should be utilised for a thorough purge of undesirable elements as nothing constructive can be achieved and this will pave the way for future progress and harmonious relationships. The services will do fairly well inspite of the predominent unfavourable transits and especially during the first half you can secure advantages by your own well-directed efforts. The profession and business though subject to ups and downs will keep up above average levels.

*Chandrashtama* begins in the afternoon of 11th and lasts till past midnight of 13th.

**10. Makara (Capricorn).**—*Rahu in 1st; Jupiter in 5th; Venus in 5th and 6th; Sun and Mars in 6th and 7th; Mercury and Kethu in 7th; and Saturn in 9th.*

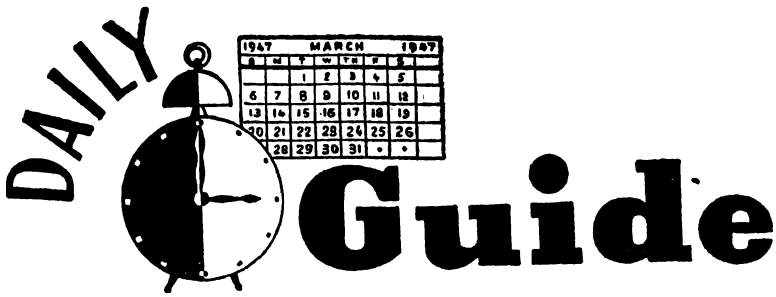
*General.*—Jupiter in fifth and unchecked is a powerful transitting influence for good. Saturn in 9th is certainly bad and he is also free from check. Conditions are mixed with regard to the other planets. Venus though under vedha is also favourable for nearly the entire month. Mercury is evil throughout and under check. Sun is bad for the first half and under check but good and free thereafter whereas Mars is good for the first and bad for the second, but he is under vedha throughout. In a month of such mixed influences, the second half can be expected to be somewhat better in the general results than the first. General successes, good name, happiness would be possible then. Academical successes, new friendships, etc., are also likely. But during the first half, mental unrest, anxieties, troubles from enemies, worries, vain temptations and obstacles will be in evidence.

*Health and Domestic.*—Good health is liable to be enjoyed almost throughout the entire month in your case as well as with regard to the other members of the family. But the domestic sphere is liable to be disturbed by frequent quarrels and misunderstandings. This feature may be present in social circles also and unless you are able to control yourself on this matter, you may lose a valued friend even.

*Finance and Speculation.*—Nothing special calls for mention in this sphere where just ordinary conditions are likely to prevail. You will not be able to advance your position financially in any manner though the circumstances are apparently favourable. During the second haif expenditure will be free and uncontrolled. There is a danger of loss by theft from servants and inferiors. Speculation will no doubt offer attractions but if indulged in, will turn to be practically profitless.

*Real Property, Services, Profession, etc.*—Quarrels and disputes are likely to arise in the matters of management, realization of rent, agents, etc., in fact in all affairs pertaining to immovable properties and there will be just a suggestion of even recourse to law but

(*Continued on page 538*)




# FOR JULY 1953

BY MIHIRA

[All timings given in this article are I. S. T. The predictions mentioned under *Fortunate and Critical Dates* have reference to Lagna.]

1. Wed.—L. D. 5 till 0-2 a.m. (night) of dark fortnight of lunar month of Jyeshta. Dhanishta till 7-50 a.m., then Satabhishak. A.M. Good for purchases of house, etc., and entry into such, beginning of education, etc. P. M., Popularity, new friends, journeys and travel, help of influential women, expense through women, active business.

2. Thurs.—L. D. 6 till 9-45 p.m. Satabhishak till 6-20 a.m., then Poorva Bhadrapada till 4-15 a.m., (night). A. M., Good for settlement of auspicious events, educational and academical beginnings and study of occult subjects, practice of Japas, etc. P.M., Pleasures, love-affairs, courtship, benefits from women.

3. Fri.—L. D. 7 till 7-20 p.m. Uttara Bhadrapada till 3 a.m. (night). A.M., Good for beginning building works, planting, musical and literary studies, active business, etc. P.M., Not good, differences with superiors, quarrels, losses through false friends, beware of opposite sex.

4. Sat.—L.D. 8 till 4-55 p.m. Revati till 1-35 a.m., (night). A.M., Good for journey, beginning of studies, important interviews, to put seeds into ground, etc., but tendency to waste mercy, liability to accidents, etc. P.M., Anxieties, wastes, trouble with officials and superiors, domestic dissensions, etc.

5. Sun.—L. D. 9 till 2-45 p.m. Aswini till 0-15 a.m. (night). A.M., Good for the beginning of any auspicious matters in general, such as contracting new alliances, seeking interviews, purchase of articles, ornaments, planting, etc., also for journeys but serious matters to be avoided because L. D. is unfavourable. P. M., Both L. D. and star good for all purposes.

6. Mon.—L. D. 10 till 12-45 p.m. Bharani till 11-10 p.m. A.M., Bad in general for any undertaking but not for taking medicine, journeys by water, etc. P. M., Good for scholastic and academical interests, increase of business, sudden changes and removals, new friends and romantic attachments.

7. Tues.—L. D. 11 till 11-5 a.m. Krittika till 10-30 p.m. A. M., Not good for commencement of any business or anything new except for destructive purposes such as cutting down trees, sale of vehicles, etc., not bad for centenary enterprises. P.M. Good for all auspicious matters to be begun, active business, litigation, speeches, musical and literary interests.

8. Wed.—L. D. 12 till 9-45 a.m. Rohini till 10-5 p.m. A.M., Good for all literary activities, writings, publications, entry into new houses, storing grain. P. M., Scholastic preferment and success, advancement, fortunate journeys, triumph over enemies. Al-round welfare. Best for new enterprises.

9. Thurs.—L. D. 13 till 9-15 a. m. Mrigasira till 10-15 p.m. A.M. Good for dealings in real property, building, mining, purchase of vehicles, entry into new house, etc, also investments in general. P. M. Indifferent. No particularly good or bad influences prevail.

10. Fri.—L. D. 14 till 8-30 a.m. Ardra till 10-10 p. m. A. M. Not auspicious for new beginnings, but not bad for occult practices, starting furnaces in factories or machinery work. May be said to be even beneficial for such things. P.M. No marked changes.

11. Sat.—L. D. 15 till 8-55 a. m. Punarvasu till 11-55 p. m. A. M. Adverse changes and removals, broken attachments, should be careful in social contacts, danger of losses. P.M. Likelihood of losses through theft if careless. Bad for travel, speculation, etc.

12. Sun.—L.D. 1 of bright fortnight of lunar Ashadha till 9-15 a.m. Pushya till 1-35 a.m. (night). A.M. Best day for beginning of any new enterprise which has long standing possibilities, travels, studies, agricultural operations, etc., after 9-15 a.m. P.M. Also good but not for divulging personal secrets to anybody, mind changeable, hopeful and depressed alternately. So any decision should be made after profound thought.

13. Mon.—L.D. 2 till 10-20 a m. Aslesha till 3-35 a.m. (night). A.M. Planets may be propitiated with due ceremonies but not good otherwise. P.M. Disappointments in love affairs, domestic and social difficulties, undesirable friendships, loss by fraud and unsound speculation.

14. Tues.—L.D. 3 till 11-50 a.m. Makha till 5-55 a.m. (night) A.M, Study of occult subjects and practices but beware of being victimised by abnormal desires or Siddhis. P. M. Pleasant changes, journeys, good for money gains, new friends, social benefits etc.

15. Wed.—L.D. 4 till 1-35 p.m. Purva Phalguni for rest of the day. A.M. Palliative purification ceremonies may be performed; beware of losses by theft or fraud and of troubles with officials and superiors. P.M. Beware of illicit attachments, waste of money and extravagance, friends may become enemies.

16. Thurs.—L.D. 5 till 3-35 p.m. Poorva Phalguni till 8-25 a.m. Then Uttara Phalguni. A.M. Cultivation, entry into new house etc., can be begun. Generally favourable but bad towards noon, danger of accidents, blood poisoning, etc. P.M. Good for changes, journey, new friends but for dealing with children and young people, active business, bold enterprise.

17. Fri.—L. D. 6 till 5-55 p, m. Uttara Phalguni till 11 a.m. A. M. Good for installations, religious ceremonies and worship; otherwise neither good nor evil. P. M. Losses and troubles through inferiors. Differences with superiors, unsound speculation, mental depression.

18. Sat.—L. D. 7 till 7-12 p.m. Hasta till 1-25 p.m. A.M. Educational and journalistic enterprise, trade journeys are all favoured, pleasures amusements, courtship. P.M. Increase of business, scholastic preferment, successful litigation, increase in influence.

19. Sun.—L. D. 8 till 8-45 p.m. Chitta till 3-40 p.m. A.M. Not good for beginning any enterprise that is new, opposition from employers and superiors, loss by false friends, friends turn enemies, contentions and quarrels. P.M. Waste of money in luxuries and enjoyments; avoid women extravagance.

20. Mon.—L. D. 9 till 9-55 p.m. Swati till 5-30 p.m. A.M. Bad for new beginnings, unpopularity, liability to scandal, trouble from creditors, bad for journeys. P.M. Very good. Improve business, help of professional

(*Continued on page 539*)

## YOUR SCIENTIFIC DIFFICULTIES SOLVED

*(Continued from pqge 528)*

appears instead and hence the difficulty.

Q. 10. (*a*) In July 1952 issue of THE ASTROLOGICAL MAGAZINE under Daily Guide, your esteemed contributor gives Jyeshta star as ruling till 6-31 on Sunday 6-7-1952 whereas THE ASTROLOGICAL MAOAZINE Ephemeris for that month indicates Moon as having already entered Moola at 5-30 a. m. (240° 50') on that day. Please reconcile these two contradictory statements and clarify which is correct. (*b*) What is Abukta Moola? In what way is this Dosha harmful and to whom? Will not his evil be mitigated if benefics like Jupiter and Venus aspect Moon and Moon is full and having Pakha Bala? (*c*) Is the view that planets in one sign aspect planets in other signs irrespective of the degrees occupied by them? If so how far is this aspect full and effeetive? *N. L. N., Bangalore.*

Ans. (*a*) The duration of a Nakshatra (asterism) on any day depends on Moon's motion which varies greatly. There are different systems of calculation of planetary longitudes (Siddhantas) the procedure adopted in each gives slightly different results according to the peculiar technique of calculation adopted in each though in the long run these discrepancies right themselves. Even when the longitude of Moon is deducted from the correct computations of the Nautical Almanac, differences will arise according to the Ayanamsa adopted for its conversion to the Fixed Zodiac. Such slight discrepancies will exist until the question of Ayanamsa is finally solved. According to THE ASTROLOGICAL MAGAZINE, the ayanamsa is given each month and THE ASTROLOGICAL MAGAZINE Ephemeris shows the positions according to the ayanamsa adopted herein. (*b*) Abukta Moolam refers to the Dosha (evil) which is present when a birth takes place within the last two Ghatikas (48 minutes) of the star Moolam and the evil ascribed to this position that the father of the child will die within 10 days of the birth. This evil will not happen if there is mitigation in any of the forms described in the query. (*c*) In Parasari Astrology, planets in signs aspects planets in other signs when under the conditions stated, *e.g.*, Mars aspects 8th, Jupiter 5th and so on. But for the aspect to have full force, the distance indicated by the respective signs should be exact, that is, for Mars to have full force in his 8th aspect, the other planet should be exactly 210° for Mars and for Jupiter 120° from him. The strength of the aspect will be necessarily less in proportion to the distance that separates them in the respective signs.

Q. 11. (*a*) I have observed that "Exalted Saturn" in 5th gives only one male child alive. Is it correct? (*b*) Is it true thgt if Rahu is in 2nd house and debilitated Jupiter with Kethu in 8th gives native great anxieties with regard to wealth and that he with be a beggar? (*c*) If Moon and Mars are in Lagna (1st house), the native will be always sick? (*d*) That Mercury Mahadasa (major period of Mercury) is the best in all Mahadasas in all respects?

None of the above are entitled to be called rules. Such results are neither invariable nor common. The third query is anamolous. No beggar has great anxieties regarding wealth though he may greatly desire for wealth and suffer from want of it. While at least the first three queries contain the gerund of some astrological principle for its basis, the fourth is entirely without any foundation in any astrological tenet either in theory or in practice.

Q. 12. Will you please refer to question 12 in the January 1951 Maga- P. 49 and your answer thereto? Will you please explain whether the same Mars who is the exaltation lord of Capricornus could cancel Jupiter's debilitation or not?

*V. S. T. A. T., Tinnevelly.*

Ans. For purposes of cancellation of debilitation, the "exaltation lord" is never taken into account as being capable of effecting the cancellation.

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## DIARY OF IMPORTANT EVENTS IN APRIL 1953

*(Continued from page 530)*

24. New York.—Six men, possibly seven, died here last night when a B. 29 bomber and a jet fighter collided in mid air.

25. A Vickers Viscount the world's first turbo-prop Air liner flew the 419 miles between Zurich and London airports in the record time of 1 hour 47 minutes and 11 seconds.

26. Pan Mun Jan.—Korean armistice talks were resumed after a six months interval.

27. Hong Kong.—United Nations handed over 497 sick and wounded prisoners of war at Pan Mun Jan yesterday.

Calcutta.—12 persons were killed as a result of house collapse in a storm havoc.

Seria (Brunei).—A 70 foot high steel tower toppled to the ground today as underground gas suddenly erupted under high pressure in an oil field here.

## MARKET FORECASTS FOR JULY 1953

*(Continued from page 532)*

15. Kendra by Mars and Saturn:—Decline of 3, 4 in silver, Rs. 2-2½ in gold, Rs. 10-15 in cotton Rs. 1½-2 in groundnut oil and Rs. 1-1¼ in guwar and peas will follow upto 16th morning.

17th. Dwirdwadash by Mars and Pluto:—Rise in gold, silver, peas, wheat, seeds and oils till 18th or 21st.

22nd. Parallel between Sun and Venus:—Decline of Rs. 3-4 in silver, Rs. 1½-2 in gold Rs. 15-20 in cotton; Rs. 1-1¼ in seeds and Rs. 2-3 in oils and Rs. 1-1¼ in guwar and peas. Shares and all other markets will also decline. upto 25th.

26th. Moon and Mars glance at each other:—Markets will be steady. 27th Tirkona by Venus and Saturn. Spurte will definitely follow but play down at high rate.

28th. Triakdash by Venus and Pluto:—Good decline will follow till the end. Silver Rs. 6-7, gold Rs. 2-3½, cotton Rs. 25-30, Sarson Alsi, Groundnut oil Rs. 3-3½, guwar, and peas Rs. 1-1½. shares and all other markets will also decline.

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## HOW IS THIS MONTH?

*(Continued from page 536)*

which will be fortunately averted. But it will be necessary to keep a tight hold on yourself and not give way to outbursts of temper. All the same some of the existing conditions will be broken up and some new arrangement will be afoot. As regards services though troubles and obstructions will be the order of the day throughout the month, there are sufficient favourable transit influences to maintain things status quo, with just some prospects of improvement during the second half. The same will more or less be the case with the profession and business in which average levels will continue.

From about the midnight of 13th, *Chandrashtama* extends till about the noon of 16th.

**11. Kumbha (Aquarius).**—*Jupiter in 4th; Venus in 4th and 5th; Sun and Mars in 5th and 6th; Mercury and Kethu in 6th; Saturn in 8th; and Rahu in 12th.*

*General.*—Mercury and Venus are the good influences for the month. Mars becomes good after change of sign at about the middle of the month. Till then he is under check also. Sun too is under check during the second half. The only unfavourable transit influence that is under obstruction throughout is Jupiter. Thus Saturn is only malefic influence that is free to do mischief. The second half will be

better than the first in the general results. During the first half trouble from opponents causing anxieties and apprehensions, misunderstandings, various obstacles to progress in all matters with complete lack of peace of mind may result. During the second half however, successes, popularity and renown, cheer, meeting of welcome relatives freedom from enmities and help from willing friends will considerably be the position in all respects, so that there will be comparative peace of mind and absence of worries.

*Health and Domestic.*—Even during the first half, disturbance of health will not be prominent and may be confined to ordinarily ailments. But the mind will never be allowed to remain in peace and quiet. Your own relatives will prove to be a source of trouble and annoyance to you. Beware of false implications and injuries through cattle. There may be deaths among relatives. Misunderstandings and separation from members of domestic circle cannot be ruled out.

*Finance and Speculation.*—The position with regard to finance will not at all be satisfactory this month at any time. During the first half acute scarcity will be felt even to the extent of trouble from creditors. Your own kinsmen will be the source of at least a part of such difficult conditions which will improve somewhat during the second half, and various financial benefits especially through women may accrue. Speculation will be risky throughout the month, more especially during the first half.

*Real Property, Services, Profession, etc.*, Landlords however may be comparatively free from the afflictions of malefic transits and ordinarily satisfactory conditions may prevail throughout the month. As in all other matters, second half will be certainly much better. Gain of property or gains through property may also take place. There are also chances for some benefits through inheritance, legacies, etc. Conditions in the services will vary greatly according to the individual horoscope and nothing definite is predictable from the Janma Rasi alone as the transit influences in this respect is vague and unsatisfactory. Still the second half may under favourable directions pave the way for an independent life or for assuming greater powers, Profession and business will do quite well with only occasional set-backs.

*Chandrashtama* extends from about the noon of 16th till past midnight of 18th

12. Meena (Pisces).—*Jupiter in 3rd; Venus in 3rd and 4th; Sun and Mars in 4th and 5th; Mercury in 5th; Kethu in 5th; Saturn in 7th; and Rahu in 11th.*

*General.*—Venus is the only planet who is found to be favourable for the whole month. Sun is the only other planet who is good for at least a part of the month that is the first half. All others are in evil signs throughout the month and of these Mars alone is held up by check. It follows that the first half will be less unfavourable than the latter and evil results predominate throughout the month. There will be no end of trouble from enemies and various misunderstandings and anxieties will result. It will be a difficult thing to avoid quarrels and disputes. Unpleasant and unfavourable changes will arise as also necessity for travels or journeys which bring no good and possibly prove expensive. It will be possible to avoid a great deal of the above mishaps by avoiding bad company and steady character through whose agency the troubles will most probably be caused.

*Health and Domestic.*—The first half of the month is likely to be passed in fairly good health. During the second those liable to colic and anal troubles may suffer as also those who are subject to Malaria may have an attack of fever. The children and other members of the family will be troubled in the matter of health. Debility and weakness may be a characteristic feature of the month so far as you are concerned. Quarrels within domestic circle are very probable.

*Finance and Speculation.*—Losses of money through rash or indiscreet actions are indicated or losses through quarrels and disputes and through enemies. Litigation should be scrupulously avoided, as it may prove ruinous and prolonged. In the losses that may take place, there will be an element of surprise or unexpectedness so that no forethought or precaution can avert them. The transit influences are positively set against speculative operations.

*Real Property, Services, Profession, etc.*—Real property affairs will feel the brunt of the unfavourable transits. Loss of property, losses through property, will arise and somewhat even unexpected through the agency of false friends and inferiors. Quarrels and disputes in connection with estate matters will arise many a time but will not assume serious proportions but be resolved quickly. Still some sort of activity will be going on and it will be possible to introduce some reformative changes. Though the whole month cannot be said to be favourable for the services, the first half will be less pronouncedly adverse, while all sorts of troubles may crop up during the latter half. The profession and business may not exhibit much of change in spite of the bad transits.

*Chandrashtama* extends from about the midnight of 18th till the noon of 21st.

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## OBSERVATIONS IN THE FIFTH HOUSE

(*Continued from page 498*)

the sons attains distinction as orator or an equal to author. If the lord is afflicted, he will earn the divine wrath and consequent destruction of fortune.

*In the tenth House.*—If the lord is beneficially disposed, a Raja Yoga is formed. Acquires landed property; earns the goodwill of the rulers, constructs temples and performs religious sacrifices; one of the sons becomes a gem of the family. If aspected by the Sun, the native may join the C.I.D. Department. If the Lord is afflicted, faces the wrath of the rulers and contrary results will happen.

*In the eleventh House.*—Benefits through sons and success in all undertakings; becomes rich and learned and helps others; will have a number of sons; becomes an author.

*In the twelfth House.*—Quest for knowing the ultimate Reality will be pronounced. He will lead a life of non-attachment, becomes spiritual, moves from one place to another and ultimately attains Moksha.

It will be seen that the above combinations are quite general and they have to be used with great care paying particular attention to the benefic, malefic or moderating nature of the lord qualified or modified otherwise by the association or aspect of other planets and lords.

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## DAILY GUIDE FOR JULY 1953

(*Continued from page 537*)

people, success over rivals, influential friends,

21. Tues.—L. D. 10 till 10-55 p.m. Visakha till 6-50 p.m. A.M. Good for start of agricultural operations, but beware of hurts to the body or accidents. Unexpected changes and benefits. P.M. Promotes business, overcome rivals by giving in with regard

to small matters, dealings with public, business journeys.

22. Wed.—L. D. 11 till 10-40 p.m. Anuradha till 7-50 p.m. A.M. Good for all purposes, but with regard to speculation, do not be carried away too much by hopes beyond depth, when there will be losses. P.M. Change for worse in all respects; losses by fraud or speculation, official troubles and domestic dissensions.

23. Thurs.—L. D. 12 till 10-15 p.m. Jyeshta till 8-10 p.m. A.M. Good for change of vehicles, borrowing. commence litigation, financial success, social pleasures. P.M. Losses and troubles through women; avoid women Bad for journeys.

24. Fri.—L. D. 13 till 9-25 p.m. Moola till 9-5 p.m. A.M. Favourable for commencement of agricultural operations, planting seeds, etc., spiritual and occult practices. Bad for correspondence, agreements, etc. P.M. Complete reversal of influences; worried troubles through servants, domestic dissensions, dissipative tendencies.

25. Sat.—L. D. 14 till 8-10 p.m. Poorvashada till 7-35 p.m. A.M. Good for commencement of agricultural work, especially sugarcane, etc., opening new accounts. P,M. Throughout evil and all actions to be avoided, loss of money likely; troubles through professional people or through enemies.

26. Sun.—L. D. 15 till 6-30 p m. Uttarashada till 6-45 p.m. A.M. Fairly good influences prevail, but there is danger of accidents and ill-treatment from women and some losses too. So better be careful in all actions and avoid journeys. P.M. Somewhat better and things that cannot be postponed, can be attended to.

27. Mon.—L.D. 1. Dark fortnight of lunar Ashada till 4-30 p.m. Sravana till 5-35 p.m. A.M. Though L.D. 1 is considered generally unfavourable for new beginnings, but good influences prevail otherwise and even important business can be conducted though not begun. Gain through investments, financial success. P.M. Good influences continue. Position improves as L.D. 2 commences after 5-35 p m.

28. Tues.—L.D. 2 till 2-20 p.m. Dhanishta till 4-10 p.m. A.M. Mixed influences but business can be commenced. Good for education and literary enterprise, also begins study of music. P.M. Influences worsen and not good for anything.

29. Wed.—L.D. 3 till Noon. Sathabhishak till 2-35 p.m. A.M. Good for engineering, martial or mechanical pursuits. P.M. Not decisively good for anything.

30. Thurs.—L.D. 4 till 8-30 a.m. Poorva Bhadrapada till 1 p.m. Good after sunrise till noon—correspondence, musical and literary interests, teaching, commerce, social contacts. P.M. Good influences continue till sunset only; afterwards bad for journeys or any transactions covering money.

31. Fri.—L.D. 5 till 7-5 a.m. then L.D. 6 till 3-35 a.m. (night) Uttara Bhadrapada till 11-20 a.m. A.M. Settlement of outstanding disputes or controversies, commencement of building operations, plantings, etc. P.M. Quite bad--danger of accidents, domestic troubles, sudden losses.

## Fortunate and Critical Dates

**Mesha (Aries).**—*Fortunate Dates:*—5 business activities, commercial interests, journeys, studies in general, love affairs, courtship, etc. 6 Personal matters, speculation, service and profession. 20 Love affairs and courtships, speculation. 21 Personal and official business, dealings. 23 Financial business, dealings, unexpected benefits. 27 An exceptionally good day for all things in general and especially for monetary matters, long distance affairs and property matters. 30 Personal affairs, literary and journalistic enterprise. *Critical Dates:*—4 Health and personal matter, unsettlement in business conditions. 11 Danger of accidents and upsets in business matters. 25 Children's health, speculation, journeys, etc. 31 Occult matters, spiritual practices, Upasana, etc.

**Vrishabha (Taurus).**—*Fortunate Dates:*—5 Personal matter, money transactions and speculation. 6 Domestic affairs, real property matters, purchase and sales; study of new subjects. 20 Personal, property, legal transactions and litigation. 21 Affairs of brothers, brethren, short journeys, occult matters. 23 Gains through personal effort; official business and transactions connected with Government. 27 Alround good day. 30 Domestic affairs, money and speculation. *Critical Dates:*—4 Journeys and literary matters and publications, real property transactions, business or profession. 25 Office matters and dealings with Government. 31 Losses, troubles through servants or in service.

**Mithuna (Gemini).**—*Fortunate Dates:*—5 Family and personal affairs, acquisitions. 6 Service, domestic matters, dealings with brethren and coworkers. 23 Speculation, children's affairs, partnership dealings. 27 Alround good day. 30 Literary and journalistic enterprise, dealings with brothers and brethren. *Critical Dates:*—4 Official matters, health, etc. 11 Matters concerning foreign dealings or affairs at long distance, etc. 25 Confusion in profession and business, fraud and deception. 31 Long journeys, distant dealings.

**Kataka (Cancer).**—*Fortunate Dates:*—5 Holidaying picnic parties and pleasurable outings and mild speculation. 6 Services business, health conditions. 23 Home affairs, wife's money deals and unexpected gains and profits. 27 Alround good day. 30 Acquisitions, literary and academical matters, money matters and financial deals. *Critical Dates:*—4 Home conditions, health of family members, wife etc., social activities. 11 Money transactions, children's affairs, and dealings with elders. 25 Wife's investments, dealings with partners, personal matters. 31 Business and Profession.

**Simha (Leo).**—*Fortunate Dates:*—5 Literary matters, correspondence, journalistic enterprise, real property affairs. 6 Service, paternal affairs, affairs in distant places, unexpected gains. 23 Dealings with Government officials, Government contracts, or matters concerning Government generally. 27 Alround good day. 30 Personal affairs, real property matters and ancestral property and affairs. *Critical Dates:*—4 Domestic concerns social affairs, wife's health, etc. 11 Losses by theft, deception, confidence tricks, etc. 25 Children's health, reckless speculation, wife's or partner's moneys and affairs. 31 Purely domestic and family matters.

**Kanya (Virgo).**—*Fortunate Dates:*—5 All personal matters, acquisitions, long distance affairs. 6 Dealings with co-workers, brethren, short journeys, visits, social activities. 23 Home concerns, speculative activities, wife's property and holdings. 27 Alround good day. 30 Dealings with co-workers, brethren and affairs of brothers, auspicious expenditure. *Critical Dates*—4 Affairs of brothers go wrong, difficulties in journeys; children's health. 11 Unnecessary expenditure or losses, quarrels, ill-health. 25 Business troubles, losses and personal matters. 31 Children's health, their service conditions, speculation, etc.

**Thula (Libra).**—*Fortunate Dates:*—5 Business matters, affairs connected with Government, contracts, tenders, etc. 6 Home affairs, wife's wealth, service conditions. 23 Official business, advancement, personal matters. 27 Alround good day. 30 Long distance affairs and expenditure connected with such matters. *Critical Dates:*—4 Domestic and household matters as well as affairs of children. 11 Losses in connection with business—no new ventures; be careful even in routine matters. 25 Care in dealings with Government. 31 Real property matters and speculation.

**Vrischika (Scorpio).**—*Fortunate Dates:*—5 Wife's matters, property, etc. Partnership dealings. 6 Personal and service matters, acquisitions and speculation. 23 Auspicious expenditure, property of brothers or brethren

and their affairs. 27 Alround good day. 30 Unexpected gains; profession and business turnover, etc. *Critical Dates:*—4 Health, journeys, removals, etc. 11 Business upsets, accidents, brother's property affairs. 25 Professional dealings, deceit, sharp practice to be guarded against. 31 Brother's properties, journeys and children's matters.

**Dhanus (Sagittarius).**—*Fortunate Dates:*—5 Service and official preferments premoted by well-directed efforts. Domestic matters in general. 6 Children's affairs prosper through heavy expenses in conneetion therewith and would be worthwhile. 23 Personal and property concerns; brother's investments, unexpected gains. 27 Alround good day. 30 Home and domestic affairs, auspicious expenditure, welcome changes. *Critical Dates:*—4 Trouble with brethren, co-workers hence care necessary. 11 Health, losses, domestic dissensions. 25 Disagreement with paternal or older persons likely but should be avoided; loss in investments, surety—ships; avoid such dealing. 31 Difficulties with brethren, co-workers losses.

**Makara (Capricornus).**—*Fortunate Dates:*—5 Help from wife or partner, gains, 6 Real property and estate business, contracts, leases, management, etc. 23 Children, children's business, affairs, occupation, etc., also spccula-tion. 27 Alround good day. 30 Estate's affairs, management as also gains from real property. *Critical Dates:*—4 Losses, quarrels, domestic matters. 11 Bad news about brethren, death news. health, etc. 25 Domestic circle disturbances, quarrels, misunderstandings. 31 Disappointments, financial setbacks, unexpected losses.

**Kumbha (Aquarius).**—*Fortunate Dates:*—5 Estate matters, management, social activities. 6 Help from partners, wife, speculation, unexpected gains. 23 Financial matters but not speculation. 27 Alround good day. 30 Speculation, sudden gains, service affairs. *Critical Dates:*—4 Personal matters and liability to losses of all kinds. 11 Wife's health, official matters, accidents etc. 25 Health, personal and social activities, domestic harmony. 31 Mental unrest, worries, losses.

**Meena (Pisces).**—*Fortunate Dates:*—5 Success with co-workers, brethren and advantages therefrom. 6 Children's affairs prosper and can be furthered, speculation. 23 Gains, brother's affairs, journeys, literary enterprise. 27 Alround good day. 30 Estate matters, wife's property and possessions, long distance affairs and gains. *Critical Dates:*—4 Children's accidents or illness. 11 Bad for children and their affairs in general, speculation. 25 Health, losses. 31 Speculation, financial matters in general.

## ZODIACAL AND PLANETARY PHYSIOGNOMY

*(Continued from page 495)*

the newly discovered planet Pluto except in very advanced work.

Of course, the planets are well-known to produce many other characteristics than those mentioned. But we have chosen to illustrate the principle of parallelism or correspondence, by showing that even the external visible appearance of one planet is reflected to some extent in the faces of human beings. This principle is of the utmost importance in astrology and might be illustrated by further examples. But if we lead others to follow in the exploration of this interesting field of research, and work these analogies out for themselves, the object of this article will have been fulfilled.

## AS IT STRIKES ME

*(Continued prom page 491)*

highest purpose of Gnana is the purification of reason, and that of Karma or Bhakthi is the purification of emotion. But how is this to be attained. The former attempts to purify knowledge by abstraction and renunciation. The Gnani renounces all works, gives up his earthly blessings and engages entirely in the meditation of the Supreme God. His is the religion of renunciation or Nivritti. The Karmin does every work in the world, performs his various duties of life but everything for his God. He sees the essence of God in everything around him. There is God in him, in his wife and children, in men around him, nay in every creature of the world. He therefore does everything for the sake of God and nothing for himself. He is entirely devoted to God. He lives, moves and has his being in Him. This devotion, this disinterested work purifies his emotional feeelings. Thus the religion of a Karmin is that of Prauritti or activity. To be more clear, Gnana represents a wider view of the divinity while Karma draws a man closer to God. The former creates religious thoughts in a man, while the latter urges him to perform religious works. The relation between the two is like what exists between science and art

---

Diseases may appear without any apparent cause. In acute causes patients have been known to grow suddenly worse or there may be a distinct turn for the better. Paraclesus, recognized by some to be the most outstanding occultist of the middle ages, attributed such inexplicable astronomical phenomena to the ascending influence of an evil star which exercises a maleficent power over the patient, but after that discordant influx of force subsides or expands itself the disease will correspondingly diminish in its intensity or disappear entirely. Every metal and plant embodies certain properties that attract, by a vibratory circuit of exchange, corresponding planetary influences, and if a physician knows the controlling force impelling the star, the conjunctions of the planets, as well as the quality of our drugs, he will know what remedies to give to attract those influences that will react most beneficently upon the patient.

* * *

The enduring vitality of Hindu civilization is due to the fact that all its ideals and institutions are based on the law of spiritual progression on which the universe is founded. For, the ancient Rishis of India saw that the universe was a vast amphitheatre in which a spiritual evolution was going on, on a colossal scale. The starting point of that evolution was lifeless matter and its goal the Absolute Spirit. In between these two was an ascending order of dual beings, namely, plants, animals, men and gods, composed partly of matter and partly of spirit. As we go up in the scale, the spirit increases in its scope and function and the matter decreases in proportion. Matter leads up to life, life leads up to mind, mind leads up to reason, reason to transcendent consciousness and transcendent consciousness to the perfection of spirit.

* * *

The religious man would assert that the Sages who realised the Eternal amidst the transient, the One among the many, implanted that supreme virtue in our race and country, primarily by the creative power of their 'vision' itself, and secondarily by handing down suitable literature and traditions.

# Rohini Shakata Bheda

By HARIHAR PRANSHANKER BHATT, B.A.

VENUS will cross or cut the Cart of Rohini (as it is called) in the early morning of the 15th July 1953. This phenomenon is called "Rohini Shakata Bheda" (crossing the Cart of Rohini) in our old books and is considered very important. Varaha Mihira in his Brihat Samhita, 9th Adhyaya, 25th Sloka, writes as follows about this phenomenon :—

प्राजापत्ये शकटे भिन्ने
कृत्वेव पातकंवसुधा
केशास्थि शकल शबला
कापालमिव व्रतंधत्ते

This means that when Venus crosses the Cart of Rohini, the earth is covered with pieces of hair and bones, as if the earth has committed some sin and practises Kapala-penance for it.




This is about Venus. There are similar verses for other planets crossing the Cart.

This phenomenon will be visible in the whole of India and Pakistan for about two hours before the sunrise on the 15th July a little above the eastern horizon.

The accompanying figure will help in understanding it. The figure is drawn as it will be seen in the in east. The eastern horizon is shown, and its ends going

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to the North and South, are shown by arrows. The Cart of Rohini (the head and face of the Bull—Taurus) is shown by stars joined to form a triangle. in which Venus is shown by ⊙ to which an arrow is pointed.

Venus will enter the Cart at about 1 o'clock (I.S.T.) but it will be below the horizon of India then. It will rise at Bangalore at about 4 o'clock, but will be better seen when it will come a little higher. The sunrise being at abot 6 o'clock, it will be best to see the phenomenon at about 5 o'clock (I.S.T.)

The figure, given here, is from the Sandesh Pratyaksha Panchanga. Ahmedabad. It is the only Almanac which has predicted this phenomenon (only one other almanac has borrowcd from it with due permission).

I request the readers to observe this phenomenon, which has attracted so much attention in the past.

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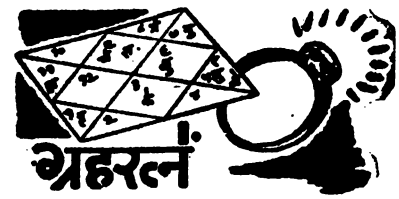
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# PLANETS AND POLITICAL CAREERS (3)

THERE is an unfortunate taboo amongst a section of the so-called thinkers, against discussion of beliefs concerning man's relationship with the cosmos—astrology. As a result, even in the most liberal platforms, the question of planets and man seldom comes out in open. Enquiring minds who challenge established *scientific* beliefs are viewed with suspicion. Amongst themselves astrologers are used to propound hypotheses which must run the gamut of criticism. Astrologers are not politicians whose words spoken today are gospel tomorrow and forgotten the day-after. It takes time for the acceptance of astrological advances—advances made in the face of rabid, destructive and damaging criticisms of the press and the politician. It was thirtyfive years, before Newton's *principia* was taught in his own University. Mendel who published his theory in 1865, died in 1884 a disappointed man whose work had gone unrecognised. No wonder therefore that astrological theories even when commonly accepted, are sometimes "challenged" by ill-informed or half-informed critics.

Let us make a few observations about modern science. The events of the past few years have led to a critical examination of the functions of science. Though the scientists as a class are loud in claiming that their investigations would always lead to continuous progressive improvements in conditions of life, yet the two World Wars and the economic crises have shown that science has been used easily for destructive and wasteful purposes to such an extent that voices have been raised demanding the cessation of scientific research as the only means of preserving civilisation. Scientists themselves faced with these criticisms are unable to give satisfactory answers but most of them are loud in condemning astrology and the 'mischief' it is likely to wrought in. Astrology has ceased to be the occupation of curious gentlemen or of ingenious minds supported by capitalists and wealthy princes. The scientific method has its limits. Science will take hundreds of living organisms each of which a man can touch, see and hear and because all these organisms have some common characteristics the scientist will generalise upon these common characteristics and build up an abstract class or category. Take for instance a man. The scientist purposely excludes all those perfectly real, tangible characteristics of human experience with these hundreds of living organisms which are not common to them all. The man may be a good fellow or bad fellow. He may be friendly or not. Science does not tell us all these when it speaks of a man. In other words, science does not deal with individual men or individuals but with classes, class of men, class of dogs, etc. It has no technique to handle human experience. It does not deal with concrete totalities but with abstract classes. The world of science is a complex system of measurements—an abstract

pattern—excluding at every step the livingness in human experience. Astrology, on the other hand, starts with the living whole and refers all subsequent processes to time and space. Astrology does not deal with analytical abstraction but it brings to focus the great moments of universal life into a particular living organism. Astrology purports to describe the character and destiny of persons. So does History. History is surely a description of unchallengeable reality. But is it Science? And is demonstration in its strictest sense possible in history? Historical facts—not scientific facts—admit of the kind of demonstration that is possible within history but does not mean that there is anything vague or indeterminate about them. Astrology and History are similar in the sense that the aim of both is to portray human character. The same logic should have guided any scientist in regard to his attitude towards astrology also. Astrology does admit of 'scientific demonstration' so far as it relates to facts of scientific order. After all the theory of astrology is one of tremendous aggregations. The interplanetary influences of the members of the solar system must at least by a parity of reasoning have some bearing on the contents—both animate and inanimate—of the solar system. Science deals with dead matter, whereas the higher reaches of astrology are concerned with human character and human experience. This difference necessarily places astrological truth outside the possibility of scientific demonstration. This should make some of our Indian Scientists to be more guarded in their condemnations of astrology. Because scientists as a whole are thoroughly incapable of passing any sort of discerning judgment on astrology. It is not at the bar of the science and least of all of a scientist, however eminent he may be in his line, that astrology in its very nature can stand or fall.

According to the rules of ancient astrology, the birth chart of a nation's leader or ruler is a basic factor when considering the destinies of a country. The annals of the world are filled with many an unsolved problem. Why did Britain build her colossal empire during the 19th century whilst in France one regime crashed hard fast after the other? Why did the rise of Sivaji spell the death-knell of the Mughal Empire? Why did Germany have to bite the dust in the last two wars? Why did Pakistan come into existence inspite of the assertions to the contrary by the very leaders who were parties to the vivisection of India? Can historians explain the causes for these mysteries and enigmas. They state the facts but cannot explain them. Queen Elizabeth's story is well-known. Even in those days wily unscrupulous monarchs as Catholic Philip II of Spain were practising already the niceties of propaganda which unscrupulous politicians in modern times have been doing with such great success. Religion served them as a handy pretext to mask their greed for power and conquest. The "welfare state" ideal is an equally handy pretext for the modern democratic ruler.

Philip II of Spain decided to invade and annexe Queen Elizabeth's protestant realm. As against the 120 and some odd mastodons of his invincible Armada, England managed to muster but 80 ships, only 30 of which were really ships. Drake and Hawkins fought gallantly. When on the second day of fighting, the invincible Armada sallied out of Dunkirk where it had anchored, overnight a dramatic incident occurred which should have turned the tide of battle in favour of the Spaniards. The English ran out of ammunition, but at this critical juncture a miracle happened. From the North-West sprang a gale which swelled into a tempest and staged what English grit and ingenuity had failed to achieve, scattering, dismantling and wrecking the greater part of the mighty Armada. In the eyes of the historian the fate of the two great empires was decided by that chance storm. To an astrological student however, the explanation is clear. In the horoscope of Queen Elizabeth Jupiter is in the ascendant while in that of Phillip II Saturn is in the descendant.

Why we have given the above instance is to show that horoscopes of so-called celebrities reveal the germs of their creative or destructive political careers, consistent with the presence of certain typical and outstanding Raja Yogas or Arishta Yogas in their horoscopes. As we observed on page 664 of the October 1952 issue of THE ASTROLOGICAL MAGAZINE, "the present chaos in the world is but an expression of the influences of evil planets focussed on certain definite nerve centers of responsible heads of States in whose horoscopes certain evil planetary influences would be predominent, reacting towards such world forces in an adverse manner thereby exciting such men to quarrel".

In the first two parts of this article, we have already discussed the horoscopes of Gandhi, Hitler, Roosevelt, Mussolini, Subhas Bose and Krishnaraja Wadiyar IV. A few remarks have also been made on Nehru's horoscope. The discussion bearing on the political careers of these persons bring into prominence certain salient horoscopic factors as to the manifestation of the creative or destructive forces during certain periods of life and their bearing on the

then current political and historical trends. In the course of this article, we shall study some more horoscopes and wind up the discussion in the next article by an elaboration of the horoscope of Nehru, in regard to the pattern of his future political career as revealed by the absence of the harmonious disposition of the two most important planets, *viz.*, Saturn and Mars in his horoscope.

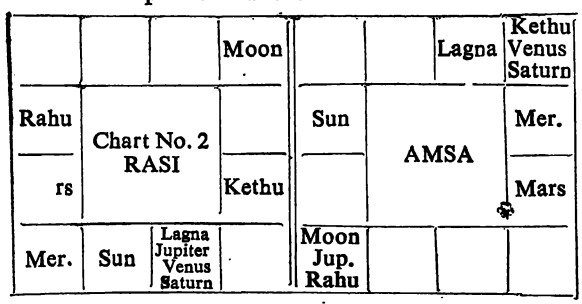
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| Sun Jup. | Chart No. 1 RASI | | Lagna | Mars | AMSA | | Venus |
| Kethu | | Saturn | Moon | Lagna Jup. | | Rahu | Moon Mer. |

Taking the horoscope of Shivaji, what interests us here is the elusive character of some of the outstanding combinations that made Shivaji win and create a wave of triumph for Indian nationalism. He was certainly a chosen instrument of God. As students of astrology, we have to note the following:—(1) The presence of strong Adhi Yoga caused by Jupiter, Venus and Mercury, out of which the last planet has become exceedingly strong by virtue of Neecha Bhanga. (2) Chandra Lagnadhipathi obtaining Neechabhanga. (3) The Moon occupying a Vargottama position and being aspected by two planets. This particular Raja Yoga indicates that the native though born of a low family will become a king, (provided four planets aspect the Moon) but here two planets aspect by viseshadrishti. (4) The Moon is practically full and is Vargottama. (5) Out of the lord of the 11th (*viz.*, Mercury), 9th (*viz.*, Mars) and the 2nd (*viz.*, Mercury) if at least one planet occupies a kendra from the Moon (here two planets are in kendra) and Jupiter is lord of the 2nd, 5th or 11th (here he is lord of 5th) a very powerful Raja Yoga is caused and the person is said to become a ruler of an empire. This Yoga very strongly obtains in the case of Shivaji. (6) Then we have Moon in Kanya aspected by Mercury. This also indicates Kingship. Thus there are quite a number of outstanding combinations. *The one great asset in his horoscope is the complete absence of mutual aspects between Mars, Saturn and Rahu.* There is doubtless the association of Mars and Rahu, but they are nearly 16° apart, the one in the 10th bhava and the other in the 11th. More-over, even the slight stigma, if any due to this association, is more than compensated by the powerful aspect of Jupiter. Hence fundamentally, the horoscope is a constructive one. Shivaji therefore aimed at giving his subjects peace, and a beneficent administration. He sought for national development through action and not by platform orations. He had great personal magnetism and displayed the highest genius as a king and as a statesman, qualities not a little due to the unique blending of the influences of Jupiter, Sun and Mars. Absence of bigotry, which is again due to absence of mutual aspects between malefics, universal toleration and equal justice for all his subjects were his distinctive policy. In any horoscope the Sun, the Moon and Lagna form the tripod of life. When they are free from affliction, the horoscope becomes a very fortunate one. Here, but for the Moon being aspected by Mars, which indicates mental sharpness and activity, both the lagna and the Sun have no affliction. Hence Shivaji had a peculiar personal magnetism and the knack to get the most devoted service from his officers. Like Akbar and Hyder, he had the peculiar gift of judging character. He was not merely a dreamer; Mars the Yogakaraka in the position he is, cannot make him an idle dreamer. It gave him an unfailing sense or reality. He started on a loose soil but erected a substantial edifice. Shivaji imparted a self-reliant enthusiasm to Indians. The Mughals had not for centuries met with any noteworthy opposition. Shivaji planned their expulsion and before the end of his restless life had made much progress in the execution of that design. Indeed Shivaji left a name which has fired and "which would continue to fire the spirit of man and strive forth as an ideal for him for ages yet unborn."

The demoralisation born on account of constant defeats had eaten into the vitals of the Indian Nation till it grew into a superstition that the Moghul Emperor possessed a divine right to rule. And Shivaji dealt a death-blow to this superstition. A study of the horoscope of such a celebrity should therefore be of much more than casual interest.

In chart No. 2 Lagna is Libra and is occupied by its lord Venus in conjunction with Saturn, lord of 4 and 5. Sani alone is able to constitute Raja Yoga for those born in Libra. His position in the ascendant together with Venus is therefore the more fruitful. Readers will note that Jupiter owning two Dusthanas (3 and 6) does not really occupy the 1st house but is relegated to the 12th bhava. Otherwise the Raja Yoga would have been less powerful. We may add that Venus and Saturn are in intimate association occupying the same degree of celestial longitude. This is far more important than the fact that Venus is in Swakshetra (own house) and Saturn Uccha (exalted). This Venus-Saturn conjunction in

Libra is about as powerful a Raja yoga as one might desire and its operation is not affected by Venus being lord of 8. The Moon is lord of 10, is full and occupies the sign of Mercury in Rasi with the full aspect of lord of 9 Mercury as well as that of 11th the Sun. This is another Raja Yoga. Mars who is Bhoomi-Karaka (lord of lands) occupies 4th house in exaltation, with Rahu, and powerfully aspects both 10th and 11th, with the attributes of Kosa (2nd) and Kalathra (7th) lordships. Again, lord of 11th Sun occupies Kosabhava (2nd) with Sthanabala (positional strength) and lord of 2nd Mars occupies Vahanabhava (4th house) in exaltation with Rahu. Mercury is not combust being removed seventeen degrees from the Sun and occupies a Dusthana (3rd) hemmed in between two malefics Sun and Mars. This is desirable on account of his owning the 12th. Jupiter owning the 6th occupies the 12th.



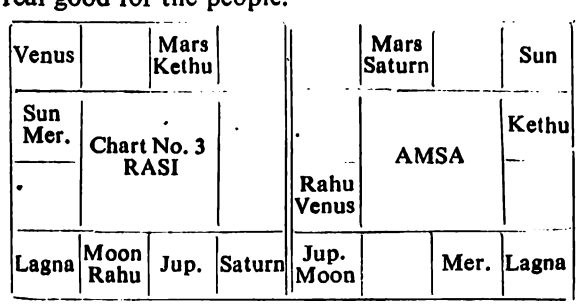

The horoscope bristles with Raja Yogas and is one of the most brilliant one could come across. This horoscope belongs to Mahammad Jalal-ud-din celebrated in History as Akbar, one of India's greatest Emperors. When he was born at Umarkot in Sind, his exiled father Humayun, celebrated the event by distributing fragrant musk amongst those present with him, and wished that his son might fill the world with his fame even as the musk filled with fragrance the desert-air! Akbar's innate royalty is due to Venus-Saturn conjunction in ascendant. His military prowess and personal courage are accounted for by Mars. Mars' ownership of the 7th and occupation of 4th powerfully aspecting the 10th and 11th amply explain Akbar's well-known policy of imposing Imperial dominion over Rajput Princes by contracting marriage-alliances with their daughters. Akbar's fine artistic and cultural tastes are to be ascribed to Venus in the Lagna. The confusion of his enemies and his career of conquest are due to the disposition of Jupiter in the horoscope who, representing debt, disease and enemy, occupies the house of destruction. But the colossal wealth which History tells us Akbar was possessed of, is most certainly the result of lord of the 11th Sun occupying 2nd and lord of 2nd Mars exalted and occupying 4th and aspecting 11th.

It was Rahu that raised Akbar to the throne during his dasa. Rahu is in Aquarius a place of Saturn and therefore, as also because of the principle "Sanivath Rahuhu", gives the results of Sani. Being in 4th house, there was Vahanapra-pthi (access to conveyances such as horses, territorial possessions etc.) in Rahu's period and Mars sub-period.

Jupiter's dasa was a period of military conquest when Akbar achieved a series of victories over his enemies mainly owing to the weakness of Jupiter lord of the 6th and the superior strength of ascendant lord Venus. During Guru Dasa Kuja Bhukthi Akbar founded Fatehpur Sikri, the City of Victory.

It was during Saturn's period however, that Akbar's career as an Emperor reached its zenith. He consolidated his Empire and laid the foundations of that Imperial administration which has drawn the praise of historians. It was during Saturn's period too that the celebrated Abul-Fazal, Akbar's biographer, philosopher and guide, was introduced to the court. Akbar's curious reaction to Islam is to be ascribed to the Papargala (an obstruction) in which Mercury lord of 9th, is bound up. Akbar did not believe in Islam, or Christianity, or any other religion for that matter, but had the good sense to be tolerant towards all faiths. A most interesting study indeed does Akbar's horoscope make! One turns in admiration from his remarkable nativity to his brilliant career, only to be driven back again to seek the merit of a horoscope which could contain such a great personality.

Mark the position of Sani and Sukra in Lagna and the exaltation of Kuja in the 4th, unafflicted by Saturn or Rahu. These are indeed the positions for a man whose intention is to do real good for the people.




The next horoscope to be considered is that of Sayaji Rao III of Baroda. As it is of interest to us because it is an illustration of an ordinary peasant boy becoming a ruler, consistent with

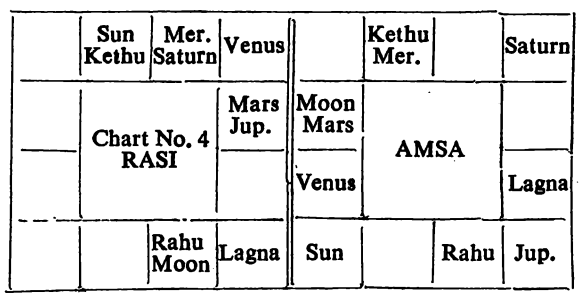
the obtaining of certain *Neechabhanga Raja Yogas*. The combinations for wealth present in this horoscope enable us to appreciate that the same principles can be extended to suit the horoscopes of even mediocre persons with a view to judging their financial or political dispositions. Superficially looked at, the Maharaja's horoscope does not present any vivid perspective of its immense potentiality. However a careful scrutiny reveals important combinations.

The position of Saturn in the 10th is of much significance to a student of astrology. Such a combination makes one a democrat, a nationalist, a patriot, a man to whom the weal of the down-trodden would be of much concern. The Gaekwar was a patriot in the truest sense of the word. The Sun and Moon afflicted with Saturn placed in the 10th rendered his position rather delicate because his sturdy independence made him cross swords with the Government of India. The Moon's debilitation and association with Rahu rendered him worried and unhappy in spite of the great wealth and power indicated. He has said himself that he has never known the true felicity of domestic life such as less exalted folk enjoy. His ardent nationalism was liable to misconstruction. The Sun in Aquarius made him taciturn, the Moon in Scorpio made him sensitive and Jupiter as lord of lagna rendered him a man of honourable intention. Mercury gave him intellectual curiosity. Immense wealth is always shown where the influences exercised by the 2nd, 1st, 9th, 10th and 11th lords are sympathetically blended. The 2nd lord in the 10th, the 10th lord in the 2nd bhava with the 9th lord, exalted Venus in the 4th and lord of lagna in the 11th and the Parivartana between Venus and Jupiter and Mercury and Saturn coupled with the yogas already described show a remarkable blending of forces denoting money, influence, power and opposition.

Brought as he was an unlettered boy, living in obscurity in an obscure village, to a throne where he was the master of absolute power and unlimited wealth, living only six years in an atmosphere of law and order, of high ideals and of intensive study, and exposed soon after to the temptations of traditions and customs could easily have stepped back into bad ways. A weakening of purpose or a slackening of moral fibre during those critical years would have been a signal for whisper, an insinuation, a suggestion which adroitly followed up might have lead to incalculable disaster.

Against this background, study the Gaekwar's horoscope. Of course he shares with us the imperfections of humanity. But you will find in him a great statesman, a kind ruler, a true patriot and one who recognised his limits as a ruler by the simple rule that every earthly ruler is also subject to a mightier One. The Indian Princes were made to feel that they are nothing but subservient creatures of the British in India. Inspite of this, the Gaekwar of Baroda was hailed as the ablest (excepting of course the late Maharaja of Mysore) and the most patriotic amongst the princely order.

Coming to modern times again, here is the horoscope of Truman.




Mars, lord of the 3rd and 8th house, is in the 11th from lagna and the Sun ruling political power is in the 8th or a house of death. This may explain the fact that Truman reached power through a death. Jupiter exalted is actually in the 10th house though in the 11th Rasi. Mars has obtained cancellation of debility in the 10th which is further fortified by the occurrence of Chandramangala Yoga. These are dominant vibrations in his character and circumstances. The Gajakesari Yoga has reference to the 2nd, 10th, 4th and 7th and its effects are further augmented by the disposition of Venus, lord of the 2nd and 9th—wealth and fortune respectively, in the 10th. It is therefore a freak of fortune for him to have been elected by the people because he never stood for any election but still the exalted office of Presidentship fell on him unexpectedly. This is clearly indicated by the exaltation of the Sun in the 7th from the Moon and the association of the Sun with Kethu. The distance between Kethu and the Sun is more than 27° so that there is no fear of affliction. As lord of the 5th and associating with the 10th lord in the 9th, thereby having caused a powerful Raja Yoga, Saturn is capable of endowing the man with continual reinforcement of vitality as well as a progressive view-point of life. Mark the disposition of the majority of the planets in the second half of the zodiac. Stress is therefore laid on the 9th, 10th and 11th houses indicating respectively, the

fortune, action and realisation, the last being restricted by the intermingling of Jupiterian, Martian and Saturnine forces. The Sun is very strong in Aries and Mars in the 10th has obtained Neechabhanga and Dikbala. These stress the political sense and an eagerness for reform and a social enthusiasm for new theories.

President Truman's steadfastness, his resoluteness and his nice sense of balance are qualities of the Moon's situation in Libra.

The most important Raja Yogas in our opinion are the exchange of houses between the 9th and 10th lords, the association of Mercury and Saturn in the 9th, the exaltation of Jupiter in the 10th, Neechabhanga of Mars in the 10th and Vargottama of Jupiter. Of course, due allowance must be made to the evil lordships of some of these planets, causing the various yogas, but their inherent capacity to confer the blessings of the yoga are in no way affected or lessened, though the evil due to lordship might manifest in terms of accidents, etc. Jupiter exalted and aspecting the 11th from Pada Lagna and the lord of the 4th from Karakamsa being aspected by Venus are factors indicating wealth and riches.

He became President during the sub-period of Venus in the Dasa of Kethu. Venus, as would be seen, is lord of the 2nd and 9th and is posited in the 10th having had Parivarthana with Mercury, lord of Lagna and the 9th. This is a unique combination. The major lord Kethu is in the 7th house and in a Vargottama. He occupies the 9th from Lagna in the Navamsa. Kethu is in his own constellation. Kethu is in the house of Mars. As such, he is capable of producing Martian results. Mars, though bad by ownership from Lagna, is enviably placed from Chandra Lagna. In the latter circumstance, he owns the 2nd and 7th and occupies the 10th in conjunction with exalted Jupiter. Mars is also placed in the constellation of Mercury. All these combined, rendered the circumstances very favourable for Truman to become Head of the State.

Truman's political career came to an end in Sukra Dasa beginning, after Saturn entered his Janma Rasi. Sukra is in the constellation of Rahu whose results he must give. Rahu is in Lagna aspected powerfully by Mars lord of the 3rd and and 8th. Sukra as sublord in Kethu Dasa conferred on Truman the Presidentship of U. S. A. while Sukra as sublord in his own Dasa deprived him of high office. The anamoly of this shall be discussed in the next instalment of this article. A careful consideration of the Dasas and Bhukthies operating at the time the Political Careers in the above horoscopes came to an end either by death or otherwise, should enable us to judge the probable Dasa and Bhukthi in which the Political Careers of the others who still hold the realms of office would end and what repercussions they would produce on the national affairs of their respective countries.

(*To be continued*)

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## Dr. SHYAMA PRASAD MOOKHERJEE

According to Press reports, Dr. Shyam Prasad Mookherjee variously hailed as Tiger of Bengal and the Lion of India, died of a heart attack in the State Hospital Nursing Home in Srinagar. It is nothing short of a national misfortune that the great patriot should have passed away especially at this juncture. His personality, his great intellect, his knowledge of men and things were great assets for the country. One must pay a tribute to his patriotism and sense of duty. His demise casts a dark shadow on the future political affairs in India. Though in opposition, he was essentially a man of compromise and Dr. Mookherjee was the only person to whom Mr. Nehru "bowed" and with whom Mr. Nehru has lost many a battle in the house.

The death of Dr. Mookherjee in circumstances in which it occurred, is a tragedy. His death is a grievous episode in the general bungling on Kashmir issue for which the Governments of India and Kashmir were responsible. We mourn and extend our heartfelt condolences to his family and friends. We have not been able to get his birth particulars. Therefore we could not offer any astrological comments before or after his death.

# Fate, Free-Will and Astrology: A Symposium

**The problem of Fate and Freewill is an eternal one. It is a topic of vital and ever-recurring interest. According to Free-willists determinism is on the whole demoralising because it tends to shift responsibilities from ourselves to God or karma, at the same time paralysing the will to reform one's conduct when that is needed. Weak-willed and pleasure-craving with other emotional and unbalanced characters, may yield again and again to impulses which they inwardly disapprove and may flatter themselves that fate decreed it—that their natures compelled them to yield and he was destined to act as he did obeying those natural laws which take no account of human ones. At the other extreme is the Fatalist who maintains that the future is as fixed and determinate as the past, that fate is the supreme principal of the Universe and that the so-called Freewill is a "mere figment of the halfwitted mind of a volitionist".**

**This symposium on "Fate, Free-will and Astrology" is intended to give an opportunity for thinkers to expound their points of view on the baffling questions of Determinism and Freedom of the will. Dr. R. Nagaraja Sarma, Dr. C. Kunhan Raja, Srimathi M. A. Rukmini, Mr. C. T. K. Chari, Prof. P. S. Sastry and other eminent thinkers will participate in the discussion —Ed. A.M.**

BY SRIMATHI M. A. RUKMINI, B.A., B.L.,

HEARTILY thanking the illustrious Editor of THE ASTROLOGICAL MAGAZINE for his courtesy and kindness, in having extended to me an invitation to participate in the symposium conducted in the pages of his Journal, on the definitely intriguing subject-matter of the Problem of *Fate vs. Free-will*, I desire to focus attention on one or two important aspects or features which must convince earnest students and truth-seekers, that there is really *no* problem at all to be solved by mankind, which having created one, is now obliged eternally to struggle for the purpose of finding a solution, which in its trun is bound to elude the intellectual grasp of humanity in general and of individuals in particular, however exalted and eminent, they may fancy themselves to be in their own estimation and in that of their fellowmen and contemporaries. In the nature of things, the problem must be baffling. I am suggesting or restating a solution that has been before civilized mankind for centuries past, without eliciting acceptance or approval.

### Origin

Let me briefly inquire, at the very outset, into the origin of this problem which is sure to suggest some solution. In the dim, distant, dawn of civilization, mankind led nomadic existence. They then found permanent home and shelter. They were surprised and overawed by forces of nature which were worshipped as so many Gods. The Rig-Veda and subsequent vedic literature contains traces of different and incompatible forms of worship which have been grouped under anthropomorphism, animism, henotheism, kathenotheism and so forth. These Vedic Gods favoured those who worshipped and offered gifts to them. They likewise disfavoured those who did not. Devotees acted under the urge of fear-complex.

In Vedic thought dominated by fear-complex and urge for self-protection and self-preservation, there are unmistakeable traces and trends of *Fatalism.* The Gods were so many pocket-editions of Fate from the inexorable sway of which escape was thought absolutely impossible. Was mankind *Free*? The problem was not posed that way at all. Universal feeling or conviction reigned that mankind had been *fated* to undergo certain experiences in a world forces of which were under the control of different Gods.

Soon, animism, and anthropomorphism died. Poly-theism also followed suit. In the post-vedic period, One God was understood to be Supreme. Other Gods worked under the guidance and direction of the Supreme. But, mankind was left where it had been. Nobody seems to have consulted humanity why it had been brought into existence, by whom, and for what purpose. Mankind had to take things as they came. That was just another name catching and convenient label for *Fatalism.*

In a subsequent age, Upanishadic thought predominated. The Vedic Mono-theism was surrendered. *Monism* developed. One Supreme Reality manifests itself as the vast and expansive Universe. That Thou Art. (Tat-twam-asi). That was the invaluable and inestimable contribution made by Sankara. Ramanuja and Madhva challenged it. The *Six* Systems (Nyaya, Vaiseshika, Sankhya Yoga, and Poorva and Uttara Meemamsas) took sides and the net result of it all was a *Fatalism* which has found remarkable expression and exposition in the school of Sankhya according to which philosophy and philosophic speculation commence as the result of getting a *shock* with pain, evil, and suffering. (three types of Un-happiness or Pain-Dukkha-traya).

Since then, the different systems have passed through labyrinthian ramifications. Atheistic systems like Buddhism and Jainism, also grew and flourished in course of evolution. Philosophical controversies centre to-day round the three systems of the Vedanta—Advaita, Visishtadvaita, and Dvaita (stated in chronological order).

The Vedanta believes that the Universe including mankind had been created by the Supreme Almighty Lord-a personal power. This creation *cannot* be located in time-series. It is beginningless. (Anadi)

Creation is full of differences, inequalities, and even contradictions. These would *never* matter. Because, they are due to the *Karma* or action done by individuals in previous existences.

Thus, Karma, Re-birth, or Reincarnation and transmigration are intimately intertwined. They are inseparable. They stand or fall together. In the Vedantic scheme humanity is under the control of some Supreme Power-call it God, or Fate, or by any other name.

Can humanity shake itself free from such control? It cannot. The control extends even to the state of *Moksha* or Final Liberation. In the opinion of Sankara and his followers, finite selves become one with Brahman or realize their essential oneness with Brahman. In the state of realization, there are *no* controls. That may be deemed the Freest State. Ramanuja and Madhva tell their own story. What obtains in the final stage or state is *not* quite relevant or germane to life here and now, in the present work-a-day world with all its opportunities and inhibitions, with checks and controls with fancies and freedoms.

Such briefly, is the origin of Fate and Fatalism unfolded through the ages in the course of evolutionary advancement from pre-historic beginnings of civilization down practically to the present day.

### Science

By this elusive term, I understand Laboratory science. It is a well-established article of faith on the part of historians that the ancient Greaco-Roman civilization and culture have created permanent models followed by subsequent generations. Such a culture spread to medieval ages or dark ages. Church and Religion dominated for a time. They were easily overthrown. Dark ages vanished. 18th Century Science dawned. Reason, Laboratory investigation, evolution, scpeticism, and other forces have given the world modern sciences and scientific methods of investigation. Forces of Nature have been conquered to such an extent as must defy description. Earth, fire, water and air, and space and time seem to have been subdued by mankind.

Success obtained by different sciences and the intoxication and intellectual frenzy caused by it turned the heads of men and women. They came to the conclusion that there was nothing beyond the achievement of mankind. Conditions of life brought about by Sciences are directly responsible for the wide-spread belief that mankind is absolutely FREE.

It never occurred to them to inquire *why* FREEDOM seems to have been vouchsafed only to modern mankind.

Were not the Greeks and Romans *free*? Were not the Schoolmen of the middle ages *free* (sic)?

The Scientist who had declared that earth is fixed and stationary was *free* with his own thoughts and actions.

On the contrary, the Scientist, who declared exactly the opposed and contradictory conclusion that the Earth is rapidly rotating or revolving, was likewise *free* to be sure.

Philosophy has its own conception of *freedom*. Economics and Politics conceive and understand *freedom* differently. Sciences have their own notion.

Not merely this. The most amusing and surprising phenomenon is that in the matter of correct understanding of the nature and characteristics of *freedom*, each has been responsible for characteristic confusion being introduced.

Another astonishing situation also prevails much to the consternation of those earnestly asking for light and guidance.

Strict science is *determinism*. In sciences like Astronomy, it is possible to predict and foretell occurrence of coming events like eclipses and so forth, and it has to be admitted without controversy that *foreseeability*, or *predictability* must indicate only *determinism*, which is only thinly veiled scientific paraphrase for philosophical *fatalism* or predestination.

Others, students of advanced nuclear research, atomic structure and so forth, seek to maintain that they have *not* so far been able to determine specifically the nature of the dance of certain atoms round the central nucleus, and consequently, they would prefer *indeterminism* (which however, does *not* and would not mean *Freedom*).

### Astrology

Let alone the philosophers and Scientists for the nonce and it may not require any great argument, or even argument at all, to convince truth-seekers that the main and pre-eminent concern for purposes of the present symposium in a Journal like THE ASTROLOGICAL MAGAZINE which has had a glorious past, and which is bound to have even a more glorious future, should be astrology or astrological concept of Fate and Free-will. The matter seems to me to be simplicity itself. I do not propose to pack this contribution or article with quotations from different works on Astrology most of which are available in print in original Sanskrit as well as in translations. Students of all specialists in Astrology can

consult them if they are so disposed.

Both in "Brihatjataka" and "Laghu-Jataka", Varahamihira, the uncrowned monarch of Indian Astrology has laid down in clear and convincing terms that the Science of Astrology would reveal the outcome or fruits of acts done in previous lives in the same way as a light or lamp would reveal objects piercing through the veil of envelopmental or environmental darkness. ("*Yadupachitamanya janmani Subha-asubham Tasyakarmanah-praptim Vyanjayati sastrametat-Tamasi dravyani deepa-iva*".)

Varahamihira recognises the absolute and unquestioned validity and binding nature of the philosophical or metaphysical concepts of *Karma*, *Anya-janma*, *i.e.*, another life led in endless space time-series.

X, Y and Z individuals are born into the world on account of the outcome or the fruits of their own Karma.

Their births are determined by Karma. The lives they would be leading in regard to a given or allotted span are determined by Karma.

The *birth-chart* is the all-important starting point in Astrological studies. It is a truism that if there is an error in determination of particulars relating to birth-chart all predictive calculations are bound to be wrong.

The exact and precise moment of birth should be determined. Positions of other planets including that of the lord of Lagna should be detetermined.

These positions convey exact indications of the destiny of individual or individuals concerned.

Neither God nor man can alter the destiny of individuals and communities. Destiny good or bad would unfold itself in a regular, relentless clock-like manner to the appointed end.

That diverse and different, often opposed and contradictory effects and consequences stand linked or associated with specific planetary positions and stations must indicate that predictive astrology merely unfolds the destiny of individuals, communities and even nations concerned, determined by *Karma* done in previous lives.

There is hardly any room or scope for any emotionalism or sentimentalism in defending or accepting the doctrine of destiny which constitutes the solid bedrock of the discipline of Predictive astrology.

If indeed, an individual had his or her *freedom* of choice and action, and if further the said individual carefully and rationally exercised the freedom in question, *only* joy, happiness, peace and bliss should be eternally and perennially experienced by him or her. Logically, and philosophically, there is and can be *no* escape from this conclusion.

For there is or could be no agency-neither divine or human that would prevent one from pursuing a course of action goal of which can be only unalloyed happiness.

Yet, mankind is *not* exactly happy to-day. It was *not* either in the past. Nor will it be in future. The same remark would apply to individuals and communities, groups and nations as well.

Let it be assumed for the sake of argument that mankind is endowed with *freedom* or Free-will that is the opposite of Fate.

Let it also be assumed that such freedom is carefully and judiciously used in a planned and programmed manner.

If these premises are granted, only one conclusion can follow. Throughout the historical career and evolutionary unfoldment, mankind must then be enjoying absolute and unsullied happiness. Thwartings, obstructions, obstacles, hurdles, impediments and other negative forces and agencies must simply vanish. These should be deemed powerless to hamper mankind in its triumphant march towards the goal of unmitigated and unalloyed happiness. For, mankind *has* freedom to wipe these obstacles off. It is taken for granted that freedom is and must be used. The outcome of the entire argument is that mankind must be stranger to pain, evil, disappointments and failures.

It is illogical to assume (it cannot be proved logically or philosophically) that mankind has freedom, but, it exercises that freedom in going in for evil, pain, and so forth. It is as good or as bad as the argument that one has a pair of perfect eyes, but, he deliberately *refuses to see*.

The Sankhya philosophy, as observed already, has proclaimed a great truth that philosophy commences in pain, sense of evil and imperfection.

Astrology has proclaimed an equally profound truth that life of mankind has been pre-determined, pre-destined or pre-ordained.

"Pre-established Harmony" was the striking expression used by the well-known European thinker Leibnitz.

The basic and fundamental foundations of Astrology would be shattered to pieces if individual life and career, if cosmic life and career are to be understood to be as free and indeterminate, *not* predestined and pre-ordained in any manner as the *free* wind or the tempest that bloweth where it listeth.

Precise planetary position with specific or characteristic results attached to each position should for ever negative or repudiate the doctrine of Freedom. If freedom were the ultimate truth of the matter, there is no

knowing *why* a planet in exaltation should be taken to indicate a particular result and *why* the same planet in debilitation should indicate an altogether different result. It must be admitted on all hands that debilitation and exaltation of a planet point to two different sets of consequences. Let alone other astrological details.

If perfect free-will should be prevailing, the supremely fascinating structure of predictive astrology constructed on the basis of different planetary positions indicating different results, would collapse like a pack or house of cards. Freedom of will is granted. Its correct and rational exercise is granted. Environment for such exercise is also granted. If, notwithstanding all these conditions and characteristics of freedom remaining intact, mankind is *actually* found to be suffering and unhappy, the only conclusion that can be legitimately drawn would be that mankind has either *no freedom*, or, the so-called freedom happens to be hemmed in on all sides by countless forces and agencies which reduce the said freedom to Fatalism or predestination.

I have instanced the phenomena of exaltation and debilitation of planets in support of pre-determination. Any other would equally well do.

The very conception of zodiac, division into signs and houses, each sign and house revealing its own characteristic features that are again reproduced in individuals born under their influences, lordship of houses, enmity and friendships between planets, exaltation and debilitation, aspects and practically all technical details relating to predictive Astrology indicate that lives of individuals and communities, nations and societies are unfolded in a space-time-series in a strictly pre-determind manner. The predetermination, however, is *not* arbitrary or capricious. It is grounded on *Karma*.

### Propitiation

A question has been asked whether the scheme of rituals and propitiations proclaimed in certain astrological works, particularly, in certain Nadi-texts, for the purpose of counteracting certain evil influences, curing of diseases, and generally for the purpose of removing obstacles to happy life, would not indicate that there is sufficient room for freedom of will to be exercised.

I am afraid such an argument has no force whatever. It is true that schemes of propitiations have been proclaimed. *Japa, Pooja, Homa,* and *Dana* have been suggested.

In some cases, the texts stand to the effect that if such and such rituals are performed, if such and such propitiations are done, then, patient is bound to recover. Here, the illness and its course, the remedial measures and rituals have all been pre-determined and pre-ordained. Otherwise, the ancient authors of these astrological works would never have foreseen the nature of the specific ritual or propitiational ceremony to be done. Astrological indication of coming ailments and cure of them being effected by performance of certain rituals, would only demonstrate predetermination and predestined career.

In certain other cases, propitiations have been found to be unavailing. No blame would attach to any.

The only conclusion is that destructive and unfavourable KARMA predominated in such contexts.

Evidently, the exact quality and quantity of the ritual or propitiation could not be determined.

This seems to be the only safest and soundest view to take. Similar or analogical reasoning is to be found in Nyaya-Vaiseshika literature. An author commencing a work should begin with salutation to Deity of one's choice. (This is technically known as Mangalacharana).

In some cases, authors have saluted specific deities and these salutations have been incorporated into the texts. Still, the authors had been prevented from completing their works. The only inference would then be that preliminary salutations were not commensurate with obstacles involved.

In other cases, no preliminary salutations had been made or incorporated into the text. Notwithstanding such a definite lapse, the authors had succeeded in completing the works commenced. The only inference would then be that unknown to reading public, such salutation should have been performed by the authors *mentally*.

There is really no escape from the following Dilemma. If propitiations succeed their incorporation into astrological works considerably in advance would indicate predestination.

If propitiations fail, the failure again would indicate pre-destination, but, never freedom of will, as it would be rediculous to contend that existing Freedom of Will had been utilised to bring about defeat of one's own endeavours,

If am quite aware that professional teachers of logic may construct a counter-dilema in refutation of this. There will however be a counter to a counter and so on. The well-known laws of logic and principles of rational thinking would easily demonstrate that reference to rituals and propitiations prescribed in astrological works for the purpose of warding off certain diseases and ailments and so forth would *not* in any manner lend support to the doctrine of Free-Will.

Some would like to base their arguments on what is rather flamboyantly described as dignity of mankind, human labour, in-

telligence, industry freewill and so forth. This is totally sentimental in character.

As a practising Advocate of some standing, I can state with some amount of logical and intellectual guarantee that political freedom though looking nice and attractive on paper is really fiction or illusory.

For, be it remembered that even in most advanced democratic countries and even under most democratic constitutions, the State or Governing Authority reserves to itself supreme powers that are exercised to bring about curtailment of the freedom and liberties of individuals.

Take for example, Martial Law. Lord Haldane the sanest and most level-headed of British jurists and politicians observed on a well-known occasion that "Martial Law is no Law". And yet, free people in free countries have to submit to all sorts and conditions of controls and restrictions that render the so-called freedom possessed by individuals merest mockery.

Just as "Martial Law is no Law", the so-called freedom enjoyed by people in the freest and modernest of democracies is certainly *no freedom at all.*

The freedom much-vaunted and boasted is just confined or restricted to casting of a vote or votes at the time of elections.

There is no need to go on multiplying instances. Nature is governed and maintained by Laws the most significant of which is the grandest and most imposing Law of *Uniformity.* Regular rise and fall in tides, movements of planets, and seasonal periodicities and countless other phenomena would convincingly demonstrate (except for those who deliberately refuse to see reason) that strict *Determinism* is the Law of the Universe. Transferred to the realm or department of predictive astrology, the Law of Scientific Determinism reappears christened as *Fate* or *Fatalism,* or even as *Karmic Determinism.*

### Clear Thinking

I venture to ask leave for entering a powerful plea for clear thinking. Suppose for the sake of argument there is perfect freedom of thought and action vouch safed for mankind. How does existence of such freedom affect the Science of Astrology with which alone the symposium is concerned? Mere descriptive astrology is no good. Astrology must be *predictive* or *nothing* at all.

Suppose again that in reference to a chart given practitioner of predictive astrology is called upon to indicate whether the subject would one day be President of the Republic.

The question of freedom is academic, philosophical and absolutely irrelevant in this context.

Every adult *has freedom* to work for and secure Presidentship. Let him or her work to secure it. Where does predictive astrology at all come in?

There is terrible confusion of thinking in such contexts. I am all for clear thinking.

Free individuals can work for their own ends *without* reference to astrology. But then, why do free individuls consult astrologers?

The cat is out of the bag. For, the free man is not quite sure of his own freedom whatever it means, and howsoever it is exercised.

The very phenomenon of age-long traditions in astrology and the invariable practice of consulting family-astrologers, would show, that because, the consulting person believes in predestination, and believes likewise, his future has been determined and can be indicated from a study of horoscope, he attempts consultation at all as a strict determinist and not a *free-will-ist.*

On the contrary, suppose future is determined. Destiny rules throughout life. As Omar Khayyam has so attractively and Fascinatingly put it, the first Morning of creation would be writing just what the final Day of Judgment would unfold.

In conformity with such a doctrine, the ancient Rishis and classical authors have expounded the principles of Predictive Astrology. In a word, Astrology and Pre-destination must go together. They stand or fall together.

Students of the illuminating stock of Dr. B. V. Raman's contributions on Astrology would readily recall that the learned Doctor holds that predictive astrology would indicate only certain *tendencies.* These tendencies can be fashioned and moulded as the subject thinks fit. The subject has the necessary freedom to fashion innate, inherent, or congenital tendencies as he or she might like. Thus it is possible to effect real reconciliation between Astrology and Free-will. I have very great respect for the Doctor and unstinted admiration for the way in which he has been maintaining the prestige of Indian Astrology walking in the footsteps of his celebrated grandfather.

But, I take leave to differ from the line of argument. Tendencies are *not* like electrical energy which now burns a light, turns a fan, moves a train and so forth.

Psychological and spiritual tendencies are definite endowments. Though known by common generic of *tendency,* criminal tendency is *not* the same as saintly tendency. Even the American behaviorists have *not* till to-day succeed in taking a a new-born baby from a family of habitual criminals, putting it into psycholological laboratory, and transforming or conditioning into a saint the said baby. Thus, freedom to develop shape, pattern, mould, and refashion given tendency or group of tendencies

into specific personality units after one's heart's desire, seems to be non-existent.

Others contend that in the absence of free-will, social and scientific, economic and political progress would be impossible.

I am afraid all this is glib talk. In USSR, where life is lived in the most mechanical and regimented manner, the claim is made there is perfect freedom (perhaps just freedom to sing the glories of Stalin and his successor) and progress in all directions stands at its highest. I do not think that truncated or comparmentalized freedom like social, economic and so forth, is at all *real or genuine freedom.* Predictive Astrology has absolutely nothing to do with such truncated freedoms.

As I am out to enter a plea for clear and constructive thinking, I am *not* troubled by occasional or periodical outbursts and attacks against Astrology and Astrologers emanating from professional politicians and those who are performing the most disinterested *service* of carrying on the government of the country on a mere pittance of four-digit-ed salaries and allowances. Such attacks and outbursts spring up from lack of clear thinking, and from morbid and pathological condition of clouded or confused intellect, and they must be *ignored.*

History has been attacked as being dry-as-dust account of things, events, and persons lapsed into the limbo of the past.

Laboratory sciences have been attacked as kindergarten-pursuits with test-tubes and spirit-lamps.

Politics has been attacked as being the dirtiest of games. It must be common knowledge that notwithstanding such attacks and perverted estimates, the different sciences have been progressing, growing, and steadily marching from success to success.

I do not see why Astrology as well cannot continue to progress in spite of attacks against it hurled from ignorant quarters.

I make bold to submit that if all available facts and data are subjected to clear thinking the only conclusion that would logically follow would be that as far as Predictive Astrology is concerned.—Fatalism, Pre-determination or Pre-destination is the only doctrine that can stand and satisfy all tests and for all time. Of course, *freedom is a pleasant illusion.* The wife must be eternally living under the illusion that her husband never looks at any other woman. The husband must be living under the illusion that his wife has never seen the face of another man. The Dictator should cherish the illusion that those under his iron-rule *love* him. The poor tax-payers should entertain the illusion that they are living in Rama-Rajya. These and endless other illusions are all *freedom's own.*

### Conclusion

I feel I have already taken up more space than I had intended to utilise. I cannot obviously monopolise the symposium. I am anxious to learn what others think and they have to say on the subject.

I shall conclude by indicating the central conclusion that has been argued in previous paragraphs.

Let alone all other facts and interpretations, rival theories and doctrines. The mere position that a given planet, in a particular station, with a specific strength, indicates certain definite consequences, can only stand final analysis. That is precisely, pre-determination or pre-destination.

There is nothing *infra dig* in fatalism or fatalistic interpretation of life and solution of its problems.

It is *not* on account of our own free-will that we have been brought into existence to lead specific lives allotted.

Men and mice, princes and peasants, politicians and philosophers, have all been thrown into the cosmic-flow, the world-flux.

It seems absurd to argue that on account of and out of your own *Freewill,* you submit to ordinances and laws passed by Government, you tolerate black-markets and other wonders of the civilized world, you agree to be governed by people past the biblical three-scores-and-ten, you put in power job-hunters and time-servers, and above all you describe yourself as *free* when day in and out, your freedom is inhibited and reduced to nullity by forces and agencies over which you have no manner of control.

As a woman, I feel keenly concerned about the furious and fierce sex-competition prevalent in civilized Europe and America. It is tragic to contemplate that Indian school and college women blindly imitate woman of the West in dress, food, and so forth even after obtainment of political freedom which is supposed to preserve indigenous way of life and culture. That only shows that freedom is an illusion and that India is still under the thraldom of alien and foreign culture—patterns. That, however, is a different matter. Predictive Astrology must mean Fate and Fatalism. They stand or fall together. Ancient Indian Classical Astrological writers like Varahamihira have very rightly, legitimately, boldly and courageously championed the doctrine of Fatalism or Pre-destination. Modern mankind may be arrogant, but, it can never improve upon the solutions suggested by gifted and inspired thinkers like Varahamihira.

# Judgment of Jaiminian Dasas

By S. K. KAR, B.Sc.

JAIMINI has mentioned about many systems of dasas. Parasara has also dealt with many of them in the Brihat Parasari Hora. Among the various dasas as mentioned by Jaimini, Chara and Sthira Dasas appear to be the main dasas from which the general events of a horoscope should be timed. For the methods of casting these and other Jaiminian dasas reference may be made to the "Studies in Jaimini Astrology" by B. V. Raman. We shall take up here only the method of judgment of those dasas. The Charadasa or movable-dasa has derived its name from the fact that the dasa-years for the signs are not constant, while in the Sthira or fixed dasa, the dasa-years are fixed for movable, immovable and common signs.

The Jaiminian dasa is the cyclic representation of the twelve signs of the zodiac on the various worldly events encountering the progressed horoscope of the native from birth to death. Hence, it is essentially important that we should look to both the birth and progressed charts before giving a verdict. The current dasa rasi on which the judgment is to be made is called the *Dwara* or the current sign of dasa. At the same distance from it as it is from the starting sign from which the dasa begins from birth, there is the *Bahya* or the Fore-sign. Now, in judging a particular period of Dasa, both these current and fore signs are significants both in the birth and the progressed charts. It is to be seen, who are the lords of these current and fore rasis, what these lords signify in the birth chart, whether they are benefics or malefics, etc. If these lords are full in strength, then the results will be perceived in full, if medium—the results as indicated will also be of medium nature, and if they are very weak—the results will be of opposite nature.

The relations prevailing among the birth, current and fore dasa-signs will be clear from the analogy of reflection. The current dasa sign is the pivot on which the current dasa results are being balanced, and may be taken as the vertical, on both sides of which and at equal angles are the object and the reflected image. The object here is the opening sign of dasa at birth representing the inborn tendencies, while the image is the fore or *Bahya* forming the image as manifested out of those inborn tendencies, the mirror being the worldly environments and the *Karma* associated to the native. When the current and the fore signs are found to be obliterated by the evil presence or evil aspects of the malefic planets, it is to be understood that the past Karma whose effects are being balanced during the period were condemnable, and consequently the results are to some extent unhappy. Accordingly, Parasara says,—

पाके भोगे च पापाढ्ये देहपीडा मनोव्यथा ।
सप्तमे पाक भोगाभ्यां पापे दारार्ति रोरिता ॥
(*Ch. 50—13*).

"When there are malefics in the *Paka* or current and the *Bhoga* or fore—there will be illness and much worry, and if malefics be in the 7th—the wife will suffer from ailments."

Now, some general rules regarding the dasa results are given here for the easy grasp of the idea underlying. Malefics in 8, 5, 9 of the current sign indicate bad results, while at 3 and 6 they are good enough to win in many conflicts, and the presence of benefics in 3 and 6 mean losses. Planets in eleven, benefic or malefic, indicate gain in enterprises. When the current is conjoined with benefics and the lord is also a benefic—the period will be good. If the lord is benefic but the sign is conjoined with malefic—then the first half will be good for all affairs and the latter half bad. On the contrary, if the lord be malefic and conjoined with benefics—the first half is happy and the second half bad. If the lord of the dasa-sign be malefic and the sign is conjoined with malefic—the period is unsuitable for all enterprises. If the lord is benefic and the sign conjoined with both benefic and malefic—then only the first half of the period should be considered as bad. When there are benefics in the 5th—there will be lifts in services and profession, while malefics in the fifth will cause depression in business. Benefics in 4th will cause happiness, in 8th—cure from diseases, and in 9th—religious activities, happiness from superiors, etc. In reverse cases, the results will be of opposite nature. Thus, a malefic in 4th will cause unhappiness, loss of position, etc., in 5th will bring illness to sons and daughters, in 10th loss of prestige and services and in 9th illness of parents. Presence of malefics in 11th from the current will bring hindrance in probable gains, and illness; while benefics there will bring forth the contrary results. As said before, all the above judgments should be made by comparing both the birth and the Gochara or the progressed chart at the time, as Parasara has said :—

जन्मकाल ग्रहस्थित्या सगोचर ग्रहैरपि ।
विचारितैः प्रवक्तव्यं तत्तद्राशि दशा फलम् ॥
(*Brihat Parasari—Ch. 50, 17*).

'The predictions regarding the result of the dasa—rasis should be made by seeing the

positions of the planets at birth and Gochra'.

Now, before entering into the next step, we shall take up an example to illustrate the above. In the following horoscope of Prime Minister Pandit Jawaharlal Nehru, the current dasa-rasi in the Chandra-dasa span is Thula or Libra. The Chara-dasa opens from Karkata or Cancer, and the current dasa rasi is 4th from it. The fourth from the current is Makara or Capricorn, so, Capricorn is the *Bahya*, or the fore sign of dasa.

| | | | |
|---|---|---|---|
| | | | Rahu |
| | RASI | | Lagna Moon A.K. |
| Fore | | | Saturn |
| Jupiter Kethu | Sun | Mercury Venus Current | Mars Mandi |

| | | | |
|---|---|---|---|
| Mars Mercury | | | |
| | NAVAMSA | | Sun Rahu |
| Kethu | | | Jupiter |
| Moon Venus | | | |

**Chara dasa Span**

| *Dasa Signs* | | *Years* |
|---|---|---|
| Karkataka | | 12 |
| Mithuna | ... | 4 |
| Vrishabha | ... | 5 |
| Mesha | ... | 5 |
| Meena | ... | 3 |
| Kumbha | ... | 8 |
| Makara | ... | 5 |
| Dhanus | ... | 12 |
| Vrischika | ... | 1 |
| Age | ... | 55 |
| (November 1944) | | |
| Thula | ... | 12 |
| Age | ... | 73 |
| (November 1962) | | |

The tenth from the current dasa-rasi of Thula is Cancer with its lord Moon in it. In the current sign, there are Mercury and Venus, the natural benefics. As Venus is also conjoined with Moon in the Karakamsa at birth, his good influence relating to the kingly status has become prominent during the dasa of Thula. As the 10th of the *current* is conjoined with Moon and aspected by the Sun, the king of the planetary cabinet, it is expected that the native should be raised to a kingly status during the dasa of the current rasi of Thula.

| | | | |
|---|---|---|---|
| | | Rahu | Mars |
| (Fore) | Progressed Chart 15th August 1947 | | Moon Venus Mercury Sun Saturn |
| | Kethu | Jupiter (Current) | |

In the progressed chart dated 15-10-1947, the current is conjoined with the natural benefic Jupiter, and in the 10th of it we find a conjunction of planets including Venus, Sun and Moon the significators of kingship for the native. The conjunction of five planets including the Rajyakarakas in the 10th from the current dasa-rasi has great significance regarding the elevation and status of the native in the political field. The *Bahya* or the fore sign of Capricorn has no planet in it, but the 10th of it is conjoined with Jupiter the divine minister. So, we find that during the dasa of Thula, the native should rise to a higher position in life and his desire of heart as related to the house of Rajya should be more promising.

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Often, the root of depression is the fact that you have allowed some side of your being to become atrophied. Intellectually, aesthetically, emotionally or socially you have become starved and the denial of appropriate satisfaction results in depression. Keep your faculties alert! Cultivate interests which inspire and reward you with deep joy. Look along your bookshelves and re-read those volumes which, long years ago, shaped your character and attitude to life. Charles Darwin regretted that later in life that his mind had become a machine for "grinding general laws out of large collections of facts" and that it had caused "the atrophy of that part of the brain on which the higher tastes depend". "If I had to live again," he writes in his Autobiography, "I would have made a rule to read some poetry and listen to some music at least once every-week; for perhaps the parts of my brain now atrophied would then have to be kept active through use".


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# The Earth is Born

AT certain moments when he finds himself beneath the stars, at sea perhaps, or in a moonlit meadow, man contemplates the natural world,—and he wonders. How was this earth created? When did it come into being? What is its fate?

The concept of a random universe, without origin or destiny, is meaningless. Man has always postulated a Creation, and Genesis speaks with universal accents in its mighty opening phrases: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep....."

In its assault on these uttermost questions, modern cosmogony impinges on the ancient realm of religion. The striking fact that is that today their stories seem increasingly to converge. And every mystery that science resolves points to a larger mystery beyond itself.

For most of his short history man assumed that his planet was scarcely older than himself. As late as 1654 Archbishop Ussher of Ireland firmly announced that his study of Scripture proved that creation took place in 4004 B.C., on October 26, at 9 a.m. For a century or more thereafter it was heresy to suppose an earlier origin.

But by the turn of the 19th century a few lonely pioneers were creating a new science: geology. Chipping away at hillsides, they noted that each stratum of rock held its own characteristic plant and animal remains. They began dimly to sense vast vistas of time, punctuated by profound changes of climate, topography and life. How else could one explain the bones of whales on hilltops, palm trees in England, marine deposits on the plains of Kansas, or glacial debris in Brazil? Then in 1858 Darwin's epic work on evolution supplied a coherent system of chronology: the calendar of fossils pushed back the time of creation millions of years.

It was not until the discovery of radio-activity about 1900, however, that the age of the earth could be fixed with approximate precision. Radio-active elements —uranium, thorium and radium —decay at fixed rates, undergoing a series of transformations at a known rhythm and ending up eventually as lead. Thus it is possible to weigh the amount of uranium in a radio-active rock against its residue of lead and calculate how long ago the deposit was formed.

Analyses of radio-active rocks in all parts of the world point to the conclusion that the earth's crust solidified about three thousand million years ago. Other approaches—calculations of the ratio of salt in the ocean to the amount of salts annually conveyed by rivers to the sea, as well as studies of stellar combustion—all indicate a beginning, a creation fixed in time. The date is never less than two thousand million years ago, and never more than four or five. Clearly the earth is far older than man ever surmised till now.

It is when one turns from the *When* of creation to the *How* that science enters deep waters. Any study of the earth's origins must begin with a knowledge of its present state. And, although astronomy has taught us much about the universe up to a thousand million light-years away, our knowledge of what lies beneath our feet terminates a few fathoms down. The greatest depth to which man has ever penetrated the earth is a 20,521 foot oil well in Wyoming, only 1/1000 of the distance to the terrestrial centre.

One thing appears certain, however: the earth's interior is fiery hot. Heat measurements in mines show that the temperature increases about 1° F. for every 60 feet of depth. At two miles it reaches the boiling-point of water, and at 30 miles the melting-point of rocks (2,200°). It is at this level that the lavas of volcanoes are commonly formed. Recent discoveries disclose that much of the heat of upper strata emanates from radio-active elements which occur in concentrated deposits near the surface. Farther down the temperature increase tapers off, so that the maximum at the core may be around 10,000°, or about that of the surface of the sun.

Most geophysicists envisage the earth as composed of three main concentric spheres. It cannot be built throughout of the kind of rocks we see on the surface, for such a composition would account for less than half of its known mass of 6,600 million million million tons. All considerations argue that the core must be a gigantic ball of molten iron (with perhaps some nickel and other elements), 4,000 miles in diameter, or about the size of Mars. The physical properties of this great ball are unknown, for the stupendous pressures there (46,500,000 pounds per square inch) would crush the iron molecules into a strange dense substance technically a "liquid" yet unlike any liquid we can imagine.

Surrounding the molten core and reaching almost to the surface is the earth's inner shell, 2,000 miles thick. Seismology and other branches of earth science suggest its make-up. The mineral which satisfies most requirements is olivine, a heavy grey-green rock of iron-magnesium silicates. It seems, paradoxically, to be both

rigid and plastic, white hot where it meets the core and probably red hot throughout.

Above this shell lies the thin crust of man's world, relatively no thicker than the skin of an apple. This, too, is divided into layers. Its underlayer, or "basement," seems to be a shell of basalt (a black rock often found in lava), ten to 20 miles thick. Topmost of all, rising like icebergs above the sea, stand the granite continents on which we live. Some geophysicists describe them as "floating," for granite is lighter than basalt, as basalt is lighter than olivine and olivine is lighter than iron. So our great land masses are, curiously, the lightest of materials that compose the terrestrial sphere.

This strange anatomy, with its descending layers of ever-heavier elements and ever-higher temperatures, suggests that the earth was once molten and even now has hardly begun to cool.

The current popular theory of the earth's origin was formulated by astronomer Gerard Kuiper, of the University of Chicago, in 1951. As almost all astronomers now agree, it assumes, first, that all the stars evolved from primordial clouds of sparse gas and cosmic dust, drifting at random in space. Compelled by gravitation, they massed, contracted, rotated. Internal pressures and temperatures rose, until in the last white-hot stages of collapse they began to radiate as stars.

Spinning wildly about on their poles, most of them split in half and turned into the binary (double) stars that make up more than half the stellar population. Others separated into triplets, or even, like our North Star, into five units that appear to the eye as one. But in certain instances —perhaps one in 100—the distribution of matter and balance of forces were such that, instead of dividing, a cloud formed a single nucleus,

One of these was our sun, an infant star growing and glowing in the centre of a rotating disk of inchoate matter the diameter of our solar system. As the disk spun, growing ever flatter, the effect of gravity created whorls of denser matter within it. The whorls collided, intermingled, collecting into ever-larger masses of matter. In time —perhaps 100 million years— the whorls condensed into planets, satellites and the wandering comets of the outer rim. Inside the whorl from which our earth congealed a still smaller one coagulated into our moon.

And so in the morning of time the earth was a featureless ball of matter, hurtling down the dusty corridor of its orbit. It must have been heated to incandescenee, most theorists believe, by the squeeze of gravitation and the friction of its passage through the solar cloud. While in the molten state the heaviest elements sank to the core, the lightest floated upwards. Slowly the crust cooled.

In this epoch the first continents took shape amid the wildest scenes of geologic time. All across the earth's savage face smoke and flame arose incessantly, and fierce fountains of fluid rock spewed to the surface. Gradually blocks of granite and basalt began to harden. Many dissolved or foundered, but here and there granitic masses loomed like icebergs on the molten sea, expanding outwards and downwards until they rested on the basalt basement.

One theory holds that the continents congealed exactly where they rest today: another that they crystallized in a single mass, then separated and floated round the globe—impelled by the earth's rotational force—until the basalt basement froze them to their present sites. (A glance at the map shows that the eastern coastlines of the Americas fit those of Western Europe and Africa like the pieces of a puzzle.)

After the land cohered, the seas were made. As the rocks hardened, great jets of water vapour and carbon dioxide welled up to form the primal atmosphere. They collected in enormous cloud masses that shrouded the earth in perpetual darkness. Sometimes in the upper reaches of the cloud canopy rain started to fall—only to boil and turn again to steam. For possibly 1,000 years sunlight never penetrated this dense pall of gloom. But at last the day came when rains fell and did not boil away. No one can say how long this greatest deluge of all time went on — perhaps for centuries. But when finally the clouds thinned, the primeval oceans glittered in the rays of the bright new sun.

As the earth's interior continued to cool, it shrank from its outer crust as a dried apple shrinks within its skin. And like the apple skin the earth's crust wrinkled, to form mountains. Violent periods of mountain building, when the earth's crust readjusted itself to thermal contraction and the changing stresses of its load, have alternated with longer periods of calm, when the implacable rains drilled away at the mountain-tops, leaching out their minerals, carving canyons and gorges, sweeping the substance of the mountains down to the sea. Then for millions of years the land was level and featureless, save for slow rivers and shallow inland seas until once again the crust revolted and new mountains arose.

Somewhat more than one thousand million years ago the Laurentians of eastern Canada were born amid such a fury of volcanic activity as the earth has not known since — a stupendous upwelling of molten rock that engulfed two million square miles of the region around Hudson Bay in a cover of lava two miles

thick. It is still there today—the great granite floor of the Laurentian Shield. The Appalachain chain came into existence 200 million years ago, a range then splendid as the modern Alps but now long since levelled by erosion, so today only its underlaying folds remain to suggest the snow-crowned peaks that once marched unbroken from Newfoundland to Alabama.

We are living even now in a revolutionary age of mountain building. All the high mountains of the earth today — the Himalayas, Rockies, Alps, Andes — came into existence within the last 60 million years. The youngest mountains of all, the Cascades of North America's West Coast, arose out of the sea scarcely a million years ago, accompanied by outbursts of volcanism whose traces are everywhere visible. All round the Pacific, from Alaska to the Indies, volcanoes form a ring of fire. There is evidence that the Himalayas and other mountains are still growing. All human history has been enacted during one of the earth's brief interludes of splendour when mountains transfigure the planet's ordinarily flat countenance.

We live, moreover, in a glacial age. At least four times since the curtain rose on man about a million years ago, glaciers have advanced and retreated. Today we are just emerging from the last advance, which reached its climax about 20,000 years ago. One tenth of the earth's surface is still permanently glaciated. Greenland and Antarctica lie capped beneath five million cubic miles of ice, and elsewhere glaciers still armour the loftier mountains. Yet in the last 200 years there has been a marked retreat. Hotels in Switzerland built to command scenic vistas of ice today have no glaciers in view. The Arctic and Antarctic ice packs recede yearly. According to present calculations the earth's climate will become increasingly warmer until A.D. 20,000, the next ice age will begin about A.D. 50,000. The profoundest consequence of the melting of the present ice caps will be the raising of sea level by more than 100 feet—enough to submerge New York, London, Paris and most of the coastal areas of the earth.

"The created world," wrote Sir Thomas Browne, "is but a small parenthesis in eternity". On a lesser scale man's world is but a small parenthesis in terrestrial time. In the ages ahead the earth's great recurring rhythms will repeat themselves. Each day the rains and running waters will sweep eight million tons of the land's substance into the sea, until all the towering peaks we know lie crumbled on the ocean floor. But new summits will arise. And again, at intervals so vast as to be meaningless in man's meagre dimension of time, the earth's face will buckle, volcanoes will roar, glaciers will abrade the plains, leaving new lakes and rivers in their wake, and the seas will rise and fall.

For the earth is still young. It will probably exist as long as the sun, and the sun is a young star, with fuel for many thousands of millions of years. Astronomers used to believe that in the end the sun would fade like a dying ember, and that terrestrial life would succumb to the chill of space. But they know more today about the processes that keep the stars alight, and they suspect that stars do not die peacefully. It appears that the earth will return to primordial flame.

Perhaps three to ten thousand million years from now the hydrogen that lights our sun will run low, and as it dwindles certain dynamic processes will come into play to make the sun grow brighter and hotter. Slowly but steadily the temperature on earth will rise until life shrivels and the oceans boil away. In its death throes the sun may swell, at first slowly, then more and more rapidly, into what astronomers call a "red giant", a diffuse, distended star that will engulf the earth in its monstrous, swollen body,

It is also possible that the sun, in its final paroxysm, may explode. It may blow up all at once in a single catastrophic explosion, or it may become a "nova", disintegrating in a series of partial explosions, each temporarily increasing its luminosity 10,000 times. At least 30 novae appear in our local galaxy each year.

When the fatal day arrives the sun will hurl forth the outer layers of its incandescent atmosphere, disclosing the fearful white fires of its core. The first flare of light and heat will bathe the earth in deadly radiation just eight minutes after the initial explosion. Two days later the atmospheric gases blown outwards at a speed of two million m.p.h. will envelop our doomed planet in veils of fire, melting the rocks and enkindling the very air. The end is best pictured in Revelation in another of the striking parallels between Biblical and modern scientific prophecy: "And the fourth angel poured out his vial upon the sun.....And men were scorched with great heat.....and the cities of the nations fell.....And every island fled away, and the mountains were not found....."

*"—The Readers' Digest."*

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Christian Church and Missionaries in India are no doubt becoming a political problem. Christian Bishops and Missionaries seek to justify themselves by pointing at the Ramakrishna Mission's activities in America. They should remember that Ramakrishna Mission does not indulge in political propaganda in foreign countries. Nor does Indian wealth flow into their pockets for religions and political propaganda abroad. But how many Bishops, Priests and Missionaries do their spiritual duties, with neither purse, nor scrip, nor shoes?

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# Influence of Solar Transits

BY UTPALA

THE Sun's influence brings about optimism and a preference with your superiors. This optimism will give you the energy to carry out your plans. If the Sun comes in trine or sextile aspect with the Moon in your radix, then the Moon's influence will bring you increased popularity in your surroundings and advancement in a smaller degree. You are sure of honour and promotion. However, the part of your life which will be affected by this influence, depends on the House of the horoscope in which this aspect is disclosed. Therefore, a good Sun-Moon aspect may bring you health, a perceptible mind, more intelligence, favourable completion of contracts, successful trips, small profits, profitable experiences, prosperous love affairs, fortunate marriage, fulfilment of little hopes and plans, and the vanquishing of hostilities.

The mark of the good transit of the Sun is a clear view of the present circumstances and the wise and correct negotiations of these situations.

If the transit of the Sun crosses your Moon or any of the Moon's unfavourable angles in your radix, then it will manifest itself by failures, indistinctiveness and insufficient energy and power. However, it is also possible to procure assistance through persons in a higher position when the Sun-Moon aspect is unfavourable. This, of course, depends on the particular House of the horoscope in which the Sun and the Moon are transiting in your radix. Then again, this transit can bring small disappointments in employment, financial matters, loss through influential people, frustration of love affairs and friendships, concern over parents and illness, which will bring fever and inflammation, depending on the position in the particular House of the horoscope in which the Sun and the Moon are in your radix.

If the transit of the Sun crosses your Rahu or any of Rahu's favourable angles in your radix, the influence of Rahu, besides that of the Sun will begin to function. This influence of Rahu will make itself particularly conspicuous in the spirit and mind, through good incitement and the spreading of intelligence. However it has a noticeable prestige over material things, for it gives power to develop good ideas. In which particular branch of the person's life this will be manifested, depends on the position of Rahu in your radix and the transit of the Sun in the houses of the Horoscope in which these transits appear.

If the transit of the Sun crosses your Rahu or any of Rahu's unfavourable angles in your radix, calumny, ruining of one's good name, financial loss through injudicious dealings, dissatisfaction, a repugnance for work, or oppression will occur depending of course on the Houses of the horoscope in which they transit.

If the transit of the Sun crosses your Kethu or any of Kethu's favourable angles in your radix, you will have joyful experiences and good chances of advancement which will come as a surprise to you. This will call for quick decisions with many abrupt changes. Whether this transit will come to light in the matters of employment or in financial or personal affairs, it will indicate journeys or a sudden regaining of health. This will be determined by the Houses of the horoscope in which the Sun and Kethu in your radix are found.

If the transit of the Sun crosses your Kethu or any of Kethu's unfavourable angles in your radix, sudden illness, danger by accidents, delays with partners and possibly with persons of one's own sex, too hasty actions and decisions, and unexpected changes in home conditions, residence, occupation and reputation are evident. Which one of these evil influences will occur will depend entirely on the houses which are affected by the transit of Kethu or the Sun.

If the transit of the Sun crosses Saturn or any of Saturn's favourable angles in your radix, you can rest assured of good advantages through your own efforts, work and calm decisions, also through your elderly people and fellow-workers, through study or long-delayed plans. What these influences will affect will depend on the houses which they transit.

If transit of the Sun crosses Saturn or any of Saturn's unfavourable angles in your radix, it indicates illness, which should not in the least be considered harmless, hard work, damages and hindrances, delays on journeys and no real results in any undertaking.

If transit of the Sun crosses Jupiter or any of Jupiter's favourable angles in your radix, you can count on aid from persons in higher positions. A promotion in employment might be obtained, the fulfilment of occupational desires, good health, improvement of the mind, and the general outlook on life seems to be better Good results can also be awaited with regard to love affairs, marriage, children and the general public.

If transit of the Sun crosses Jupiter or any of Jupiter's unfavourable angles in your radix, you will have difficulties in official or legal matters, misfortune in financial affairs, disease of the liver or other diseases due to an incor-

(Continued on page 590)

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# *Mathematical Palmistry (2)

By HIRA LAL GANJU

AFTER the significance of the lines AC, and OP, has been observed, we can bring in mathematical calculations and determine the factors upon which the length of the arc AC depends.

Firstly it depends upon the position of the point C, and secondly upon the extent upto which the convexity of the arc extends. Its convexity is indicated by PO, which is a perpendicular upon AC. In other words the character of the arc AC depends upon the length of the Life-gradient (AC) as modified by the length of the Life-index (OP).

Consider now any two right hands and suppose therein we find that :—

(*i*) their Life gradients are equal in magnitude and direction,

(*ii*) their hands almost belong to the same class,

(*iii*) their health lines are similarly inclined and almost equally long,

(*iv*) their Life-indices (OP's) are different in magnitude.

In such a case, the only way the life lines differ from each other will be in their convexities. Experience and commonsence suggest, that the life line with a longer Life-index, shall have more vitality in it than the other. The possessor of such a line shall naturally be healthier than the other person, having a smaller Life-index. This way we arrive at a very important conclusion. The health of a person is directly proportional to the length of his life-index.

Also, the position of the point C, will determine the length of the Life-gradient. The farther the point C, from A, which is the origin of the arc AC, the longer the Life-gradient, and hence the native's life. Thus, we also find that the duration of one's life is proportional to the length of one's life-gradient.

Summarizing the above facts we find that health is directly proportional to the Life-index and Life is directly proportional to the Life-gradient. Both the factors being simaltaneously present in any hand, $\frac{\text{Life-gradient}}{\text{Life-index}}$ should give some definite value, greater than one, because the Life-index can scarcely be equal to the Life-gradient. We shall call this value as the "Health index". Therefore we have

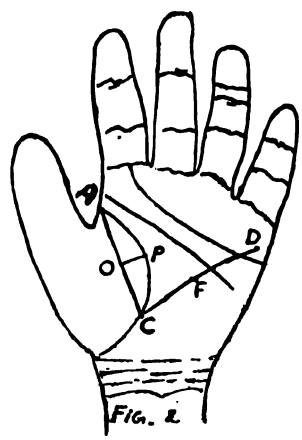


FIG. 2

$\frac{\text{Life-gradient}}{\text{Life-index}}$ = Health-index.

Let us take an expample. A person whose life is indicated, for convenience sake, as X which is proportional to the Life-gradient enjoys a "health efficiency", Y proportional to the Life-index. Or, for a unit period a person enjoys a health efficiency proportional to $\frac{\text{Life-index}}{\text{Life-gradient}} = 1/\frac{\text{Life-gradient}}{\text{Life-index}} = 1/\text{Health-index}$.

But the average health efficiency during a unit period is known as "General Health".

Hence a man's general health is inversly proportional to his "Health-index".

Or, General health = 1/ health index.

Hence the greater the health-index, the less certain will be the general health, and vice versa.

Experience of a large number of hands has given us the following general result. The value of Health-index between 1 and 4·5 is small, than between 4·5 and 5·9 is normal and that 5·9 and onwards is great. Health-index lying between 1 and 4·5 promises a long life, or a strong mentality bodily and mental strength cannot be equal, because the strength of line manifests itself in one form or the other.

Between 4·5 and 5·9 gives a normal healthy man. 5·9 onwards gives a tall, but thin chested man, a generally mediocre man. A crooked brain.

The following simple rules have to be applied to the judgement of a hand in respect to health and life.

Cor. 1. Deep Hepatica (shown as DFC) and great health-index points to a chronic patient.

2. Deep Hapatica and small Health-index, mark him who though not a chronic patient is yet liable to pass a life beset with what are called accidents of disease.

3. Weak health line and great health-index indicates a normal person.

4. Weak Hepatica and small health-index are the distinctive marks of health.

5. A great Health-index with no health line denote certainity of health.

6. DF present, C absent, Health-index great—early life dangerous but afterwards robust.

7. FC present, Health-index small—robustness early in life.

(Continued on page 603)

*The first instalment of the article has appeared in the June 1953 issue of THE ASTROLOGICAL MAGAZINE.

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# Hindu System of Planetary Computations (7)

By L. NARAYANA RAO, M.A.

IN our last article we dealt with the question of calculating the ascendant and the other variable houses, the planetary positions having been found out previously. In the present article we shall try to find out their velocities in order to ascertain the nature of their motion.

### Geocentric Velocities

The equation of a planet's daily motion is to be calculated like the place of the planet in the process of the apsis. Multiply the daily mean motion of the planet by the difference of sines corresponding to the base sine of anomaly (भुजा) and divide by 225 (the number of minutes in 3° 45'). Again multiply the result by the Sukshma Mandaparidhi (सूक्ष्ममंदपरिधि) and divide by 360°. The result finally got will be positive or negative according as the argument (*i.e.*, द्वितीयमंदकेन्द्र) is कर्कयादि (90° to 270°) or मकरादि (270° to 90°) and should be applied to the planet which is slower, when the मंदस्पष्टगति is obtained.

Now subtract the मंदस्पष्टगति from the शीघ्रोच्चगति (velocity of the swifter). The difference will be the शीघ्रकेंद्रगति. Multiply the last figure by the differenee between the चलकर्ण (k) and त्रिज्या (3438). The result is to be divided by k (चलकर्ण) when the correction to the velocity is got. This will be positive or negative according as the value of k is greater or lesser than the radian. Apply it to the Mandasphastagati when the स्पष्टगति (*i.e.*,) true geocentric velocity is got. It may happen sometimes that the negative result will be numerically greater than the मंदस्पष्टगति. In such cases. the स्पष्टगति will be negative or retrograde (Vakra). We shall presently illustrate these principles with the examples taken.

#### (1) Mars

Mean daily motion of Sun 59′ 8″
„ Mars 31′ 26″
Difference of sines 199
(refer Mandakendra of III stage in the planetary calculation).
Sukshma Mandaparidhi 73° 42′
Chalakarna (k) 3132
(refer Sheegrakendra IV stage)

Correction for Velocity of मंदस्पष्ट

$$= 31' 16'' \times \frac{199}{225} \times \frac{73° 42'}{360} = 5' 28''$$

The Mandakendra is मकरादि hence the above negative.

Hence true velocity of Mandasphasta
$= (31' 26'') - (5' 28'') = 25' 58''$

Difference between this and the velocity of Sun
$= (59' 8'') - (25' 58'') = 33' 10''$

Correction for true velocity

$$= \frac{3132 - 3438}{3132} \times 33' - 10''$$

$$= -\frac{306}{3132} \times 33' - 10'' = -3' 14''$$

Applying this correction to the velocity of Mandasphasta, we get 25′ 58″
− 3 14
True geocentric velocity (स्पष्टगति) 22 44

#### (2) Mercury

Mean daily velocity of Sun 59′ 8″
„ Budha sigrochha 245 32
Difference of sines (ज्यांतर) 205
Sukshma Mandaparidhi 29° − 17′
The effect of velocity on Mandasphuta

$$= 59' 8'' \times \frac{205}{225} \times \frac{29° 17'}{360} = 0' 26''$$

The Mandakendra being मकरादि, the result is negative. Hence applying this to the velocity of the slower planet, we get the Mandasphutagati as 59′ 8″ minus 0′ 26″ = 58′ 42″. Now subtract the same from the velocity of Sheegrochha, we get (245′ 32″) − (58′ 42″) = 186′ 50″.

The चलकर्ण (*k*) is 2833 and त्रिज्या = 3438 The effect of this on the true velocity

$$= \frac{2833 - 3438}{2833} \times 186' 50'' = -39' 53''$$

Applying this, we get true velocity as
(58′ 42″) − (39′ 53″) = 18′ 49″

#### (3) Jupiter

Mean daily velocity of Sun = 59′ 8″
“ Jupiter = 4 59
Difference of sines (भुजज्यांतर) = 225
Sukshma Mandaparidhi = 32° 59′
Chalakarna (*k*) = 3362
Effect of Mandasphastagati

$$= 4' 59'' \times \frac{225}{225} \times \frac{32° 59'}{360°} = 0' 27''$$

The Mandakendra is (कर्कयादि) and hence the effect is positive. Therefore the Mandasphutagati = (4′ 59″) + (0′ 27″) = 5′ 26″. Subtracting this from the शीघ्रोच्चगति, we get (59′ 8″)—(5′ 26″) = 53′ 42″

Effect on true velocity

$$= \frac{3362 - 3438}{3362} \times 53' 42'' = \frac{-72}{3362} \times 53' 42''$$
$$= -1' 9''$$

This when applied to the Mandasphutagati, the true velocity (स्पुटगति) = 5′ 26″ − 1 9 = 4′ 17″

### (4) Venus

Mean daily velocity of Venus = 96′ 8″
„ Sun = 59′ 8″
Difference of sines (भुजज्यांतरं) = 205.

The Mandaparidhi 11° 36′ and the Mandakendra is in Karkayadi (कर्कयादि).

Effect on Mandasphutagati = $59' 8'' \times \frac{205}{225} \times \frac{11° 36'}{360} = 1' 44''$.

This is positive as the argument is Karkayadi.

Hence gati of Mandasphasta = 59′ 8″ + 1′ 44″ = 60′ 52″

Difference between the मंदस्पष्टगति and शीघ्रोच्चगति is (96′ 8″) − (60′ 52″) = 35′ 16″ this is the शीघ्रकेन्द्रगति.

Chalakarna (k) = 3928 and त्रिज्या = 3438.

Effect on true velocity $= \frac{3928 - 3438}{3928} \times (35' 16'') = \frac{490}{3928} \times (35' 16'') = 4' 24''$.

This when applied to the मंदस्पष्टगति works out to (60′ 52″) + (4′ 24″) = 65′ 16″ which is the true geocentric velocity (स्फुटगति).

### (5) Saturn

Mean velocity of Sun = 59′ 8″
„ Saturn = 2′ 0″
Difference of sines (ज्यातंर) . 81
The sukshma Mandaparidhi = 48° 03′
Mandakendra is मकरादि.

Effect on Mandasphutagati = $2' 0'' \times \frac{81}{225} \times \frac{48° 03}{360} = 0' 6'' (-)$.

The Mandasphutagati (मंदस्पुटगति) = 2′ 0″ − 0′ 6″ = 1′ 54″

Difference of Mandasphutagati & Sheegrochagati = 59′ 8″ − (−1′ 54″) = 57′ 14″

The chalakarna (k) = 3426.

Effect on true velocity $= \frac{3426 - 3438}{3426} \times 57' 14''$

$= \frac{-12}{3426} \times 57' 14'' = 0' 12'' (-)$.

True velocity = (1′ 54″) − (0′ 12″) (स्पष्टगति) = 1′ 42″.

The process for finding out the true geocenteric velocity of Sun has already been given on page 317. That for the Moon is being appended here:—

Mean daily velocity of Moon is 790′ 35″
„ Moon's apse-line is 6′ 41″
Velocity of anomaly is 783′ 54″
Difference of sines (ज्यातरं) = 205
The sukshma Mandaparidhi = 31° 51′

∴ The effect on velocity $= 783 - 54 \times \frac{205}{225} \times \frac{31° 51'}{360} = 63' 11''$

The Mandakendra is कर्कयादि (refer Moon's working).

Hence the effect on velocity is additive.

The Moon's true geocentric velocity = 790 35 + 63 11 = 853′ 49 (चन्द्रस्फुटगतिः)

A short explanation is however necessary at this stage on the nature of the velocity of the planets. Motion of the planets is of eight kinds:— Retrograde (वक्र); somewhat retrograde (अनुवक्र); transverse (कुटिल); very slow (मंदतर); slow (मंद); even (सम); swift (शीघ्र); very swift (शीघ्रतर).

*Even* (सम) when the rate of true velocity is equal to the mean.

*slow* (मंद) when the true velocity is less than the mean.

*very slow* (मंदतर) when the true velocity is less than the mean and decreasing.

*transverse* (कुटिल) when it is oscillating about the stationary point.

*somewhat retrograde* (अनुवक्र) when the velocity is less than zero and decreasing.

*Retrograde* (वक्र) having negative velocity, numerically more or less than the mean velocity.

*swift* (शीघ्र) just greater than the mean velocity, increasing gradually.

*very swift* (शीघ्रतरं) far greater than the mean velocity.

(For Sun and Moon there are no such features. They only have a maximum and a minimum: but never a negative velocity).

*To find whether a planet is in combustion with the Sun* (अस्तंगत)

When the degrees of setting or rising of the planets and the Sun are less than the following values, the planets are not visible to the observers on the earth. They are stated as heliacally set or (अस्तंगत).

| Moon | Mars | Mercury | Jupiter | Venus | Saturn |
|---|---|---|---|---|---|
| 12° | 17° | 12° R | 11° | 8° R | 15° |
| | | 14° D | | 10° D | |

R While in retrogression.
D While in direct motion.

Having found out the diurnal velocities of the Sun and Moon, the next stage is to find out the Tithi (age of Moon), Nakshatra (asterism or lunar mansion) and such other useful information. For this purpose, we want the Longitudes of Sun and the Moon, with their diurnal velocities.

### Tithi (or age of Moon)

As the Moon separates from the Sun for every 12° separation, the event is called a tithi. There will be thus 30 tithis in a month: the first 15 form the bright fortnight or the waxing half, while the second 15 form the dark fortnight or the waning half. From the annexed table, we may find out by a mere glance the particular tithi at any instant, with the aid of the function (Moon's longitude—Sun's longitude).

शुक्लपक्ष (Bright fortnight)

| Tithi | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Signs | 0 | 0 | 1 | 1 | 2 | 2 | 2 | 3 | 3 | 4 | 4 | 4 | 5 | 5 | 6 |
| Degr. | 12 | 24 | 6 | 18 | 0 | 12 | 24 | 6 | 18 | 0 | 12 | 24 | 6 | 18 | 0 |
| Mts. | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |

कृष्णपक्ष. (Dark fortnight)

| Tithi | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Signs | 6 | 6 | 7 | 7 | 8 | 8 | 8 | 9 | 9 | 10 | 10 | 10 | 11 | 11 | 0 |
| Degr. | 12 | 24 | 6 | 18 | 0 | 12 | 24 | 6 | 18 | 0 | 12 | 24 | 6 | 18 | 0 |
| Mtr. | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |

### Nakshatra (Lunar mansions)

As Moon covers 13° 1/3 in longitude, she is considered to have crossed over each lunar mansion. These are 27 in number, as indicated in the table below with their names and longitudes of their endings.

| | s. | ° | ′ | | s. | ° | ′ |
|---|---|---|---|---|---|---|---|
| Aswini | 0 | 13 | 20 | Chitra | 6 | 6 | 40 |
| Bharani | 0 | 26 | 40 | Swati | 6 | 20 | 0 |
| Krittika | 1 | 10 | 0 | Visakha | 7 | 3 | 20 |
| Rohini | 1 | 23 | 20 | Anuradha | 7 | 16 | 40 |
| Mrigasira | 2 | 6 | 40 | Jyesta | 8 | 0 | 0 |
| Arudra | 2 | 20 | 0 | Moola | 8 | 13 | 20 |
| Punarvasu | 3 | 3 | 20 | P. Ashada | 8 | 26 | 40 |
| Pushya | 3 | 16 | 40 | U. Ashada | 9 | 10 | 0 |
| Ashlesha | 4 | 0 | 0 | Sravana | 9 | 23 | 20 |
| Magha | 4 | 13 | 20 | Dhanista | 10 | 6 | 40 |
| P. Phalguni | 4 | 26 | 40 | Satabisha | 10 | 20 | 0 |
| U. Phalguni | 5 | 10 | 0 | P. Bhadra | 11 | 3 | 20 |
| Hasta | 5 | 23 | 20 | U. Bhadra | 11 | 16 | 40 |
| | | | | Revati | 0 | 0 | 0 |

### Yoga

There is yet another element of the Hindu almanac which is original to them in conception. This is called 'Yoga', which means the sum. This can be best conceived by imagining that Sun and Moon move on opposite sides of the initial starting point and as they separate by stages of 13° 1/3, each yoga is formed. These are 27 in number and their names are as follows, in this particular order. Their longitudes are the same as those for Aswini to Revati :—

| | |
|---|---|
| Vishkamba विष्कंभ | Ganda गंड |
| Preethi प्रीति | Vriddhi वृद्धि |
| Ayushman आयुष्मान् | Dhruva ध्रुव |
| Sowbhagya सौभाग्य | Vyaghata व्याघात |
| Sobhana शोभन | Harshana हर्षण |
| Atiganda अतिगंड | Vajra वज्र |
| Sukarma सुकर्म | Siddhi सिद्धि |
| Dhriti धृति | Vyathipata व्यातीपति |
| Shoola शूल | Variyan वरीयान् |
| Parigha परिघ | Sukla शुक्ल |
| Siva शिव | Brahma ब्रह्म |
| Siddhi सिद्धि | Indra इन्द्र |
| Sadhya साध्य | Vydhriti वैधृति |
| Subha शुभ | |

### Karana (कर्ण)

This is a fourth element of the Hindu almanac. This is a half tithi. As there are 30 tithis, there are 60 Karanas in the course of a month. But there are not 60 different Karanas. There are only 11 Karanas, 4 fixed and the rest 7 repetitive eight times during the course of a month. Their names are as follows :—

| | |
|---|---|
| Bava बव | Vanik वणिक् |
| Balava बालव | Bhadra भद्र |
| Kowlava कौलव | Sakuni शकुनि |
| Taithala तैतुल | Chatushpada चतुष्पाद |
| Garaja गरज | Nagava नागव |
| | Kimsthugna किंस्तुघ्न |

The first seven in the left hand column are the cyclic or repetitive Karanas while the last four in the right hand column are the fixed ones. The fixed ones are allotted to the latter half of Chaturdasi of the dark fortnight, two halves of New Moon day and the first half of Prathama of the bright fortnight and in this particular order only. For facility of reference, they may be arranged as follows ;—

*Bright Fortnight* (शुक्लपक्ष)

| Tithi | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| I half | कि | बा | तै | व | ब | कौ | ग | भ | बा | तै | व | ब | कौ | ग | भ |
| II half | ब | कौ | ग | भ | बा | तै | व | ब | कौ | ग | भ | बा | तै | व | ब |

*Dark Fortnight* (कृष्णपक्ष)

| Tithi | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 30 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| I half | बा | तै | व | ब | कौ | ग | भा | बा | तै | व | ब | कौ | ग | भ | ष |
| II half | कौ | ग | भ | बा | तै | व | ब | कौ | ग | भ | बा | तै | व | श | ना |

We shall presently apply these principles to the example taken by us :—

| *Tithi* | *Longitude of Moon* | *Longitude of Sun* | *Difference* |
|---|---|---|---|
| | 10 signs | 8 signs | 1 signs |
| | 2 degrees | 16 degrees | 16 degrees |
| | 47 minutes | 13 minutes | 33 minutes |
| | 16 seconds | 25 seconds | 51 seconds |
| Velocity | 835′ | 61′ | 792 |
| | 46″ | 26″ | 20 |

From the table under tithis we find the tithi ahead of the difference is the ending of Bright Chaturti, whose longitude is 1s 18° 0′ 0″. The difference has to traverse 1° 26′ 9″ more, for reaching the exact point of ending of Chaturthi of the bright fortnight.

The time taken $= \frac{1° 26' 9''}{792' 20''} + 24$hrs. where 792′ 20″ is the difference in velocities. On simplification, we get $\frac{86{\cdot}15}{792{\cdot}23} + 24 = 2$hrs. 37mts.

The time of reference for our calculations is local mean sunrise (*i.e.*,) 6-0 a.m., at Bangalore or 6:20 I.S.T. Adding this to the above, we get the ending moment of Chaturthi as 8-57 a.m. I.S.T.

### Nakshatra

For this the function required is only the Moon's longitude. It is 10s. 2d. 47mts 16secs. and velocity 953′ 46″. The stellar longitude 10s. 6d. 40mts. is the one just ahead of the Moon's sphuta and the star's name is Dhanista. No. of degrees etc., yet to traverse is 2d. 52mts. 44secs. The time taken by the Moon would be

$$\frac{3° 52' 44''}{853' 46''} \times 24 \text{ hrs :}$$

We get $\frac{232{\cdot}74}{853{\cdot}77} \times 24 = 6$ hrs. 33 mts.

Adding this to the time of reference (*i.e.*, 6-20 A.M., I.S.T., we get Dhanista Nakshatra ends at 12h 53m I.S.T. at Bangalore.

### Yoga

As already stated this is a function depending upon the sum of Moon and Sun. Therefore adding, we get the Yoga as

10 2 47 16 plus and sum of velocities is 915′ 12″
8 16 13 25
6 19 0 41

Now refer the table under yoga. The stellar longitude of Swati corresponds to 6–20–0–0 and the yoga in the position of Swati is (वज्र) Vajra. The number of degrees, etc., to be traversed is 0° 59′ 19″ and the time taken would be

$$\frac{59' 19''}{915\text{–}12} \times 24 \text{ hrs.} = \text{1hr. 33mts.}$$

As before adding this to the time of reference we get 6–20 A.M. I. S. T.

1–33
7–53 A.M. I.S.T. as the ending moment of Vajra.

*(Continued on page 603)*

# Chronology of the Ramayana

By V. A. K. AYER

I HAVE in my possession a Sanskrit manuscript in 42 pages of cadjon leaves entitled *Sri Rama Jathaka* which throws considerable light on the date of Ramayana. From the colophone I find it was written by one Yagnanarayana but I am not sure he is the author of it, for he pleads forgiveness for scribal errors. Possibly he transcribed it from a more ancient copy. The language is simple conversational Sanskrit prose, as readers will doubtless see for themselves.. External evidences show that the manuscript cannot be over two hundred years old.

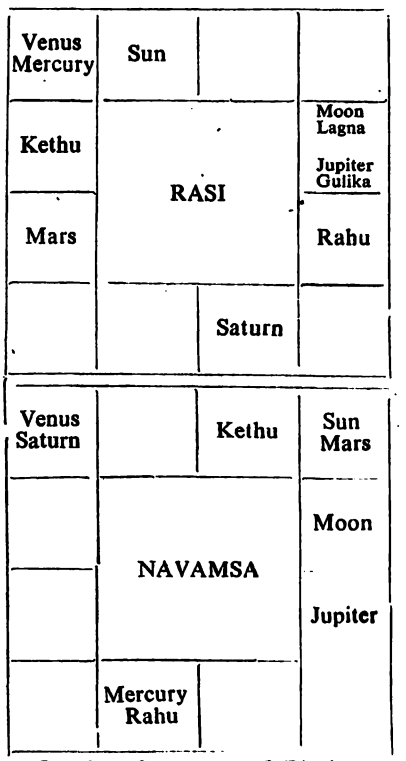
The work shows considerable research in Ramayana. Besides establishing the date of Rama's birth, it identifies the salient events of his life with hours, dates and years. Incidentally, Sita's date of birth is also given. The planetary positions are given accurate to the *pada* and the balance of *dasa* at birth too given. The *rasi* and *navamsaka chakras*, according to the author, are given alongside. *Punarvasu* used up at birth is *ghatis* 56¼. He has even identified that during *swapahara* (own bhukthi) of Kethu, in Jyeshta month, Sita was carried away by Ravana. Balance of Guru *dasa* at birth is given as one year.

The work consists of three parts. The first gives an extract from *Siva Purana* where the origin of Ramayana is described. Valmiki composed Ramayana originally in ten million verses and later from a command from the Lord, made a shorter one in 24,000 verses for being read by us, mortals, we gather. Each world has its own Ramayana of differing lengths by Valmiki by the Lord's desire.

The second part gives a summary of the author's findings on Sri Rama's life—dates of birth and other events in his life—and the third copiously quotes verses from Valmiki Ramayana in support of the dates identified with several incidents in Rama's life.

For the benefit of readers I am extracting the second part alone in this article and being simple Sanskrit prose should be easy to follow. This should set at rest all speculations about the date of the Ramayana. According to the author, Rama was born in Vaivaswatamanvantara, *panchama thretayuga* (we are doing the 28th now), fourth part, in Vilambi year on *Chaitra sudha navami*. (9th lunar day of chaitra) on Wednesday, Punarvasu nakshatra in Kataka lagna. The horoscope contains all the planets accurate to the *navamsa* position. I would suggest that the readers undertake a simple exercise in identifying all the salient events of Sri Rama's life with astrological indications, since the *dasa* balance at birth, total duration of life in the several sectors of his life, etc. are clearly given. It speaks volumes on the critical sense of the author when he confirms the date from an extract from *Sriranga Mahatmya*, for we know that Lord Ranganatha was the family deity of Ikshwakus. Without dilating further I am presenting the reader with the second part of the work, at first giving free English rendering of the Sanskrit passage and later the original in Sanskrit.

Sri Rama's Upanayana took place in his eight year. Afterwards he went with Vishwamitra, Thataka vadha (Thataka's destruction), Ahalya vimochana (Ahalya's emancipation), breaking of Siva's bow, Sita's marriage, conquest of Parusurama and return to Ayodhya constitute his first twelve years. For 12 years thereafter he lived in Ayodhya. When he was 25, on Chaitra Suddha Navami he went in exile. Of the 14 years he spent in the forest, for 12 years he was wandering. He lived in Panchavatee for 14 months. In the middle, Surpanaka's disgrace occurred. In Jyeshta month of the same year, Sita was carried away by Ravana. This coincides with Kethu bukhti in Kethu maha dasa for Rama. Jatayu darsana, Kabanda vadha, Sabari darsana, Hanuman's meeting, Sugriva's friendship, etc., till Ashada. During Sravan to Karthika, stay in Risyamooka. In Margasirsh, Sugrivanam. Pushya month finds him in search of Sita. In Magha enters the cave of Vali. On Phalguna Sudha trayodasi day Hanuman enters Lanka. On Chaturdasi, burning of Lanka. Return of Hanuman.




On the afternoon of Phalguna Pournima, Rama leaves Risyamooka. Thus, seven months and

fifteen days elapse. From the commencement of the exile, we complete 13 years 11 months and 15 days. During the next fortnight, on the first day of the dark half of the month, journey towards the seashore. From the 4th day of the month till the 8th building of the bridge across the sea to Lanka. On the night of Ashtami, crossing of the sea. On navami morning, the great fight begins. That night nagapasa bandha, and restoration by Garuda. Trayodasi ends with Indrajit. On Amavasya dealth of Ravana. On Chaitra suddha Dwitiya, Vibhishana's crowning; on Thrithiya trial of Sita; on Panchami reaches Bharadwajasramam; on Shashti Nandigrama; that same night entering Ayodhya; on Sapthami at 18 ghatikas crowning of Rama.

The identification of the above events are neither fanciful nor expedient; they are based on reliable texts like Valmiki's and other puranic writings. Our author has actually quoted those stanzas which made him arrive at each date. I have refrained from quoting them in extenso for they are in part three of the book.

Besides the historical interest this work provides, to the student of astrology it offers valuable data to check upon his knowledge in a unique case, for Sri Rama, unlike us mortals has certain exclusive characteristics, like the exaltation of five planets which surely interact and react among other planetary indications. It is easy to tabulate the events and the dasa periods and equate them. I have refrained from giving them myself for the reason that I may spoil the fun, at least in the case of some painstaking friends. Further object is to provoke thought.

The author's reason in choosing the particular year in the fifth trethayuga are, apart from calculated planetary positions,—or rather the clue that directed him to seek that year is provided by *Sri Ranga Mahatmya*. It is common knowledge that Sri Ranganatha was the Kula Daivata (family Deity) for the Ikshvakus and Sri Rama parted with that Deity to Vibhishana after coronation. Now, it is said in the above *Mahatmya*, that, during the time of Vaivaswata Manu, in the first Threta yuga, the Lord entered Ayodhya in answer to the prayers of the Raghus with the promise of staying there for four chatur yugas after which He would return to Chola country. Then there is reference to Ikshvaku's celebrating the festival of Lord Narayana, in the company of his sons and grandsons. Then there is reference to Dasaratha's *hayamedha* in the fifth Tretha Yuga. Naturally the birth of Rama should have occurred at that yuga. Subsequent calculations on the part of the author from the aphoristic sayings of the Rishis on the rough positions of the planets during particular years, had enabled him to fix Vilambi in the fifth Thretha yuga that came after.

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## RAMAN PUBLICATIONS

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# *The Other Horoscope (6)

By JOHN M. THORBURN, M.A.

FOR Nietzsche's natal horoscope we have the following schedule:—

M.C. or Tenth 25·22; Kanya Eleventh Thula 23; Twelfth Vrischika 16; Asc. Dhanus 0·30; Second Makara 4; Third Kumbha 16.

| | | | | |
|---|---|---|---|---|
| ☉ | 22·07·42♎ | | ☽ 9·07 | ♐ |
| | *Heliocentric* | | *Geocentric* | |
| ♂ | 13·42 | ♍ | 27·55 | ♍ |
| ☿ | 15·46 | ♎ | 4·09 | ♎ |
| ♃ | 1·06 | ♈ | 26·01 | ♓ |
| ♀ | 14·13 | ♊ | 6·22 | ♍ |
| ♄ | 6·27 | ♒ | 0·47 | ♒ |
| ☊ | 7·00 | ♐ | | |
| ♆ | 22·35 | ♒ | 21·00 | ♒ |
| ♇ | 4·29 | ♈ | 3·35 | ♈ |
| Pl. | 21·52 | ♈ | 21·52 | ♈ |

As before, heliocentrics are placed on left, and house division is Placidean. The only reason assigned for the choice of Placidus was that of convenience,—as affording the most nearly correct summary for a short study in which detailed discussion of dubious points would be ruled out. Since, however, the study in question has assumed larger proportion than I had intended, discussion of certain perplexed questions presents some claim to be commensurate with increasing scale, and so I find myself compelled to place at least one or two safeguards in respect of the vexed problem of house cusps. This is the more to my regret as I simply do not consider it one with which I am competent to deal. At the same time it does seem to me that the problem can only constitute itself subject to at least three preconditions; and from the formulation of those I cannot escape. I am simply bound by a logical necessity to make them articulate.

The first is that like an equation of higher degree the problem admits of no single solution. It must have more than one solution. It differs, however, from such an equation because the solutions must all be valid at the same time. Thus if you regard equal house division as valid, its validity must not be held to *oust* the method, or those methods, of house division which make the mid-heaven the tenth cusp.

The second consideration is an extension of the first. If you regard equal house division as valid, you are (almost certainly) not at liberty to place so strong an accent on the tenth cusp so determined as on the tenth cusp given with the mid-heaven. It is possible, also, that it may have a somewhat different value as well as a lesser account. I need not apologize for the view contained in these two points, for I am in the company at all events of many astrologers who are far more capable than I of fully working out their defence.

So it is only the third point that I need stress as embodying a principle that I do hold it incumbent on me to defend. The principle is that no solution of the problem of house division as derived from the natal horoscope can be held to be valid which does not also justify itself in application to the tropical epoch. On this point I am adamant. Its real importance, however, lies in the immensely larger field which admission of the tropical epoch would lay open for examination of the various methods proposed. With this extension of the field of scrutiny, the confusion would be removed which otherwise inevitably arises through the operation of unrecognized astrological factors when no account is taken of 'the other horosope'.

Yet the principle is far from easy to handle. For, as in all other respects, so also in regard to the houses, interpretive approach to the tropical epoch is different from what it is to the natus. Supposing, for a moment, that in the instance before us we accept Placidus and regard Sun, Mercury and Venus as they appear on, or nay near, the second cusp; and then ask how we should interpret the same conditioning of these planets if it were a natal horoscope. I think we should say at once that Nietzsche would have been more affluent in that case than we know him actually to have been, at all events in earlier life and before Mars and Saturn had had time to tilt the scales in the wrong direction. On the other hand, it would have been more difficult to gauge the true inner quality of his work. Questions of publication, of external success or failure, of ways and means, of mere remuneration would have been more in evidence. The friend would have had to be, just a little more, the publisher or the intermediary to the publisher, just a little less the confidant and counsellor, a little less the source of illumination and inspiration. Financial reward would have loomed somewhat more largely on the horizon than faithfulness to the medium of the work. Yet even here, a safeguard. A tropical epoch in which the tenth house is heavily accentuated, more especially if Mars or the two institutional planets, Jupiter and Saturn, are involved, may yield more concrete actuality of expression than a natus in which the tenth house is loosely, otherwise indecisively, conditioned, notwithstanding forcible accen-

*The first five parts of the article have appeared in March, April, May June and July 1953 issues of THE ASTROLOGICAL MAGAZINE.

tuation or configuration in other parts of the horoscope. The fateful, circumstantial or historically arbitrary character of a horoscopic element can sometimes stand out with extreme vigour from the epoch. So often, so often have I found the epoch completely to overrule the natus, to overrule it in all sorts of ways. The other way about, too, of course. Sometimes the epoch has not a chance with an overbearing natus. There is no rule. No rule except the fullest consideration each horoscope, and unbiassed faithfulness to the duly applicable modes of interpretation in so far as they may be apprehended.

At the beginning, then, of our horoscopic study of Nietzsche I thought that Placidus might afford the best summary. But now when we put the horoscopes side by side a single glance reveals *two* rather spectacular cases of cuspal accentuation, one in each horoscope. In epoch, Sun and and Mercury (close to Venus) appear just on the second cusp, in natus the Sun appears just on the eleventh. Now, if Placidus should turn out to be somewhat away from the mark or even, if correct, insufficient, we might, conceivably, be betrayed into an overaccentuation of the medium of the work or of the friendly relation. Considering the other generally recommended systems of house division we remark at once that, as regards the natus, the Sun in some of them is somewhat depressed from his cuspal position while yet kept well in the upper part of the eleventh, Mercury remaining in the tenth. We need not therefore have any misgivings about the seventh house as the proper place for the Sun. It is hardly necessary even to be on our guard about over accentuation of the friendly relation in Nietzsche's life, so great was its dignity and splendour from early manhood to the middle years. In the epoch, however, only one — Regiomantanus — of the other systems would leave the position of Sun and Mercury more or less untouched, Campanus lifting them right into the ascendant and placing the *Scorpionic* Venus very near the second cusp. In that case, the two coordinates of Venus would hug the cusp. This suggestion, I must say, does not seem to me very far wrong. The scorpionic Venus could have given Nietzsche the technique, the instrumental technique as a musician and executant which we know him to have possessed; and while he did not *think* as a poet or artist so much as a philosopher, scientist or rationalist, the medium towards which he always gravitated was, very decidedly, the aesthetic; and even when he is talking theology or naturalism or sociology, he always slips back eventually into the region of the aesthetic. This is everywhere unmistakable. On the other hand, he had no permanency of even purely intellectual or cultural relation with either Malvida von Meysenbug or Lou Salome, —nothing of the enduring character of his friendship with Rohde or Overbeck, though it is always possible that a woman of such personal comeliness, of so extraordinary a character and of such powers of rationalistic reflection as Lou Salome may, in the few short months of their friendship, have influenced him far more profoundly than he himself could gauge. The question, then as regards the problematic of house division seems to be the relative strength of Mercury and Venus as index of the nature of the second house. Is the decisive accent most through Mercury or most through Venus? In any case, Sun and Mercury can hardly be read as distinctly in the ascendant. All the indications go to show that though Nietzsche's spheres of industry were conditioned, or indeed constituted, through personal reciprocation, the inspirational moment of the relation did not emerge, was not free to manifest, except as emanation within the work. I hardly think Nietzsche was of those who, with decisively ascending planets, find the sphere of their gifts and their occupation on the very doorstep, though the natus might be held to show something of the kind. Anyway, I wish to prejudge no problem of house division and can only put the basal schematic pattern before the reader, leaving him to his own preference of the method or methods that reasonably present themselves for choice.

After so disturbing a prolegomenon, we might be tempted to wonder if we can really manage to get above our manifold anxieties and worries in approaching the natal horoscope. With the single exception, however, of Campanus who places Neptune in the second, yet within range of the third, there is absolutely no ambiguity about the house in which any planetary element is to be placed. It is true that if we select Campanus, we put heliocentric Mercury an important element in this horoscope because of his close relation to the ruler and because of his authority over the midheaven right on the eighth cusp. But that is exceedingly like Nietzsche's environmental adaptation. He did like to be thought a fine fellow in his environment and he had the power of inspirational vortical suction. Nobody who came close enough could stand against it. It might inspire fear and dismay, but nobody thought of resisting it. Do what you would, in you went. Again I must leave the reader to his own choice or to his own selection of combinations. So I make but the one single stipulation, albeit rigidly, that if or in so far as resort is had to equal house division, it must be regarded as a sub-account only.

(*Continued on page 601*)

# How to Predict Outbreak of Wars

By NEMANI SATHYANARAYANA

SRI B. Lakshminarain Rao's letter on "Khara" published in August 1951 issue of THE ASTROLOGICAL MAGAZINE can now be clarified in regard to his observation that "the appearance of two eclipses in a month *viz.*, on 10-2-52 (Lunar) and 25-2-52 (solar) are very great significant factors in the Third World War". Further on he says ".....and we can easily from the experience of the past two World Wars, say that the third World War will break out in 1952" etc. The purport of the last two paras of his letter conveys the idea that the occurrence of two eclipses in a month in any year is an indication for the outbreak of war in that year.

The phenomenon of two eclipses happening during a month is not an uncommon feature and this factor alone should not be taken into account as causing the outbreak of war. There should be some other factors to warrant the prediction of Wars in addition to the 'two-eclipses-phenomenon' in a month. As a matter of fact two eclipses are occurring in a month continuonsly from 1952 to 1961 as noted below :—

| | | |
|---|---|---|
| Lunar ... 10-2-1952 | | |
| Solar ... 25-2-1952 | 3 Eclipses. | |
| Lunar ... 5-8-1952 | | |
| Lunar ... 29-1-1953 | | |
| Solar ... 14-2-1953 | 3 Eclipses. | |
| Lunar ... 26-7-1953 | | |
| Solar ... 30-6-1954 | | |
| Lunar ... 15-7-1954 | | |
| Lunar ... 19-1-1954 | 4 Eclipses. | |
| Solar ... 25-12-1954 | | |
| Lunar ... 29-11-1955 | | |
| Solar ... 14-12-1955 | 3 Eclipses. | |
| Solar ... 20-6-1955 | | |
| Lunar ... 18-11-1956 | | |
| Solar ... 2-12-1956 | 3 Eclipses. | |
| Lunar ... 24-5-1956 | | |
| Solar ... 29-4-1957 | | |
| Lunar ... 13-5-1957 | 3 Eclipses. | |
| Lunar ... 7-11-1957 | | |
| Solar ... 19-4-1958 | 2 Eclipses. | |
| Lunar ... 3-5-1958 | | |
| Lunar ... 16-9-1959 | | |
| Solar ... 2-10-1959 | 3 Eclipses. | |
| Lunar ... 24-3-1959 | | |
| Solar ... 15-2-1961 | | |
| Lunar ... 2-3-1961 | 3 Eclipses. | |
| Lunar ... 26-8-1961 | | |

In 1960 there are two Lunar Eclipses only (on 13th March and 5th September). In 1962 there are two Solar Eclipses on 5-2-62 and 31-7-62 respectively. The peculiarity is that since 1800 never before two eclipses occurred in a month so continuously for eight consecutive years as they did from 1952 to 1959. When the second World War broke out in 1939 the phenomenon of two eclipses in a month did not occur at all. As a matter of fact the two eclipses in-a-month phenomenon did not occur from 1937 to 1941. Yet the War broke out. So it is clear that some other factors are necessary to bring about a War.

In the Mahabharata it is stated that whenever in an year a Lunar fortnight consists of only 13 days, then during that year war breaks out. This was the case in 1914 when the first World War broke out. The bright fortnight of the lunar month Sravana was from 24-7-1914 Friday to 5-8-1914 Wednesday. In addition there were three eclipses during that year two of which occurred in a month, on 21-8-1914 (Solar) and on 4-9-1914 (Lunar). This was the reason why the late Prof. B. Suryanarain Rao clearly predicted in the April 1914 issue of THE ASTROLOGICAL MAGAZINE that the first World War starts on 4-9-1914 the day of the Lunar eclipse. That is to say two factors were fulfilled during 1914.

In the Mahabharata it is also said that 13—day lunar fortnights occur every 36 years. They have actually occurred in 1813, 1849; 1864, 1900; 1878, 1914 and 1892, 1928. In 1943 there was a 13 day lunar fortnight and this is going to happen 36 years after, in 1979 as well as in 1948 and 1984.

Whenever there is Grasthodayam or Grasthasthamanam there will be a 13—day lunar fortnight. Thus these fortnights occurred in 1805, 1813, 1830, 1847, 1849, 1861, 1864, 1872, 1878, 1880, 1892, 1900, 1903, 1914, 1917, 1920, 1928, 1931, 1943 and 1948. They will in future occur in 1962, 1974, 1979, 1984 and in 1987.

Thus we see that in 200 years from 1800 A.D. to 2000 the total number of the 13-day lunar fortnights is 25. Therefore we do not see wars breaking out during all the years of the 13-day lunar fortnights nor do we see wars breaking whenever two eclipses occur within a fortnight. These two factors together with some others must combine to bring about a World War. That factor is the planetary combination which is going to happen from 3-2-1962 to 5-2-1962 which is a very peculiar combination of 8 planets in Makara. There are two Solar eclipses one on 5-2-62 and the other on 31-7-62 during that year.

Of the 8 planets joining in Makara six *viz.*, Sun, Moon, Kethu, Jupiter in Venus and Mercury are within 2 degrees from one another between 292° and 294°. That is to say they are all in deep conjunction. The remaining two *viz.*, Saturn and Mars are in the 279th degree in deep conjunction. In 1962 the lunar fortnight between 19-6-62 to 1-7-62 has got only 13 days. As such a combination of 8 planets in one sign has not occurred since a long time past it is upto research scholars to study it along with effects of the 13-day lunar fortnight those of the Solar eclipses occurring in that year (1962).

To my mind it appears that a World War will not breakout before the latter part of 1961. It may close by April 1962.

The year sees an end to all forms of monarchy as the two Royal planets will be eclipsed and one of which is in its fall, while the other is in its inveterate enemy's camp, Jupiter is in debilitation and his aspect on Ireland, Persia, Poland, Turkey, Greece and Switzerland brings about some kind o. peaceful revolutions in those countriesf China, Holland, Canada and Newealand seem to be the worst affected countries by this combination. Saturn's aspect on Egypt, Portugal, Argentine, Japan; Tibet and Burma and the aspect of Mars on England, Germany, Peru, Syria. France, Italy and Rumania is very fortunate for those countries. It may be noted that Saturn and Mars are very strong in Makara. As this cabinet of all planets is meeting in Makara, India shall take an active part in restoring peace in the whole world. The deliberations of the planetary cabinet shall be dominated by Saturn and Mars, *i.e.*, England and Russia with India as the deciding arbiter. Canada and Mexico seem to take more active part than U. S. A.

My conclusion therefore is that 1962 and after will create a very congenial and peaceful atmosphere in the world after a furious and devastating War of a very short duration and that a new order of society will emerge as a casteless and classless one, especially in India, without differential treatment between sexes and that a Government of the people by the people and for the people in the truest sense will be established on the Gandhian ideology of Truth and Non-violence. It is only then that India can see the fulfilment of the Karachi Congress resolution limiting the difference between the high paid and low paid to not more than 10 to 15 times. It is only then that interdependence of one country upon another for any kind of aid shall become a thing of the past.

Let us hope for that day when all will be above want—happy—contented—free and safe. "Sarve Jananam Sukhino Bhavanthu".

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"Recently I purchased a copy of your little book. Having been born on 28th November 1913, I naturally looked up my reading under Sagittarius (Dhanus). The predictions for 1950 (which now do not remain predictions but become "facts") were most astounding and accurate (page 36) word by word.

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In 1951, I appealed to the Central Government but nothing came out of it. I applied for various jobs, but with no result.

"Now by this time, I am literally nowhere, having lost everything. Whatever was with me has been sold. The future, if things go on as they did, is no doubt most grim. Perhaps I feel that if you had published your book earlier in 1950 and if I had seen it, I might have been forewarned. However, such is fate". —*T. R. S., Lonavla.*

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"Really I do not know in what terms to express my vast and sincere gratitude, which I owe to your kind and learned self though the most precious and able predictions which you publish monthly in THE ASTROLOGICAL MAGAZINE and in your books.

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# Certain Rare Planetary Combinations

By HARIBHAI R. DESAI

I CAME across accidentally some papers, written in old Gujarati language which was akin to old Marwari and Purbi languages, wherein I found many astrological aphorisms and yogas. Some of them are found in the books published by the Editor but others I found to be very peculiar. I have translated them into English. From the language used I could surmise that they were written in Sixth or Seventh century A.D. I am giving my translation below. I have translated those only which to my limited knowledge appeared peculiar and exclusive. No authority is mentioned in the papers; however the Editor and others proficient in the astrological lore may find some authorities for these yogas and combinations.

### Combinations

1. If a planet is aspected by the owner of the sign in which it is placed it makes the native famous during its Dasa or Bhukti.—even if the aspected planet is weak or neecha. The exception—Chandra in Mesha Rasi aspected by Kuja.

2. A neecha planet fully aspected by a neecha one gives good result at the age allotted to it. Here the years are given. Ravi 22, Chandra 24, Kuja 28, Budha 34, Guru 16 and 32, Sukra 25, Sani—36-39, Rahu 42-44, Kethu 39-41.

3. Utcha rasi of Rahu is Kanya and Neecha Rasi of Rahu is Dhanus. For Kethu there is no mention.

4. When a neecha planet occupies 2, 3, 4, 9, 10 or 11th house from Lagna it does not give bad results. On the contrary if it is the lord of a trine house it gives wealth and power during its dasa and antar dasa.

5. Sani alone in the eighth house from Lagna, except in Karka Rasi, gives very good result generally throughout life. If it is in Thula or last four rashis (Dhanur to Meena) it fulffills all desires of the native during its dasa or bhukthi in the dasa of the lord of its house. Dhanus Sani in the 8th house is a great Raja Yoga Karaka and lifts a beggar to a King during its dasa or its Bhukthi in Guru Dasa.

6. Sukra in 7th, Budha in 4th and Guru in 5th house always give evil results except when they are Utcha or in own house.

7. Sun in 10th, Kuja in 10th, Budha in 1st, Guru in 1st, 4th or 10th, Sukra in 3rd, 4th, 6th or 12th, Sani in 7th or 8th, Rahu in 10th, Chandra in 4th and Kuja in Karka Rasi in 4th or 8th always gives good results inspite of its being viciated by other considerations.

8. Aspects of Rahu:—Full 5-7-9-12; ¾th 2-10; ½ 3-4-6-8; 1st and 11th it does not aspect.

*Combinations which bring about bankruptcy or insolvency.*

(*a*) All malefics in Kendras and all benefics in papagraha rasi in 3rd, 6th or 11th.

(*b*) If lord of 2nd in 8th aspected by a malefic and lord of Lagna in 6th without any strength or good aspect.

(*c*) Lord of Lagna in 12th, 4th lord in 6th, 10th lord in 8th and 2nd lord in 7th.

(*d*) Budha in 2nd and lord of 2nd (except Chandra) with Ravi and Sani or Ravi and Kuja.

(*e*) If lord of second is in 6th or twelfth, second is occupied by Papa without any aspect from Guru or Sukra and ninth lord is weak.

(*f*) Chandra in Mesha Rasi aspected by both Sani and Kuja.

(*g*) If second is occupied by papa and aspected by papa and its lord is in 3rd.

(*h*) Ravi, Sani and Sukra are together in any house except 11th, and 2nd lord is weak or second house does not receive any benefic aspect.

(*i*) Sani in 3rd fully aspected by Ravi and Kuja.

(*j*) Mesha Chandra with Sani or Sukra, Ravi in Vrishabha Kuja in Karka in any houses.

9. *Vyabhichara (Adultery) Yogas*

(*a*) Sani and Chandra in the 7th except either is in utcha or its own house.

(*b*) If Budha is in 7th and 7th lord be in 11th.

(*c*) If 7th is aspected fully by Chandra, Budha, Sukra and Sani or occupied by some of them and aspected by others.

(*d*) If Kuja is in Lagna or aspects lagna fully and Guru is in 3rd or 11th.

(*e*) If there is mutual reception between lords of 1st and 7th and if Chandra is in 7th or 1st.

(*f*) If Sukra and Budha are together in 7th, 10th or 12th; or if Sukra and Kuja are together in 7th or 10th. Sukra-Kuja combination in any other house makes the native passionate only.

(*g*) If Sukra is in tenth from Chandra and fourth from Sani.

(*h*) If Sukra is with Sani in Vrishabha or Tula Rasi.

10. *Impotency Yogas.*

(*a*) If Sukra and Sani are together in 8th or 10th without any subha aspect.

(*b*) If lord of 7th is with papa in 6th or 8th and if 7th is occupied by papa.

(*c*) If Sukra is in 8th or 10th and Sani in 1st or 5th, and 7th house is weak.

(*d*) If lord of 7th is between Sani and Kuja unaspected by any Subha.

(*e*) If lord of lagna is neecha and lord of 7th is in 6th with Ravi or cumbust in 12th.

11. *Miscellanious.*

(*a*) If 7th is occupied by Sani, Ravi and Rahu death is caused by serpent bite.

(*b*) If Budha is in Meena or Dhanus and Kuja in Makara or Kumbha death is caused by wild animals.

(*c*) If Ravi occupies Aries, is in lagna and Chandra with Sani or Kuja in 7th and Sukra in 2nd, his own wife will kill him or cause him to be killed. And in addition to above if Rahu is with, or aspects fully any of the above planets his wife will murder him in his own house.

(*d*) Ravi and Kuja together and Guru and Sani together in any house, Rahu or Kethu in 2nd or 10th, and Lagna is not fully aspected by any natural benefic, or occupied by it, the native becomes a murderer.

(*e*) Guru in lagna with Sani in 2nd and Rahu in 12th makes the native very cruel and wicked and he may commit murder through others.

(*f*) Ravi Chandra in 8th, Sukra in 7th and Rahu with Kuja in 2nd unaspected by Guru will make the native a mahapapi or great sinner and even a murderer. If the lagna is Thula in this combination the native will be a very cruel king or a brigand and will kill or murder many people.

(*g*) Ravi and Sani in lagna and Kuja in 4th without any subha in 7th or 10th make the native very sinful and wicked.

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# From West to East

BY DOUGLAS HUNT, M.A.

*[We are glad to announce introduction of the above feature to be handled by Mr. Douglas Hunt. Every month Mr. Hunt will present an accurate picture of the astrological, occult and spiritual climate in the West, so that readers of* THE ASTROLOGICAL MAGAZINE *may be kept informed of the current developments in astrological and allied knowledge in Europe and America. —Ed., A.M.]*

PEOPLE have accustomed themselves to thinking of the United States as the land of unrestrained materialism, the land where money is God and no service is rendered except on a strictly cash basis. This is a gross distortion, for which, however, one must admit that the Americans themselves are partly to blame.

It is true that they have produced a higher material standard of living than any other country in the world, but what is wrong with that? They may be too apt, to evaluate a man by the size of his bank balance: I believe that there are one or two other countries where the same thing occasionally happens. Yet nowhere else in the world have I met such open-handed generosity, kindness, and sympathy as I did in my five years in America. These are not the attributes of materialists.

But there is another, almost totally neglected aspect of American civilisation. There is an openness to spiritual truth, a willingness to give a fair hearing to what is strange and unfamiliar, such as is seldom met elsewhere. This is particularly evident in the case of a number of Indian seers and sages who have found in America ready acceptance of and support for spiritual teachings of an exalted nature.

Though some Americans may lap up new 'religions' which are utterly childish in conception, yet the open mind is there. In my humble opinion a new and enlightened race is slowly evolving on the American continent which will in a few centuries have surpassed in spiritual enlightenment and material civilisation all that Europe and Asia have ever produced.

Evidence of this receptivity to spiritual ideas is the multiplicity of magazines devoted to such subjects.

One of the most distinguished of such publications is *Theosophy*, published in Los Angeles by the Theosophical Company, whose aims are those originally stated by H. P. Blavatsky, namely: To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour: The study of ancient and modern religions, philosophies, and sciences, and the demonstartion of the importance of such studies: The investigation of the unexplained laws of nature and the psychical powers latent in man.

An article in the May number deals with the subject of race discrimination, perhaps the most harmful manifestation of the illusion of separateness. The writer evinces his realisation of the fact that there is no simple, straightforward solution of the problem.

While recognising how evil a thing is a feeling of racial superiority or seperateness, he cites an ancient aphorism on Karma which states that only in Kali Yuga is there a mixture of family, and therefore of races. In the golden and other ages, when the spirit of true brotherhood prevails, families and races are 'kept pure and distinct'. Certain racial and cultural blendings, however, seem highly essential in the dark age to break down clannishness, provincialism, and religious bigotry, and to produce a new race uniting the best qualities of all.

Just that, I believe, is what is slowly happening in America.

In the meanwhile racial differences are precious and by no means indicative of 'superior' and 'inferior' races. May I, as a member of one of the most mixed races in the world, remark how thrilled I was yesterday to see members of almost every race under the sun marching together in amity and friendship through the streets of London to do honour to a young Queen, in whose veins flows blood from many sources. While America endeavours to weld all races into one, the British Commonwealth of Nations tries to stand for unity in diversity. Surely both ideals are good.

One of the most popular magazines in America which deals with all aspects of the 'unexplained laws of nature and the psychical powers latent in man' is *Fate*. At present it is paying a good deal of attention to the vexed question of 'flying saucers'. Accounts of these strange aerial visitants continue to pour in from all over the world.

Reports vary from that given by a U. S. Thunderjet pilot over Japan who claims to have seen "a tiny disc-like object, only about eight inches in diameter" which was within about 40 feet of him for some 10 seconds, to a story from an Italian farmer in Modena (Italy).

Nello Ferrari asserts that he saw a large disc about 130 feet in diameter some thirty-five feet away. According to his story three apparently human figures emerged from an opening in the disc and he heard them conversing in a language he could not understand.

From innumerable accounts received there would apper to be some three different types of 'saucers'. If we discard fifty per cent of the stories as moonshine there still remains a sufficient accumulation of data—many of them vouched for by experts—to leave us with a mystery which as yet shows no signs of being solved.

Another mystery dealt with in the June number of *Fate* is that of Iris Farczady.

Iris was a clever, attractive Hungarian girl of fifteen when she died. The next morning her body was still alive and warm, but its inhabitant was not Iris. In her place, using her body, was someone who spoke only Spanish, a language which neither Iris nor any of her family understood.

Slowly the newcomer learnt German—which had been second nature to Iris—and began to tell her story. She told of her life—and death—in Madrid, a city which she was able perfectly to describe, though Iris had never been there. Though worried and puzzled by the change at first, she gradually came to take a delight in the healthy young body she had acquired in exchange for the middle-aged and worn-out vehicle she had discarded. To her family now she is Lucia, a Spanish washerwoman who has taken up her residence with them and whom they have learned to love. Of Iris no further trace has been seen.

Probably this mystery will never be solved. Cornelius Tabori, who reported this strange case of 'transmutation' fell a victim to the Nazis.

Spiritualism—in its narrower sense of communication with the departed by means of mediums—seems on the whole to have more adherents in the English-speaking countries than on the continent of Europe. There are, it is true, a number of Spiritualist circles in Scandinavia, all loosely knit together into a single organisation but they meet with a good of opposition from the orthodox churches.

The editor of *Alliance Tidende* of Copenhagen informs me that all Danish Spiritualists accept the doctrine of reincarnation, whereas in England there is among Spiritualists a sharp division of opinion on the matter. The reason for such disagreements is, of course, that even where

(*Continued on page 603*)

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# Letters to the Editor

[The Editor does not hold himself responsible for the views of his readers. Constructive criticism is always welcome. Vituperation and inuendo will not be permitted. While the Editor encourages healthy controversy on subjects relevant to THE ASTROLOGICAL MAGAZINE, he must remind readers that claims on the available space in this column are heavy. The Editor therefore requests readers to be as brief as possible in all letters submitted for the correspondence column. *Ed., A.M.*]

### Dr. Shyam Prasad Mookerjee

Sir,—Adverting to the letter of Mr. B.L. Rau published in the June 1953 issue of the THE ASTROLOGICAL MAGAGZINE, let me at the outset state that Dr. Mookerjee's birth date and his horoscope supplied by him are quite different from the details published in the October 1947 issue of THE ASTROLOGICAL MAGAZINE. No useful purpose will, therefore, be served in judging the pros and cons of a horoscope when the the basis itself is shaky.

Mr. Rau has further raised a querry: "Whether lord of 9 and 10 with lord of 8 and 11 in 8 is sufficiently powerful to make the native rise to the highest power in the political field, etc." This is an interesting point relating to one of the fundamental principles of astrology, quite apart from the fact whether a horoscope is correct or incorrect. Let us therefore see as to what is the effect of such a combination.

It may be noted that 8th house is the 12th (house of loss) when considered from the 9th house. It is a general rule that a bhava loses its vitality if its lord is situated in any of the three dusthanas. In this respect it is said that "When a bhava has its lord in the 6th, the 8th or the 12th, or is occupied by the lord of any of these three, it suffers annihilation, (*vide* Sloka 5, Adh. 5, Phaladeepika).

Bhavartha Ratnakara (English translation by Dr. B. V. Raman) is really a very precious and marvellous book worthy of study by every student of astrology. It is stated therein (*vide* St. 8, Ch. IX) that "if the 9th lord is in the 8th, his Dasa will not confer any fame". But, here, lord of 9 not only occupies the 8th but is also conjoined with lord of 8. Having regard to this fact St. 9, Ch. IX states that "If the 8th and 9th lords are in conjunction or aspect each other, fame and power will be conferred in the Dasa of the 8th lord". The next stanza very definitely states that on account of the said conjunction or mutual aspect between them fame and power will not be conferred in the Dasa of the 9th lord but will be confered only in the sub-period of the 8th lord. It will thus be seen that lord of 9 totally becomes powerless by delegating his power to produce yoga to the 8th lord.

If supposing that Guru is lord of 8 and 11, he consequently becomes evil due to his owning the 8th house. However, there is an exception also to this general rule. It is stated that "Even Guru becomes evil by his owning the 3rd, 6th and 8th. However, inspite of owning the 8th he will confer fame and wealth"—(*vide* St. 3, Ch. XII). Hence it is Guru's dasa that bestows fame and wealth upon the native. In this respect note what Dr. Raman observes in his notes to the said stanza: "This means that in his (Guru) Dasa, he will confer fame, name and wealth but on account of the stigma due to this evil ownership, he may give rise to malefic results as sub-lord in his Dasa or in that of other planets."

Nadiad. M. D. TRIVEDI.

Sir,—With reference to the Graha Sputas given by Mr. B. L. Rau of Bangalore, re. the horoscope of Dr. Mookerjee, in June 1953 issue of THE ASTROLOGICAL MAGAZINE, a reference to the 1901 Raphael's Ephemeris brings out the following additional details:

(*a*) Budha, Guru and Sani were all "vakra" at the time of birth; (*b*) Chandra was on Equator and parallel to Kuja; (*c*) Ravi was parallel to Guru.

The lords of 10th, both from Lagna and Chandra, are posited in the 8th from Lagna and Chandra respectively; there is, further, paraspara vishesha dristi (mutual special aspect) between the lords of 10th from Lagna and Chandra. During a Dasa such as Kethu's the lord of which is in 12th from Lagna, and in a horoscope where the lords of 10th from Lagna and Janma are in 8th, professional betterment or rise in popularity and status politically, cannot be forecast with any justification. On the other hand, unpopularity should increase.

However, a definite rise in status politically, can safely be predicted in the Mahadasa of Sukra starting in 1958 for the reason that Sukra is conjunct Budha, who is retrograde, though combust. According to Maharshi Parasara and Varahamihira when Venus is aspected by Budha, one becomes head of a village, town or country.

In addition to Karmadhipa being in dusthana, subha grahas are *not* happily placed; they are all in Shastashtama positions; Chandra and Budha-Sukra are in shastashtama to each other; Guru and Budha-Sukra are likewise situated.

For the above reasons, I would personaly predict professional rise but *not* to the height of the Presidentship of the country, which is equivalent to that of an *Emperor.*

Deolali. N. N. KRISHNA RAU

### Malefic Roles of Sun and Saturn

Sir,—With reference to the chart given by Mr. Rustamji in the April 1953, issue of THE ASTROLOGICAL MAGAZINE regarding the malefic roles of Sun and Saturn, I would like to give my humble opinion that the theory enunciated by Mr. Basin is not applicable to the above chart. The reasons are —Though the Sun is lord of 12th and is in 12th itself, it has lost its malefic nature by being in its own sign, *viz.*, Leo in the Lagna chart. In Amsa also Sun is in its Moolathrikona and has thus attained Vargottama.

Saturn, who is aspecting the 12th house and its lord, as also the lord of lagna and 10th house, is a Yogakaraka from Chandra Lagna by virtue of his owning the 4th and 5th houses. He is also in the 3rd house from Lagna, which is always considered good in respect of Saturn. Further he is exalted in Amsa.

Above all, Mercury, the lord of Lagna and 10th house has also attained Vargottama.

In view of the above reasons, the evil that can be said of Sun and Saturn is far lessened and the question of renunciation or 10th house loss will not arise in this case.

I am a beginner in the field of Hindu Predictive Astrology and if my above expressed humble opinion holds good and deserves any appreciation, it goes to our respected Dr. Raman and to his writings.

Ravalgaon. A. P. MENON.

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### A Case of Polio

Sir,—On page 674 of October 1952 issue of THE ASTROLOGICAL MAGAZINE, a case of Polio is referred to by Mr. N. S. P. Ayyar.

My answer is this:—In the chart given in page 674, the Lagna is Aries. There are Sun, Moon and Rahu in Lagna. Saturn aspects Aries. Further Kethu in 7 aspects Lagna.

In Amsa, the Sun and Moon are placed in 8th house. They are aspected by Mars from Lagna. Kethu is

again in Lagna and Rahu aspects Mars.

Hence Aries, Sun, Moon and Lagna are very badly afflicted. But Guru aspects Lagna and Lagnadhipathi.

The boy must suffer from distortion, lameness and even paralysis. (Authority, Sri B. V. Raman's *How to Judge a Horoscope*, Part 1, Page 28 lines 7 to 14).

As regards longevity, Jupiter aspects Lagna and Lagnadhipathi from his own house. I see affliction is stronger than good aspect. There are no planets in Kendras to counteract the evil.

The formation of yogas is of only secondary importance after verifying longevity. It is here that astrologers make mistakes very often.

The child may live for some time. As the remaining period of the balance of years is not known, it is not possible to give correct predictions.

Rajavallipuram. R.M. NAMASIVAYAM.

### Centenary of S. B. Dixit

Sir,—The late Shankar Balakrishna Dixit, the renowned historian of Indian Astronomy, was born on 21st July, 1853 and so the centenary of his birth falls on this date in the current year (21st July, 1953). Various public bodies and institutions in this part of our country (Bombay, Gujarat and Maharashtra) are thinking of celebrating this centenary with dignity, befitting the memory of a great personality. I hope all those who have the interests of Indian Astronomy at heart throughout this country, will take up this matter and do a bit of what is but our duty.

Ahmedabad-7. Harihar P. BHATT.

### Clarification of Doubts

Sir,—In reply to the six questions put by Sri Aswini Kumar Sarma (*vide* his letter on page 734 December 1952 Magazine), I have to observe as follows:—

(*i*) The most powerful planet in a chart is called the ruling planet. The power of planets should be calculated by considering their 'Shadbalas'. For further particulars, please refer 'Graha and Bhava Balas' by B. V. Raman. Two planets having equal strength can become the ruling planet in a chart, simultaneously.

(*ii*) The Moon, whatever place she may occupy in the zodiac, is never rendered combust when she is aspected by the Sun.

(*iii*) Some opine that the horoscope of the father influences the chart of the son upto his (latter's) 12th year of age.

(*iv*) When a planet is aspected by a planet in whose sign it is placed they form "Aketara Dristi" Yoga.

(*v*) A planet in its Moolatrikona is less powerful than in its exaltation. Suppose the Sun is in Aries and Jupiter is in Dhanus. Then we would say that the Sun is in exaltation and Jupiter is in Moolatrikona. A planet gives good or bad results according to its position, association, aspect, ownership and strength, etc.

(*vi*) Suppose Venus is debilitated in Virgo in a certain chart. Then look for the lords of the exaltation and debilitation houses of Venus, *i.e.*, Virgo and Pisces. Those lords are Mercury and Jupiter. If these planets (either one or both) are posited in a kendra to the Moon or Lagna, then the debilitation of Venus should be deemed cancelled. In such a case, Venus causes Neechabhanga Raja Yoga. A neecha planet when posited along with an exalted planet, is also said to lose its debilitation.

Cuttack. K. C. MOHANTY.

### On Longevity

Sir,—I have gone through the article 'A Note on Ayurdaya' by Sri G. P. Vaidyanatha Iyer and want to let him know that his article would have been much better if some actual examples would have been given along with it. He has showed us numerous methods of ascertaining one's longevity but they have been presented in such a way that the reader cannot decide which to accept and which to reject. So, I request him to elucidate his methods with practical examples.

In this regard, I want to draw your attention to the Chapter VII of *Brihat Jataka*. Prof. B. Suryanarain Rao, in his translation of the said book has omitted to confirm the methods propounded therein with practical charts. Therefore, you should please try to fulfil this task yourself or ask some one else to do the same.

Cuttack. K. C. MOHANTY.

### An Uncontrollable Boy

Sir,—My son was *born on 11-10-1943. Within 10 months he got an attack of Broncho-Pneumonia and we gave up all hope. As a matter of fact we were ready to take him for burial when the doctor gave him injections and after 3 days he came to senses. But on 11-11-1943 his elder brother died with Toximia Typhoid. And his father lost job within 2 months of his birth.

He is now 8 years and 11 months and studying in the IV Standard in English School. But he is very indifferent towards his studies. Everyday we receive ample complaints from his School Teacher, neighbours and his friends. At home instead of studying he would roam whole day on road, he is too naughty and mischievous. We treat him like anything, but no improvement in him. Never cares for his studies, clothes, books, and cleanliness. His conduct causes us great worries. We even think of sending him to orphanage. Though he is the only son at present, we are very much fed up. He is dare-devil and does not fear for even Policemen.

Will any kind-hearted and interested astrologers or students of astrology please discuss the reasons for such a bad nature of boy and the future of the boy giving particular attention to his education, conduct, longevity and line in which he would rise?

Kindly publish this letter in your esteemed Magazine and help us.

Thakurdwar, Bombay. P. L. BHAGAVATH.

*Rasi*—Born on 11-10-1943 Monday at 10¼ ghatikas after sunrise at Bombay. Lagna—Vrischika; Makara—Kethu; Kumbha—Moon; Vrishabha—Mars; Mithuna—Sani; Kataka—Guru, Rahu; Simha—Venus; Kanya—Sun, Mercury.

*Amsa*—Mithuna—Kethu; Mesha—Moon; Kanya—Kuja; Vrischika—Sani; Meena—Guru, Budha; Dhanus—Rahu; Simha—Venus, Sun. Balance of Guru Dasa at Birth 12 years, 4 months and 16 days.

### Commonsense Factors in Prediction

Sir,—I read with great interest the article 'Commonsense Factors in Prediction' by Sri J. N. Bhasin in the December issue of your valuable magazine. I feel that the method advocated is the correct and more fundamental approach for the study of any horoscope.

The real difficulty in the method is to determine exactly the representation of a planet that will be affected. For instance in analysing King George VI's Horoscope the learned author was marshalling arguments for the weakness of the lungs (representation of Moon).

I quite agree with the line of reasoning but I am unable to understand why lungs alone should be affected. There are other representations for the 4th house and Moon, having concurrent jurisdiction over mother, mind, as representing the product of education in respect of the 4th house, etc. Those representations have not been affected at any rate to public knowledge.

Here lies the real difficulty in Predictive Astrology. In my experience it is very difficult to decide which representation will be affected that can be only determined by a study of the several Amsa Chakras and I notice they have

*(Continued on page 604)*



# Reviews

By Dr. R. NAGA RAJA SARMA, M.A., Ph.D.

1. **The Realization of the Absolute.**—By Swami Krishnananda (Yoga Vedanta Forest University Anandakutir Rishikesh. Himalayas Pp, 240 Rs. 4).

Swami Krishnananda, professor of Vedanta in the Rishikesh Yoga-Vedanta-Forest University, founded by Swami Sivananda has given a brilliant exposition of the central theme or doctrine of the Upanishads (in the volume now noticed) in the interpretation of the nature of which distinguished Acharyas have spent their life-time and written highly constructive and controversial classics in Sanskrit. Swami Krishnanda's book constitutes the 30th member of the Forest University Series which, I am happy to admit can rank side by side with the University Research Publications emanating from Britain and Europe, America and the Soveit Russia, in intellectual calibre and presentational excellence.

Realization of the Absolute, according to the Upanishads is the subject-matter of the book, and Swami Krishnananda has expounded the main message of realization of the Absolute. —The Supremest Reality in the light of the Advaita-Vedanta of Sankaracharya. It is necessary, however, to point out that till to-day, British, European and American students of Indian thought and Vedantic literature have gone on and still they go on committing and repeating the blunder that by the term "Vedanta" *only* Advaita is meant. Students of Vedanta and vedantic literature should realize that the term *Vedanta* has been intended to cover Dvaita, Advaita, Visishtadavaita, Saiva-siddhanta, Veera-saiva siddhanta, Suddha-advaita, and others.

In matters of gravest spiritual moment, in deeply touching philosophical concerns, in personality-penetrating metaphysical mysticism, it is *not* possible to entertain any *compromise* at all, and students of comparative religion and Philosophy have a heavy responsibility cast on them to think for themselves and arrive at what they deem correct conclusions. You *cannot* eat the cake and have it too. Not even the cosmic juggler can achieve the impossible. In the course of *Seven* Chapters, Swami Krishnanda has told the story of realization of the Absolute from the standpoint of *Advaita*. Towards the conclusion of the Volume "Explanatory Notes" have been added in the interestts of fuller clarification of the subject-matter of the volume.

Swami Krishnananda has laid his finger unerringly on the cardinal conclusion of the Upanishads to the effect that the "sole purpose of the Upanishad-teaching is to disentangle man from the process of Samsara" (P-179).

From the conditions of cave-man-life lived by prehistoric nomads right up to the age of Marxian materialism and Atomic weapons, humanity had advanced by leaps and bounds but, humanity to-day stands as *distant* from the spiritual goal as it did at the dim dawn of creation. Swami Krishnananda's work would serve as a stinging reminder to sleeping and lethargic souls who must wake up in time, strive hard, pray and worship, if they are to be saved from sin-and-evil-ridden existence.

2. **New Light on Immaculate Conception,**—By H. S. Spencer—(The Spiritual Healing Centre-R, S. Param, P. O. Coimbatore, Pp-32. Free distribution).

The Fact or Doctrine of Immaculate Conception of Jesus and the relation between Joseph and Mary constitute subject-matter of a permanent and persistent controversy that appears to be baffling to biblical research and biblical interpretation. Mr. M. K. Spencer in his booklet on "Joyous Mysticism" had made certain observations on the Doctrine of Immaculate Conception and maintained that birth of Jesus *did not indicate* any miracle and that Joseph and Mary, who peradventure belonged to the Essenian Brotherhood were observing a life of strictest celibacy, until the time when they were directed by the Spirit of Gabriel to *mate* in order to bring about fulfilment of a cosmic, divine, purpose, namely, providing of a neuro-muscular vehicle for Saviour of the World.

A Critic hailing from Trinidad, British West Indies, would appear to have challenged the correctness of interpretation attempted by Mr. M. K. Spencer and claimed that there *is an element* of *miracle* attaching to the birth of Jesus. In support the critic has listed several historically *verified* (italics mine whatever it may mean) miracles brought about by intercession of prayers " on the recitation of Rosary". It is contended that birth of Jesus also should be admitted to be one such miracle, and that the doctrine held sacred by orthodox Church and proclaimed in 1854, could not be so soon brushed aside as it is sought to be done by Mr. Spencer.

Mr. H. S. Spencer, in the pamphlet now noticed, has taken up the challenge of the Trinidad Critic, and pointed out, in the light of the internal evidence culled and collected from the citations and statements found in the bible itself, that there is absolutely *no need* to endeavour to bolster the greatness of Jesus up by means of any such doctrinal devices as Immaculate Conception which should be admitted to run counter to contradict demonstrated Laws of Nature. The Gabriel-incident would refer to some occurrence of supremest spiritual significance preparatory to or predisposing the advent of Jesus. On account of inherent difficulties in correct understanding of the genuine import of the original Hebrew, Mr. H. S. Spencer rightly urges that the interpretation given by the author of "Joyous Mysticism" is perfectly sound and justifiable.

I do not think The Astrological Magazine is interested in Biblical controversies as such, but, it has been suggested that advent of Jesus, has been sought to be connected with some astrologico-astronomical phenomenon dated during the transit of *Sun God* in *Virgo*. Exact and precise identification of the phenomenon in question is bound to shed a veritable flood of illuminating light on the problem of Immaculate Conception, which, by the way, would seem to have been unhesitatingly rejected by the Scientists, I mean the Laboratory Scientists, as standing in violation of proved Laws of Nature, though Church and priest-craft orthodoxy doggedly and tenaciously clings to it in some form or another. I congratulate Mr. H. S. Spencer on his excellently-written and carefully-documented controversial pamphlet.

## KANNADA

3. **Chitta Vikasini.**—(Parts I and II) By K. Ramachandra Iyer of Pushpapuri (Kavidas) Pp. 72 Price Re. 1/- copies from the author C/o P. S. Krishnaswamy Iyer Ariyalur (Tanjore Dt. South India).

The author claims to have written a philosophical work for the layman.

It is in Kannada. A summary in English is also given. Prof. Yamunacharya of the Mysore University has recorded an appreciation of the work.

*Chitta Vikasini* is described as a poem in Kannada. It is a philosophical poem. Its object is to popularise Vedantic Thought amongst the common people or the common masses, the average secular-minded proletariat. The poem has been cast in the shape or pattern of an allegory.

The allegory has taken on the configuration of a *fight* between Vedanta and worldliness, between *this* worldliness and *other* worldliness. The fight culminates in victory of Vedanta and vanquishment of worldliness. The genuine aspirant reaches the exalted spiritual goal of *Moksha* (salvation or freedom from births and deaths series).

The Advaita doctrine has been presented in the form of this poem and though there is nothing new or strikingly original in the composition, the poem is bound to stimulate thought in the direction of philosophical thinking and spiritual enterprise and Yogic adventure.

It is a profound *truth* that it is the *mind* (chitta) that binds and it is the mind that liberates. The Kannada public will find the poem of Kavidas highly entertaining and philosophically instructive.

SANSKRIT—TAMIL

4. **Sri Ramayana Sara Amritam.**— By Tirumanjanam R. Srinivasa Iyengar, B.A., (35, North Chitra street, Srirangam Pp.77. Price As. 4)

Valmiki Ramayana has been exercising a strange and persistent fascination over the minds of millions for thousands of years, and the entire epic which runs to. 24,000 (Twnety-four thousands) stanzas cannot be managed in a short time by busy modern man. For the benefit of these busy, yet, devout people, Mr. T. R. Srinivasa Iyengar has brought out a booklet (here noticed) in which important chapters of *Ramayana* essential for a correct understanding of the main story have been presented together with the needed paraphernalia indispensable for devotional reading of the epic. Prativadi Bhayankaram Annangaracharya Swami has contributed "Forewords" in Sanskrit and in Tamil.

Different details relating to preliminaries to be observed before commencement of devotional reading of the epic (Parayana), those connected with conclusion of the said reading, piece relating to greatnees of Ramayana (Ramayana mahatmya) "Gayatri Ramayana" (24 stanzas each commencing with a letter of the sacred chant Gayatri) "Samkshepa Ramayana" (Ramayana in epitome or concentrated quintessence) and: 1 apters dealing with birth of *Rama*, marriage with *Sita*, "Aditya-Hridaya", prayer addressed to Rama by the different gods of Hindu Pantheon, and with Coronation of Rama, after vanquishment of *Ravana*, are printed together. The booklet is bound to be useful for devotional reading, but, in the selection of matter, better procedure might have been followed and chapters suitably selected with a view to maintaining intact the central theme or the plot of the story.

For instance, after the context relating to *Sita-Vivaha* (Marriage of Sita) "Aditya Hridaya", prayer addressed by Rama to the Sun-God occurs. Between the two contexts of the story, a wide gap yawns which has seriously hampered sense of unity of the story. A few more chapters may have been included connected with exile of Rama, life in forests, contracting of friendship with *Sugreeva*. search for Sita, and declaration of War on the king of demons. (Ravana)

The great epic would seem to have fallen on evil days now, and just as the *Gita* has been misquoted, misrepresented, and minsinterpreted by India's professional politicians to suit their own strange secular ends and objectives, Ramayana too has been severely manhandled by certain India's political All-Highs, and officials, to the extent of the very opening epithet "*Tapaswadhyayä-nirata*" i.e., constantly engaged in penance and scriptural studies which applies to *Narada* being transferred to *Valmiki*. Such comedies of errors, I hope, would be readily recognised, exposed and sternly repudiated, by those, who, even with nodding acquaintance, with the contents of the epic, would be in a position to perceive the alarming adroitness of our political all Highs-in misquoting and misrepresenting even the opening stanza of the great epic. The needed awakening for such service will be produced in public minds by booklets like that of Mr. R. Srinivasa Iyengar.

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## INFLUENCE OF SOLAR TRANSITS

*(Continued from page 569)*

rect diet and loss through gambling and speculations.

If transit of the Sun crosses Mars or any of Mars' favourable angles in your radix, then the desire for work is increased, undertakings which should be concluded hurriedly are favourable, discussions in settlement of disagreements, but especially favourable are things which concern industry, technical work, trains and military affairs.

If transit of the Sun crosses Mars or any of Mars' unfavourable angles in your radix, there will be accidents, inflammatory diseases, many discords through quick negotiations, also separations which will bring many tribulations and vexations.

If transit of the Sun crosses Venus or any of Venus' favourable angles in your radix, amusement is evident, befriending of superiors, pleasant trips, desirable love affairs, marriage relationships, children and friendship.

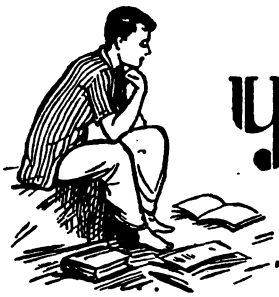
If transit of the Sun crosses Venus or any of Venus' unfavourable angles in your radix, extravagances, sorrows in love affairs, matrimony and with children and friends will occur. Eventually the yielding of misfortunes and many disappointments are evident.

If transit of the Sun crosses Mercury or any of Mercury's favourable angles in your radix, you can expect good results from discussions, good tidings, small plans and business trips will prove successful.

If transit of the Sun crosses Mercury or any of Mercury's unfavourable angles on your radix, trouble and worry through news, written matter, trips and examinations and injuries to the ner vous system, due to overwork. Do not purchase anything in a hurry, but be sure to take everything into consideration beforehand.

If transit of the Sun crosses your Sun or any of your Sun's favourable angles in your radix, you will receive help from influential people, there will also be a clear understanding of particular and difficult situations.

If transit of the Sun crosses your Sun or any of your Sun's unfavourable angles in your radix, creation of wrong impressions and incorrect dealings are evident. There will also be an inclination to sickness which will decrease vitality.



# your Scientific difficulties solved

BY MIHIRA

[In the letters THE ASTROLOGICAL MAGAZINE receives from the readers, many interesting questions are put pertaining to astrological and scientific problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you why not write us about them? *This service is free to all readers of* THE ASTROLOGICAL MAGAZINE. Address communications to—MIHIRA, c/o THE ASTROLOGICAL MAGAZINE.]

**Q. 1.** (*a*) What is the yoga when planets are situated from 1 to 7 houses (all in seven houses beginning from any place)? (*b*) When the lords of 9th and 10th houses are situated in kendras respectively (lord of 9th in 4th and lord of 10th in 7th) is there any possibility of rise in such a horoscope after marriage? (*c*) What is the result when Jupiter and Saturn affect each other and all planets lie between them? (*d*) Is there any prospect of gain in any artistic profession when Venus is present in 8th house?

*J. K. K. Banaras.*

Ans. (*a*) The yoga is Grahamalika Yogam. If planets are in seven houses from Lagna, it is called Lagna Malika Yogam. If from second house, it is called Dhanamalika Yogam; if from third house, it is called Vikramalika Yogam and so on and different effects are attributed for the different yogas. For description of the above yogas and for their effects, vide B.V. Raman's Bhavartha Ratnakara Chapter XIII. (*b*) This is no recognised yoga and even in that case its special significance with regard to 7th house is not apparent. (*c*) This is also no recognised yoga (*d*) Yes: if Venus has any connection with tenth house; the degree of success depends on the strength of Venus.

**2. Q.** (*a*) What is your opinion about the result of marriage if the Moon of both bride and groom be in one sign and same asterism? (*b*) Whether such a case can be safely recommended for marriage? (*c*) Do you support Narada and Atri who have said 'Ekarkshey Chalika Rasaw Cha Bibapa Pranahanida.

*S.N. 4865.*

Ans. (*a*) The result will be good. (*b*) Yes. (*c*) No.

**Q. 3.** (*a*) How to find out the best period in one's life (*i*) financially, (*ii*) political power and enhancement of status, (*iii*) spiritual advancement. (*b*) What are the most reliable planetary positions to predict that the native will build a house of his own and when? (*ii*) own a car and in which dasa and bhukti, (*iii*) will be happy and prosperous and peaceful in the last portion of his life.

Ans. (*a*) These are too general questions for which no satisfactory answer can be given in this section. For financially best period, the periods of planets conferring Dhana Yogas should be looked into and that of the most powerful planet will be the best period. (*ii*) Yogakaraka planets will confer this during their periods and sub-periods, (*iii*) Lord of 9th house and Kethu when favourably placed are the planets that are likely to cause spiritual advancement during their periods and sub-periods. (*b*) (*i*) First of all the horoscope should be scrutinized to see whether there are yogas to that effect. Obviously all the yogas cannot be exhausted here. But it should be noted that it cannot be astrologically distinguished whether he will purchase a house or build a house. This is likely in the dasa of a planet owning the 4th house. Also if the lord of 10th and 4th houses be conjoined with Moon and Saturn or if lord of 1st and 4th houses should exchange places, or if the lord of the 4th house possessing strength occupying a Kendra aspected by benefics or if the lord of 4th house has attained a powerful amsa and be in exaltation, or if the owner of the Navamsa occupied by lord of 4th house be in a kendra or if the lord of 9th house occupy a kendra, the lord of the 4th at the same time occupying the exaltation sign or friendly sign, etc. (*ii*) It should be examined if there are yogas for enjoyment of vehicles. Venus, 4th and 11th houses should be strong. Here are some combinations:— (1) Venus in 7th from Moon or in 3rd or 11th from Moon, (2) lord of 4th being in 11th aspected by Jupiter, (3) when the lord of 4th house is aspected by Jupiter and the 4th house itself is is aspected by its lord, (4) when Jupiter and Venus are in conjunction with the lord of the 4th house and occupy a kendra, a kona or the 11th, (5) if Jupiter and Venus are conjoined with the lord of the 9th house and occupy 9th house and occupy 9th or 4th, (6) if the lord of the 12th house be in exaltation and be conjoined with lord of 2nd and aspected by lord of the 9th house, (7) if the lord of 9th, 11th and 10th houses be in the 4th, (8) if a planet is exalted in 10th house and is aspected by lords of 9th and 1st, (9) if the lord of 4th and 10th houses have attained Simhasanamsa and be aspected by the lord of lagna, (10) if the lord of the 4th house be conjoined with Venus and be posited in the Lagna or when he is conjoined with Jupiter and occupies Lagna, (11) if the lord of the house reckoned from the lord of 9th be in the Navamsa of the Atmakaraka planet and lord of 4th occupy 9th, etc. (*ii*) There are some combinations mentioned in the Text Books from which this can be ascertained:—(1) If all the benefics be in the four houses ranging from the 9th to the 12th houses, the native will be happy in the concluding portion of his life. (2) When Venus has attained Devalokamsa or the lord of the Lagna a Gopuramsa and be subject to benefic aspect, the person will be happy in the middle and concluding portions of his life.

**Q. 4.** (*a*) Is it the latitude of the place of birth or the place of residence at the time should be used in erecting Varsh Lagna? (*b*) Can Sayana longitude of Moon be made use of while calculating balance of Vimshottari dasa at birth? If so what will be the balance of Dasa when according to Raphael's Ephemeris Moon is 15° 32′ of Capricornus. (*c*) Can Hindu astrology help in determining correct time of birth for certain known incidents of the native's life? *S. N. 3585.*

Ans. *(a)* The latitude of the place of residence is the one to be used for Varsha Lagna. *(b)* Vimshottari is designed only for Nirayana horoscopes. But on principle there is no reason why Sayana longitude of Moon should not be used in connection with Sayana horoscopes. Some Western astrologers have tried this and found it to work satisfactorily. Much more research is necessary before any verdict either way can be given. *(c)* It will certainly help and it is being done as a matter of course by all astrologers whether the birth time is in doubt. But one has to be an expert if he is to fix the time of birth when the period of uncertainty exceeds two hours or so.

Q. 5. *(a)* Please give the complete meaning of 9th verse in Chapter XI of Phaladeepika. *(b)* Give the correct reading of the first line in the next. sloka (verse 10). *(c)* Suppose B & C love A, and B wins. Does it necessarily mean that A has more love for B than for C. If it were so, how can we astrologically account for marriages when there is no mutual love between the couple. *(d)* How to predict a happy reconciliation of a broken love affair from a horary figure. *(e)* Ref: 12th verse of Chapter XXVIII of *Saravali*. There are two renderings for the second line. Which is correct?

*S. N. 5575.*

Ans. *(a)* Astrologers declare that (1) the eldest brother, (2) mother, (3) father, (4) youngest brother respectively will die if his wife be born under the asterisms (1) Jyeshta, (2) Aslesha, (3) Moola, (4) Visakha, the phrase *soon after Marriage* being understood. Females born under the stars Chitta, Ardra, Aslesha, Jyeshta, Satabhishak, Moola, Krittika, Pushya, will be respectively barren, become widows, mothers of children that are dead, be cast away by their husbands or be without wealth.

*(b)* चन्द्रास्तोदयभाग्यपाः सहशुभैः
सुस्थानगाभास्वराः ।
पूज्या बन्धुषु पुण्यकर्मकशला
सौन्दर्यभाग्यान्विता ॥

*(c)* The suggested inference is neither obvious nor necessary and the choice is made more often in a way that each will be enabled to fulfil his own destiny and love for any one at a given time is never such as to be correct guide to the destiny of either. *(d)* See who lord of Lagna is and note to which planet he next applies by Tajik system of aspects. If the first aspect so formed is good, then there will be surely reconciliation. Under Parasari see whether lords of first house and seventh house are connected in any of the recognised modes. If so reconciliation is also probable.

The correct rendering of the second line is *(e)* कन्यायाम् भृगुतनये तीर्थे
सभाषन्दितो जातः ।

Q. 6. *(a)* In almost all the Standard texts on Predictive Astrology, Jupiter is said to be natural benefic. Is he so or such, under all conditions and circumstances? Does Jupiter prove beneficial for a native born with his Ascendant as Capricornus in which case Jupiter becomes the lord of 3rd and 12th houses both being considered as evil houses to be owned by any planet. *(b)* Similarly Saturn is supposed to be a natural malefic. Is he so or such, under all conditions and circumstances? Does Saturn prove malevolent for natives born under Taurus or Libra as he is the owner of 9th and 10th and 4th 5th respectively? *(c)* If the above statements are correct, how can the planets be termed respectively as natural benefic or natural malefic as is generally found in all astrological texts? *(d)* Will the lord of Lagna give rise to both good and bad results in his period when he owns say first and 8th, 1st and 2nd, 1st and 6th houses respectively? *H. C. Malda.*

Ans. *(a)* This question has been answered several times in these columns. Jupiter is a natural benefic and Saturn a natural malefic. This nature is transformed into malefic and benefic when they own kendras. But when Jupiter owns evil houses such as 6, 8 or 12th, no doubt he becomes evil but in a different sense. He would still spoil and act destructively in certain respects but his intrinsic nature remains benefic, *e.g.;* a judge at home is a good father but in the office which he exercises, has to condemn persons to execution, punishment, etc., as a matter of duty. Only by an examination of a large number of horoscopes and with the intuition gained thereby will one be able to properly appreciate the fine shades of difference. Similarly when Saturn owns benefic house such as fifth and ninth, he will exercise good powers while remaining for all practical purposes a malefic. *(b)* Saturn is benefic (transformed malefic) for Taurus and Libra born persons and is called the Yogakaraka. *(c)* The answer to this is explained in the answer to (a) supra. *(d)* In such cases the first half of the period will give the effects of the planet being lord of Lagna and second half gives the effects of lordship of 8th, or 1st and 2nd or 1st and 6th respectively.

7. Q. Quite a few combinations are given in various astrological books which are supposed to give rise to more than one legal wife. But in actual practice, these combinations have still to prove their results, mostly in charts where Venus is well placed. Is that the reason for the failure of the combinations to give rise to more than one wife? *Vide* "Bhavartha Ratnakara" where a number of such combinations are given.

*A. P. Menon, Nasik.*

Ans. You are partially correct. The yogas cannot have efficacy in all cases where they are nominally present. Both Venus (Kalatrakaraka) and the seventh bhava have to be judged in this connection. If there is no basis because of affiiction of Venus and the seventh bhava, these yogas will not take effect.

8. Q. *(a)* In your book *Your Next Nine Years* under Libra for 1952, you write that the entry of Saturn in the exalted sign will be of immense help and the sadesati effects get tempered. But in THE ASTROLOGICAL MAGAZINE November 1952, you write under Libra with the advent of Saturn in Janma or 11th begins the most difficult period of Sadesati. Please reconcile. *(b)* Ref: "How to Judge a Horoscope" P. 95. In this horoscope second house is occupied by Saturn and aspected by Jupiter lord of 6th. Therefore the second house is ordinarily situated. It is told that aspect of Jupiter is never bad. Please reconcile. *(c)* Ref: "Hindu Predictive Astrology"—under Muhurtha illustration—Counting from Mrigasira to Revati we get 22. But counting from Mrigasira to Revati we get 23. Please throw light. *(d)* In Hindu Calendar Poornima is 30th day and Amavasai 15th but astrologers say that for purposes of Muhurtha, Poornima should be taken as 15th and Amavasai as 30th. Which is your view. *(e)* Will Gochara effects for Aries be the same for persons having Moon in the 1st degree and in the 30th degree.

Ans. *(a)* There is nothing to reconcile. The first statement refers to the fact that for persons born under Libra or with Moon in Libra, the sadesati period will not be so bad as for others because Saturn is Yogakaraka and exalted. The second statement simply says that out of 7½ years of Sadesati, the middle period will be the worst since Saturn will be transitting Janma. A little reflection would have rendered this point obvious. The first statement is as compared with others to whom Saturn is not favourable. The second statement is in reference to the 7½ years with regard to the same individual. *(b)* The conciusion that the second house is ordinarily situated is not based merely on the aspect of Jupiter being lord of 6th and 9th. It is based on three factors, two bad and one good. Saturn

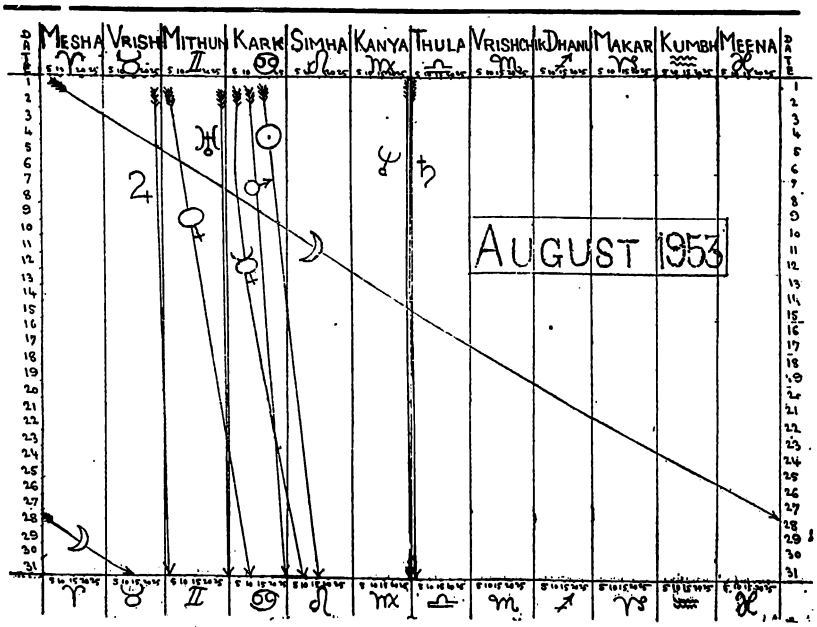
(*Continued on page 604*)

# Astronomical Notes for August 1953

By AGASTHYA

***Sayana Places of Planets on 1st August 1953, true for Noon, Indian Standard Time**

| Graha (Planet) | | | Dhruva (R. A.) | | Kranti (Declin.) | | Sphuta (Long.) | | Kshepa (Lat.) | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | ° | ′ | ° | ′ | ° | ′ | ° | ′ |
| Ravi | ☉ | ... | 131 | 16 | 18 N | 6 | 8 | 42 | ... | |
| Chandra | ☽ | ... | 24 | 34 | 15 N | 24 | 27 | 21 | 5 N | 14 |
| Kuja | ♂ | ... | 124 | 7 | 20 N | 51 | 1 | 35 | 1 N | 4 |
| Budha | ☿ | ... | 119 | 24 | 16 N | 21 | 28 | 11 | 4 S | 16 |
| Guru | ♃ | ... | 77 | 34 | 22 N | 22 | 18 | 33 | 0 S | 35 |
| Sukra | ♀ | ... | 86 | 36 | 21 N | 21 | 26 | 53 | 2 S | 4 |
| Sani | ♄ | ... | 201 | 1 | 6 S | 13 | 21 | 43 | 2 N | 26 |
| Uranus | ♅ | ... | 111 | 51 | 22 N | 22 | 20 | 2 | 0 N | 26 |
| Neptune | ♆ | ... | 200 | 15 | 6 S | 46 | 21 | 20 | 1 N | 40 |




### The Sun

His journey commences from 17th degree of Nirayana Cancer. He enters Leo on 15th and then terminates the journey on the 16th degree. His north declination diminishes from 18° to 8°. He does not conjunct with any planet. At the end of the month he casts a shadow on Mercury and Mars.

### The Moon

Moon begins his journey from the 5th degree of Aries and after crossing all signs, stops on the 14th degree of Taurus. He attains maximum declination of 26° 40′ on the 5th and also on the 19th. He comes to equator on 12th and 26th. He goes to his Apogee on the 13th and the Perigee on the 25th. He comes to his descending node on the 8th and to the ascending node on the 23rd. He forms with the Sun the following aspects in this month:—

| | | | |
|---|---|---|---|
| Moon at last qr. | on the | 2nd at | 9 a.m. |
| New Moon | ,, | 9th at | 10 p.m. |
| Moon at first qr. | ,, | 18th at | 2 a.m. |
| Full Moon | ,, | 25th at | 2 a.m. |
| Moon at last qr. | ,, | 31st at | 4 p.m. |

*The R.A. is always given on Sayana basis, while in the description of planetary movements, the longitudes are given on Nirayana basis, the current Ayanamsa being 21° 45′ 2″.

### Mars

His path begins from the 10th degree of Cancer and terminates it on the last degree at the end of the month. He is still an invisible planet for nearly the whole month; but reappears out of Sun's rays on the 29th. He conjuncts with Mercury on the 23rd.

### Mercury

His path commences from 6th degree of Cancer. He is still in retrograde for a week; but he becomes direct on the 6th. He enters Leo on the 27th and terminates the journey on the 10th degree. He appears out of Sun's light in the East on the 3rd but again sets in the East on the 26th. He comes to the ascending node on the 18th and reaches the Perihelion on 22nd. He attains greatest elongation on the 18th.

### Venus

Venus begins his journey from the 5th degree of Gemini, enters Cancer on the 23rd and stops on the 10th degree at the end of the month. He is still a "bright morning star". He conjuncts with Uranus on 22nd.

### Other Planets

Saturn begins to separate his long association with Neptune and goes ahead by two degrees by the end of month. All the four planets are on the "junction of their signs" during this month. Uranus is met by Jupiter on the 23rd.

### Conjunctions in August

There are only two planetary conjunctions taking place in August. They are:—

Venus with Uranus on 22nd at about 6 p.m.

Mercury with Mars on 23rd at about 6 p.m.

The Moon forms with planets conjunctions according to dates given below:—

| | | | | |
|---|---|---|---|---|
| Jupiter | on the | 5th | at about | 8 a.m. |
| Venus | ,, | 6th | ,, | 8 a.m. |
| Uranus | ,, | 7th | ,, | 6 p.m. |
| Mercury | ,, | 8th | ,, | 9 a.m. |
| Mars | ,, | 9th | ,, | 2 a.m. |
| Sun | ,, | 9th | ,, | 10 p.m. |
| Neptune | ,, | 15th | ,, | 9 a.m. |
| Saturn | ,, | 15th | ,, | 11 a.m. |

# *"The Astrological Magazine" Ephemeris for August 1953*

**All positions are for 5-30 a.m., I.S.T.**

| Aug. | Day of the Week | Sun ☉ *Ravi* | Moon ☽ *Chandra* | Mars ♂ *Kuja* | Mer. ☿ *Budha* | Jup. ♃ *Guru* | Venus ♀ *Sukra* | Saturn ♄ *Sani* | Rahu ☊ *Rahu* |
|---|---|---|---|---|---|---|---|---|---|
| | | ° ′ ″ | ° ′ | ° ′ | ° ′ | ° ′ | ° ′ | ° ′ | ° ′ |
| 1 | Saturday | 106 41 40 | 1 47 | 99 41 | 96 31 R | 56 44 | 64 50 | 179 59 | 281 6 |
| 2 | Sunday | 107 39 4 | 15 53 | 100 19 | 96 11 | 56 56 | 65 58 | 180 3 | 281 3 |
| 3 | Monday | 108 36 29 | 29 41 | 100 58 | 95 56 | 57 7 | 67 5 | 180 7 | 280 59 |
| 4 | Tuesday | 109 33 52 | 43 11 | 101 37 | 95 48 | 57 18 | 68 12 | 180 10 | 280 56 |
| 5 | Wednesday | 110 31 24 | 56 23 | 102 16 | 95 45 | 57 29 | 69 20 | 180 14 | 280 53 |
| 6 | Thursday | 111 28 53 | 69 20 | 102 54 | 95 49 | 57 39 | 70 28 | 180 18 | 280 50 |
| 7 | Friday | 112 26 24 | 82 1 | 103 33 | 96 0 | 57 50 | 71 36 | 180 22 | 280 47 |
| 8 | Saturday | 113 23 55 | 94 31 | 104 12 | 96 17 | 58 1 | 72 44 | 180 26 | 280 44 |
| 9 | Sunday | 114 21 28 | 106 49 | 104 50 | 96 41 | 58 11 | 73 52 | 180 31 | 280 40 |
| 10 | Monday | 115 19 2 | 118 57 | 105 29 | 97 12 | 58 22 | 75 0 | 180 35 | 280 37 |
| 11 | Tuesday | 116 16 37 | 130 58 | 106 7 | 97 50 | 58 32 | 76 9 | 180 39 | 280 34 |
| 12 | Wednesday | 117 14 13 | 142 53 | 106 46 | 98 35 | 58 42 | 77 17 | 180 44 | 280 31 |
| 13 | Thursday | 118 11 50 | 154 44 | 107 24 | 99 26 | 58 52 | 78 26 | 180 48 | 280 28 |
| 14 | Friday | 119 9 28 | 166 34 | 108 3 | 100 23 | 59 2 | 79 35 | 180 53 | 280 25 |
| 15 | Saturday | 120 7 7 | 178 26 | 108 41 | 101 27 | 59 12 | 80 44 | 180 58 | 280 21 |
| 16 | Sunday | 121 4 47 | 190 24 | 109 20 | 102 37 | 59 22 | 81 53 | 181 2 | 280 18 |
| 17 | Monday | 122 2 29 | 202 31 | 109 58 | 103 53 | 59 32 | 83 2 | 181 7 | 280 15 |
| 18 | Tuesday | 123 0 11 | 214 52 | 110 37 | 105 24 | 59 41 | 84 11 | 181 12 | 280 12 |
| 19 | Wednesday | 123 57 54 | 227 31 | 111 15 | 106 41 | 59 51 | 85 21 | 181 17 | 280 9 |
| 20 | Thursday | 124 55 39 | 240 32 | 111 53 | 108 12 | 60 0 | 86 30 | 181 22 | 280 6 |
| 21 | Friday | 125 53 24 | 253 58 | 112 32 | 109 48 | 60 9 | 87 39 | 181 27 | 280 2 |
| 22 | Saturday | 126 51 11 | 267 52 | 113 10 | 111 28 | 60 18 | 88 49 | 181 32 | 279 59 |
| 23 | Sunday | 127 48 59 | 282 11 | 113 48 | 113 12 | 60 27 | 89 59 | 181 37 | 279 56 |
| 24 | Monday | 128 46 48 | 296 54 | 114 27 | 114 59 | 60 36 | 91 9 | 181 42 | 279 53 |
| 25 | Tuesday | 129 44 39 | 311 54 | 115 5 | 116 48 | 60 45 | 92 19 | 181 48 | 279 50 |
| 26 | Wednesday | 130 41 31 | 327 3 | 115 43 | 118 40 | 60 54 | 93 29 | 181 53 | 279 47 |
| 27 | Thursday | 131 40 24 | 342 10 | 116 21 | 120 34 | 61 2 | 94 40 | 181 59 | 279 43 |
| 28 | Friday | 132 38 20 | 357 8 | 117 0 | 122 30 | 61 10 | 95 50 | 182 4 | 279 40 |
| 29 | Saturday | 133 36 17 | 11 47 | 117 38 | 124 26 | 61 19 | 97 0 | 182 10 | 279 37 |
| 30 | Sunday | 134 34 16 | 26 3 | 118 16 | 126 23 | 61 27 | 98 11 | 182 15 | 279 33 |
| 31 | Monday | 135 32 17 | 39 54 | 118 54 | 128 21 | 61 35 | 99 22 | 182 21 | 279 30 |

**Ayanamsa 21° 45′-2″**

# *Diary of Important Events in May 1953*

MAY 3. Calcutta. A comet jet Aircraft belonging to B.O.A.C. crashed last evening a few minutes after taking off from Dum Dum Airport for New Delhi. All the 43 on board died.

Victor Ville.—40 Airforcemen parachuted safely from a burning transport plane and were picked up by reserve planes and helicopters which took them to the base.

5. Coimbatore.—Dr. R. K. Shanmugam Chetty, former Finance Minister, Government of India, died here this evening at 6.

6. Santiago.—An earthquake rocked a big area of Chile today shaking down buildings and wrecking communications. Industrial Centre affected. Loss of life estimated at least 14.

7. London.—Ten died in a trainer Plane Crash.

8, Seine Leiger (Switzerland).—A 28 year old Swiss allowed himself to be bitten by three vipers to prove that he has discovered an anti-snake bite serum.

11. Cochin.—The Indian navy acquired an air arm today when the Minister for the defence organisation Mr. M. Thyagi commissioned the first naval air station I. N. S. Garuda at the Cochin naval base.

12. Cairo.—In a speech to his cabinet delivered at 3 a. m. today, General Naguib, Egyptian Prime Minister, bitterly criticised and indicted Britain as an aggressor.

Rome.—A Turn Seat Vampire Jet belonging to I.A.F. crashed while landing at Air Port today but no loss of life : machine badly damaged.

15. Venkatagiri (India).—Fire broke out at noon in Kasaran Village 9 miles from here 100 houses were gutted: estimated loss Rs. 1,20,000. A large number of fires have been reported from 11th to 14th from nearby parts. In a fire in Kakumanu Village in Bapatla Taluk, loss estimated at 5 lakhs.

16. Manhein (Germany).—Seven American airmen were killed when 3 planes collided in mid-air near here yesterday.

18. Lagos.—Government has today proclaimed a State of Emergency in Northern Nigeria after riots in which 32 persons were killed.

19. Tokyo.—The Japanese diet elected 74 year old Yoshida to his fifth term as Prime Minister.

20. Dacca.—About 125 persons are believed to have been drowned when a heavily loaded motor launch

*(Continued on page 605)*



# Market Forecasts



## FOR AUGUST 1953

[This study is not intended as a tip for investors to follow. The writers have arrived at certain conclusions regarding Cotton, Commodities, etc., etc., *mainly based on planetary influences.* Those who act on this information will be doing so at their own risk—*Ed., A.M.*]

By BHOGILAL G. SHETH,
B.A., F.R. ECON. S. (LOND.)
*Morvi House, 3rd Floor, Goa Street, Ballard Estate, Bombay.*

THE month appears to be quite important and of great significance since all the major planets transit orbal degrees of the major aspects, formed between themselves and which are of varies characters. Sensitive and emotional natured Neptune after completing his conjunction with wise and discreet, but cold and calculating Saturn is slowly separating from conjunctional effects. Uranus, a lover of sudden and drastic changes and having a revolutionary temperament transits ending degrees of Gemini in close orbal square to both Saturn and Neptune who are fortunately beneficially aspected by mighty and powerful Jupiter. It is interesting to note that the square between Saturn and Uranus is separating, while one between Uranus and Neptune is approaching and as such more powerful and effective than the former one, but the exact square between the two does not occur before July 1954.

We are concerned, however, with the positions of planets in the present month. The transits of the major planets and the aspects formed between them are of a mixed character. Jupiter trining with Neptune on 19th is bullish but the affliction of Neptune by Uranus is definitely bad and evil, as it causes political uncertainty and trouble, discord between the rulers and the ruled. Anyway it constitutes an unfortunate influence but it will be passed over easily thanks to the benefic rays from jovial Jupiter. So far as commercial markets are concerned, the mixed configuratin should produce mixed effects, rising and falling, falling and rising when one can do well if he refers to the turning dates, without sticking to any one-sided operation.

Dark and shadowy Rahu transits earthy sign Capricorn ruled by Saturn who leaves finally the mercurial sign Virgo for Libra. From here onwards, he should be considered highly powerful, the strength of which increases steadily but surely as per his nature with his degreecal passage in the sign and what we have told about him in our past articles, will come to pass during his reign in this sign. Coming to Rahu again, he opposes fiery and self-assertive Mars who is unfortunately posited in the sign of his debilitation, *i.e.*, Cancer and suffering and suffering from solar sickness till about 22nd. The degreecal opposition of Mars to Rahu falls on 3rd which might prove to be a very good turning date for many speculative markets, and more so because subtle and combust Mercury also occupying an inimical house (Cancer) rises on 2nd and turns direct on 4th. Those markets which depicted tops around this time will follow a downward trend and vice versa. The businessmen are advised to watch very closely the movements of prices about this turning time. From 21st he will be aspecting the position of Saturn, continuing so till 3rd of next month. Round about time too, the alteration in the prevailing trend appears quite possible and appealing to reason.

Venus transits double-bodied friendly house, *viz.*, Gemini in company with Uranus till 24th when he too passes on to an inimical house in opposition to Rahu, indeed not a favourable transit so far as cotton, shares and bullions are concerned. A drop in prices is not at all unlikely around this period. The Sun enters his own house on 16th forming an ashubha shadastaka with Rahu; this will cause some unexpected fluctuations in shares and bullions.

Referring to Navamsa positions, Jupiter leaves Leo and enters Virgo Navamsa on 8th remaining there practically throughout the month in company with Saturn till 20th and in opposition to Rahu. One is now well aware of the fact that Jupiter's position in Virgo is creative of bearish sentiment so far as cotton and share markets are concerned. But as he is accompained here with Saturn bullishly inclined in this house, there does not appear a cause for much alarm and fear.

**Shares.**—As suggested very often in these columns, the Sun's passage in Cancer and Leo ruled by the luminaries always produces double-sided activity in the markets. In the present month too, the same can be safely predicted under the influence of this and other factors enumerated and discussed above.

Mars opposes Rahu on 3rd and immediately on the next day Mercury goes direct. This shall prove a good turning date. If fall occurs around this, purchases are advised and *vice versa.* We favour weakness upto 3rd or 4th. The rates are expected to show firmness upto 9th, with a possibility of easiness on or around 7th. 9-11 is a very uncertain period. In our opinion, the next turning date falls on 9th or 11th. The Sun sextile Jupiter on 13th produces a spurt in the prices of shares but it appears to be a short-lived one due to mercurial opposition Rahu on 15th and the after effects of Sun-Saturn sextile on 16th. Mercury conjunct Mars and the rising of Mars on 23rd alter the prevailing trend. From here till month's end, selling on rises is advised. The important turning dates during the month are 3. 9 or 11, 15 23 and 26.

**Cotton.**—As in shares, so in cotton, the trend is expected to be both-sided; hence the traders should take quick turns in their transactions, Jupiter semi-sextile Uranus and trine Neptune is bullish: the close proximity of Saturn-Uranus square combined with Mercury-Mars combination in Cancer opposite Rahu is bearish in character.

1-4 sell high and buy low; 5-9 buy first and then sell; 9-12 uncertain fluctuations; 13-14 spurt possible; 15-17 incertain—perhaps 18-21 easy: rise; 22-23 easy tone; 24-31 first sell and then buy.

**Bullions.**—In our opinion, during this month, all speculative markets will follow the same pattern with a minor difference of a day or two: hence what we have said in the column of cotton equally applies for this market too. Important turning dates are 3, 9 or 11, 15, 23, 26.

**Seeds.**—Same remarks as above. The important dates for the change of

trend are 4, 10 or 11, 15 (most important), 23 and 26.

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By Pt. GANESHIA DAIVAGNYA
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The 72° angle formed by Sun and Neptune will cause rise in gold and silver in the afternoon on 31st July. The entry of the Sun brings about rise in sarson, gur and alsi. The trend would be towards up-grade on the 1st August. On the 3rd—decline in silver, shares and gold; on the 4th—buy goods in decline every time; market rates will continue to rise. Mercury's rising in the West is an important feature from a commercial view-point, indicating good ups and downs on two days—silver Rs. 5 to 6; gold Rs. 2 to 2½; cotton Rs. 40 to 45; Indian Iron Re. 1 to 1-4-0; guwar and peas Rs.1-4-0 to 1-8-0. There will also be substantial rises and declines in alsi, sarson, groundnuts and hessian. This trend will continue till the 6th; and on the 7th there will be slight rise first and then decline; On the 8th good ups and downs will follow. On the 10th, sell in spurts that come; cash gains side by side and buy goods at about 3 p.m. On the 12th market will pass through rise, but from 3 p.m. to late in the night, a slight decline will be noticed. There will be fairly good rise and fall on the 13th. On 15th, decline may follow, but it will not stay. On 17th gold and silver may register a rise. This trend will continue till 3 p.m. on 18th. On 19th nazranas will fructify bothways. On 20th and 21st markets will rise. But this will not last long, as Saturn enters Thula. Here heavy ups and downs in silver, gold, shares, cotton, alsi and sarson will be noticed. The trend is likely to decline from 2 p.m. on 21st to 1 p.m. on 24th. Then the trend will be towards rise and this will continue to dominate the market till the 30th.

**Certain useful tips to the active and alert speculators**

1. In place of speculating every time every day, it is wise to engage oneself in selective deals only at proper timings. There happen to be only three or four good chances in the entire month and those who are in hot search of such opportunities, gain handsomely.
2. Before you deal, make up your mind your policy and then stick to it; if you want to deal in long line, then always move with this end in view; if you want to gain along with ups and downs of the market, then you have to deal accordingly; to go on changing your business policy from time to time is the most deadly in speculation.
3. Those who go after too heavy profits, lose rather than gain.
4. Cut the deal in loss and remain firm in gains.
5. When the market is upsets, weigh your every move very carefully with plenty of presence of mind.
6. In loss it is wise to cut the deal immediately.

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By PRAKASH CHAND GUPTA
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On 2nd August, Mercury and Venus will form 'Dwirdwadash' yoga; this will bring down the prices of cotton, guwar gur, sugar, jute, bardana, black paper, sarson, alsi, mill shares. This downward tendency will continue till 4th. On 5th Mercury becomes direct; this indicates sudden rise in gold, silver, cotton, guwar, peas, gur, sugar. This steady tone will be backed after 10th August, when Venus and Mars will form 'Dwirdwadash' yoga. Further on 13th this decline will be more supported by 'Dwirdwadash' yoga of Jupiter and Herschel also conjunction of Sun and Pluto on 16th; This is a clear indication of sharp fall in almost all commodities; dealers should follow the policy of selling in spurts and cashing gain side by side from 11th till 18th. On 19th Mercury will enter into North zone. This will cause some change in the declining trend and the markets will move towards bullishness.

From 22nd August markets will again move towards bearishness and you should be very careful to follow mandi in silver, guwar, peas, cotton, groundnuts, airinda, stationery, Textile shares. On 22nd 'conjunction' of Venus and Herschel will take place. This will cause sudden fall in the prices of silver, guwar, peas, cotton, groundnuts, airindia, stationery, textile shares. On 23rd Venus and Neptune will form 'Kendra' yoga; again good decline will follow. On 24th Venus and Pluto will form "Dwirdwadash" yoga; this well cause good heavy and sudden fall in the markets. On 25th Moon and Sun glance at each other; this will cause rise in the markets. On 26th Mercury and Herschel will form "Dwirdwadash' yoga; spurts will follow but play down at high rates. On 27th conjunction of Mercury Pluto will take place. This will cause heavy decline in gold, silver, cotton, guwar, peas, sarson, alsi, groundnuts, airindia stationery and textile shares. This trend will continue till 1st September, 1953.

*(Continued on page 605)*

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# How is this Month



BY MIHIRA

[The following forecast based on Janma-Rasi is general and as such those having favourable aspects according to present Dasa and Bhukthi, will have favourable results from the indications made below; while those having adverse aspects according to current directions will experience these predictions to a less proportion. The predictions given below are based not upon conjecture as several so-called well-known Journals do, but upon a clear interpretation of the movements or transits of planets. If you do not know your Janma-Rasi write to Mihira, C/o THE ASTROLOGICAL MAGAZINE enclosing a stamped self-addressed envelope.—*Ed., A.M.*]

**MAJOR TRANSITS. — Sun in Kataka and enters Simha on the 15th; Mars continues in Kataka throughout the month; Mercury in Kataka and enters Simha on the 26th; Jupiter in Vrishabha and enters Mithuna on the 21st; Venus in Mithuna and enters Kataka on the 23rd; Saturn continues in Thula throughout the month; and Rahu and Kethu continue in Makara and Kataka respectively.**

**1. Mesha (Aries).**—*Jupiter in 2nd and 3rd; Venus in 3rd and 4th; Mars and Kethu in 4th; Sun and Mercury in 4th and 5th; and Saturn in 7th.*

*General.*—Venus is the only planet who is favourable for the entire month. Jupiter changes sign on 21st and enters an ostensibly unfavourable sign. But with regard to interpretation of planets' effects in transit Jupiter is a notable exception. If by swift motion he enters the next sign or by retrogression moves into the previous sign, Jupiter will give only the effects of the previous sign and this rule applies here for Jupiter goes into Gemini by acceleration only and hence should be interpreted as being in second sign only which is good. Mercury remains in a good sign practically till the end of the month but he is under check throughout as also Mars. Sun has vedha only during first half. Still because of numerical preponderance of evil transits unfavourable effects will be more in evidence and the first half will be somewhat better than the second.

*Health and Domestic.*—Bodily ill-health may not be in a prominent feature of the month though there may be some minor ailments off and on. The mind will be sorely troubled with various matters more so during the second half when causes beyond your control may cause disputes, quarrels and misunderstandings with female members in the domestic sphere may arise. The wife's health is liable to be upset and hysterical people may suffer more.

*Finance and Speculation.*—Increase of wealth, influence in financial circles and generally favourable conditions may be expected to prevail in regard to financial matters. Benefits are likely to accrue through women especially during the second half, may be some item of sudden financial gain through women or through some original method. This may be followed by an equally unexpected item of loss. There is no support for speculation this month.

*Real Property, Services, Profession, etc.*—The immovable property affairs and welfare of the landlords will be heavily affected this month. There will be discord with tenants and co-owners. Many difficulties and failures in undertakings will be met with. Unpleasant changes may take place. Dealers in property may prove adverse to your interests and troubles arise through the action of your enemies and rivals. Conditions will be tolerable in the case of the services though the second half is apt to prove trying when through writing, correspondence or actions of others a difficult situation is liable to be created and you will be inclined to act somewhat rashly and impulsively. The profession and business though subject to vicissitudes are likely to be kept above average levels.

*Chandrashtama* begins with the night of 17th and lasts till sunrise on 20th.

**2. Vrishabha (Taurus).**—*Jupiter in 1st and 2nd; Venus in 2nd and 3rd; Mars and Ketu in 3rd; Sun and Mercury in 3rd and 4th; and Saturn in 6th.*

*General.*—Venus, Mars and Saturn are planets that are favourable for the entire month and it is a particularly good feature that all are free from vedha and so will be inclined to manifest their effects fully. Mercury is in a bad sign for nearly the whole month and when he becomes good towards the end, he encounters check. Sun is good for the first half and when he becomes evil, comes under check. Jupiter enters a favourable sign no doubt after 19th, but this is no improvement as he will act as if he still continues in first. But there is a decided preponderance of good transits this month and this feature is bound to be reflected in the general conditions for the month. Relief from troubles, discomfiture of rivals and enemies, gain of objects, happiness and welfare, increase of affluence and influence, success, social hits are all likely results.

*Health and Domestic.*—Some minor ailments may manifest during second half but they will not trouble you much. The domestic sphere will prove somewhat troublesome also and lack of peace of mind may result to some extent and this too more especially during second half only. Some quarrels and unwelcome changes may take place. Some anxiety may arise because of the health or action of a son or issue.

*Finance and Speculation.*—The financial position is likely to improve fitfully this month though no actual help can be expected from Jupiter who moves into the second sign. Some loss may arise through lending or becoming surety or through false friends. Some steadiness however is likely to set in during the second half and gains through favourable contracts and dealings will become possible, with prospect of some moderate gains by speculation also.

*Real Property, Services, Profession, etc.*—The affairs pertaining to real property and landlords in general will come in for much betterment this month. There will be general prosperity, access of new items and acquisi-

tions, increased gains and investments. Some major items of repair or transformation or overhauling or extensions may occupy your attention and frequent trips and short journeys may result in consequence. The services will do fairly well and some success in technical or other qualifying examination may be achieved. Some change in the nature of employment too may take place, with some help from natal directions it may prove to be an unexpected lift. The profession and business will do quite well throughout this month with increasing turnover and profits.

*Chandrashtama* extends from sunrise of 20th till noon of 22nd.

**3. Mithuna (Gemini).**—*Venus in 1st and 2nd; Mars and Kethu in 2nd; Sun and Mercury in 2nd and 3rd; Saturn in 5th; and Jupiter in 12th and 1st.*

*General.*—The three major planets Mars, Jupiter and Saturn are all in uncongenial signs throughout the month. Of there Mars alone is under vedha (obstruction). Sun is bad for the first half only and checked during that part of the month. Mercury too is not favourably disposed throughout but is under check for the greater part of the month. Venus is the only planet who is transitting favourable signs for the entire period. He is free from check. Thus the number of bad transits are much greater but because of vedha, the evil will not manifest fully. The seeond half of the month will be somewhat better in the general results than the first. Your ventures will not bear fruit. Quarrels and displeasure will be experienced and mind will be borne by varied anxieties and disgrace and dishonour may well result.

*Health and Domestic.*—Health will undoudtedly suffer but not seriously. Impure blood and inflammatory conditions may be the cause of upset, and this again may be due to excess in diet and intemperate luring and so the health can be preserved by attention to hygienic laws. The chances are that the nervous system too will be affected and any tendeney to neuralgia should warn you sufficiently. The second half may be free from troubles.

*Finance and Speculation.*—This sphere will experience considerable activity but the results will be more unfavourable than otherwise. Conflicting influences prevail and the result is that you will be almost always worried with financial matters. Solution for most of the problems will not be reached within the month. There will be innate tendency to live extravagantly and incur heavy additional expenditure. Speculation will be positively risky.

*Real Property, Services, Profession, etc.*—Estate matters will give you trouble. You are liable to misjudge conditions and distorted solutions will suggest leading to wrong actions. There is also a liability for troubles through your own inferiors and servants who will be bent upon causing trouble or you may be victimized by fraud. Any journys on estate matters undertaken will prove to be a mere waste and profitless. In soms dealings you will have to check your own over-impulsive tendencies and act discreetly. The services will have a bad time generally but there is nothing specially to be guarded against nor is there any cause for undue apprehensions. a time to lie quite low and be watchful rather than to act. The second half will be much better comparatively speaking.

*Chandrashtama* commences from about the noon of 22nd and lasts till past noon of 24th.

**4. Kataka (Cancer).**—*Mars and Kethu in 1st; Sun and Mercury in 1st and 2nd; Saturn in 4th; Jupiter in 11th and 12th; and Venus in 12th and 1st;*

*General.*—Good influences are indeed very sparse this month, almost all the transitting planets are to be found in unfavourable signs only. Jupiter alone is good and Venus too for the entire month. It does not matter that Jupiter goes into the twelfth sign within the month as he does so by accelerated motion and would continue to give results as if he is in eleventh. Mars is bad but under check. Sun is under check for the first half only. Mercury and Saturn are evil and unchecked throughout. Obstacles and aimless journeys, grief from loss of relatives and friends, mental irritation as well will be present. Expenditure will prove heavy and mind will be dejected. Minor changes and quarrels are likely to result. But none of the above troubles will be allowed to proceed far because of the favourable influence of Jupiter and Venus.

*Health and Domestic.*—Some minor nondescript troubles may manifest now and then but there will not be any great sufferings due to ill-health. Some injury to person may result. Mental dejection will be prominent and the mind is liable to be subjected to some kind of irritation or other and there will be no peace of mind as Mars in your Janma Rasi is being aspected by Saturn. All the same some auspicious occasion will mark the month.

*Finance and Speculation.*—The financial position will be tolerable throughout and no marked changes are likely to happen status quo. Some pressure for money during second half will be felt as some item or source of income you have expected to materialize will prove elusive or disappointing. Some loss by deceit or force is indicated and so you will have to be careful before committing yourself in money transactions or standing surety for others. Speculation has very meagre support this month.

*Real Property, Services, Profession, etc.*,—Landlords will be facing a somewhat difficult situation this month. Some important affair which you expect to go to fruition may be either precipitated or aborted and reach a sudden termination in some unexpected manner. Some changes or removals may take place that need not necessarily be adverse and may even prove favourable later on. The same will more or less hold good for the case of the services also, but here some matter may unexpectedly come to the forefront and give cause for apprehension but actually there will be no untoward happenings and everything turn out alright in the end. The profession and business will flourish above average levels.

*Chandrashtama* commences at about noon of 24th and lasts till noon of 26th.

**5. Simha (Leo).**—*Saturn in 3rd; Jupiter in 10th and 11th; Venus in 11th and 12th; Mars and Kethu in 12th; Sun and Mercury in 12th and 1st.*

*General.*—Venus and Saturn are the favourable planets for the month. No doubt Jupiter enters a favourable sign namely 11th after 19th but this is no help as he does so under acceleration and in the case of Jupiter we have to look to the previous sign for effects. All the other planets too are in evil signs only. Vedha affects Saturn for the whole month and Venus, Sun and Mercury for the greater part of the month. The net results will be that the month will not be good for anything and evil effects likely to predominate and the first half will be less evil than the second. Undesirable situations, quarrels and ill-health obstacles, loss of prestige, aimless journeys, mental irritations and misunderstandings troubles through women, troubles through enemies and rivals, disagreeable news, death among relations and friends are the sort of unwelcome happenings for the month.

*Health and Domestic.*—Digestive disorders and bilious complaints are likely to trouble you during the month and accidents to the feet may also occur and you will have to necessarily exercise much care during your journeys. Domestic quarrels and bickerings and misunderstandings with the female members of the family too are likely and mar mental peace. With all this help and sympathy from your true friends will make the month tolerable.

*Finance and Speculation.*—Inspite of the predominence of evil transits, the

financial matters will not be seriously affected but care will be necessary when you begin to act on the advice of some friends and launch into financial enterprise. If you do so thoughtlessly loss is more likely. There will be heavy expenditure and hence pressure for money will be experienced. Speculation will be no good.

*Real Property, Services, Profession, etc.*—Real property affairs will suffer steady deterioration but you can check a great deal of waste or loss by your personal care and effort because of some helpful influences. This is not at all the month to seek redress for infringement of your incorporeal rights through legal process. It will cause you some effort and restraint as you will be more inclined to give way to impulsive conduct and are liable to make error in judgment and prone to see things from a biassed view point. The services will be affected very little by the adverse influences and it may be even possible to secure some strategic advantage at about the middle of the month. The profession and business will do moderately well.

*Chandrashtama* period extends from the noon of 26th to the noon of 28th.

6. **Kanya (Virgo).**—*Saturn in 2nd; Jupiter in 9th and 10th; Venus in 10th and 11th; Mars and Kethu in 11th; and Sun and Mercury in 11th and 12th.*

*General.*—Mars is favourable throught the month. Jupiter enters an unfavourable sign after 19th but still continues to be favourable as he does so by accelerated motion. Mercury is in a good sign for the greater part of the month and Sun for the first half only. Venus is good for the last week. Saturn in 2nd is the only planet who is evil for the whole month. The only favourable planet under check is Jupiter and Sun and Mercury are under vedha only when they are evil. The general results will be very favourable. Honour, wealth, success, general prosperity, gains in various ways, alround enjoyments and comforts with luxuries, popularity and increase of sphere of influence are the likely good results. The first half may give rise to some quarrel or other though but generally some deterioration of the good features may be noticeable during the latter part of the month.

*Health and Domestic.*—There is no cause for apprehensions with regard to health and a fairly healthy month will be passed. After the middle of the month however, some minor ailments are likely to accure unless you are watchful of your habits. In respect of domestic peace and harmony, the latter half of the month will be somewhat unsatisfactory and quarrels may develop. But as the adverse forces lack force not much will come out of it.

*Finance and Speculation.*—Your own erratic conduct may cause adverse changes in your financial commitments and even financial loss. Losses may arise through deception or through women. But in general, the trend will be favourable and a moderate amount of wealth and prosperity will be enjoyed at least during the first half of the month. It would be possible to secure some gains through speculation but for the fact your own judgment will be at fault.

*Real Property, Services, Profession, etc.*—The position with regard to real property affairs is moderately favourable for the entire month and there may be additions to your landed property items. Investments in real property will turn out well at this time and you may also be able to realise your secured debts. You can also carry out improvements and extensions but in so far as matters in which choice is left to you or will be advantageous to have them carried out in the first half of the month. The services will do fairly well and it may be possible to secure a coveted position during the first half of the month but conditions are none too good thereafter. The conditions for the profession and business will be highly satisfactory and active throughout the month.

From about the noon of 28th to that of 30th the period will be under *Chandrashtama* influence as well as the whole of 1st and 2nd.

7. **Thula (Libra).**—*Saturn in 1st; Rahu in 4th; Jupiter in 8th and 9th; Venus in 9th and 10th; Mars and Kethu in 10th; and Sun and Mercury in 10th and 11th.*

*General.*—Mercury, Sun and Mars are to be found in favourable signs for the entire month. But Mars throughout and Sun and Mercury for the first half are under check. Venus is in a good sign for the first three weeks. Though technically Jupiter moves into an auspicious sign after 19th, it is no good as he will continue to give the effects of the previous sign only as he does so in his accelerated motion. Thus Saturn and Jupiter are to be considered bad for the whole month. Good and bad effects will be mixed for the month but the good will certainly predominate. Successful accomplishment of one's desires and plans, gradual success, association with good and powerful friends, gain of articles of luxury, happiness and prosperity, general improvement, receipt of good and welcome news, good name, academical triumphs are among the possible good effects.

*Health and Domestic.*—The health for the month can be expected to be good and trouble-free for the major part. But some anxiety may be experieneed with regard to son or daughter in some unexpected manner in which health need not necessarily be the cause. Otherwise family, domestic and social conditions will be happy and harmonious. There may be auspicious celebrations and acquisition of luxuries and other enjoyments.

*Finance and Speculation.*—This is a good month for the finances. Gain of wealth, clothes, realization of outstandings, success in monetary ventures are all the good results attributable to the favourable transits of the month, whereas heavy expenditure in troublesome journeys and some uncharitable losses will make the month not fully enjoyable in this respect. Speculation is not likely to yield good results.

*Real Property, Services, Profession, etc.*—Mixed effects will manifest in matters pertaining to the estate management, yield, etc. Quarrels and misunderstandings with tenants, agents etc., are not unlikely and may require careful handling. Some dealings in property too may take place in which case utmost care and scrutiny will be necessary on your part. As a rule do not have anything to do with absolute strangers in this matter as deceit is not a far off consequence. This should prove to be a notable month for the services and alround improvement can be expected. Your own personal efforts will bear fruit in the right direction and not many a month can have such good influences in this respect. Profession and business will manifest increased activity.

*Chandrashtama* begins with sunrise on 3rd and lasts till noon of fifth and occurs again between the noon of 30th and the end of the month.

8. **Vrischika (Scorpio).**— *Rahu in 3rd; Jupiter in 7th and 8th; Venus in 8th and 9th; Mars in 9th; Kethu in 9th; Sun and Mercnry in 9th and 10th; and Saturn in 12th.*

*General.*—Venus remains a favourable planet throughout the month. Jupiter also should be deemed to be favourable throughout though by change of sign after 19th he enters 8th as he does so only by accelerated motion and would confer the beneficial effects of the previous sign only. In fact the results can be expected to be even better as while transitting 7th he is under check but is not so in 8th. Sun is favourable for the second half of the month. Mercury becomes good only at the very end. Mars though evil for the whole month is under check all along. Saturn in 12th is certainly not favourable. So while evil effects will predominate in the general results,

the second half can be expected to produce better results than the first. During the first half despondency will prevail and generally disappointments will result in all matters and also obstacles. Purposeless journeys may have to be undertaken and you may get a bad name because of unmerited suspicions.

*Health and Domestic.*—No specific ailments may result though general debility may prevail all along. At the same time you will have to beware of injuries from sharp tools or instruments. Otherwise domestic and social harmony will prevail and an enjoyable time may be experienced. Auspicious celebrations or occasions likely to be celebrated with visits of agreeable friends and kinsmen. All these are more ikely during the second half.

*Finance and Speculation.*—Opposite influences play upon this sphere of activity so that both good and bad are to be expected. Money will be freely available and will be quickly spent. There may be gains through unexpected new ways but there may be also losses through law suits, speculation or by lending or standing surety for others. It will be possible to achieve some measure of success sn speculation towards the close of the month by careful deals.

*Real Property, Services, Profession, etc.*—Londlords cannot have an easy time of it this month though there is no reason to apprehend any great or adverse changes. There may occur unavoidable wastefulness and losses through rash actions on your part either towards your agents or through errors of management. The yield too is liable to be affected and there may be a fall in rentals or dividends from real holdings. The month though not positively bad for the services will do them no good. During the first half, some difficulties may even be experienced, troubles arising through your own actions—speech or writing. But in the case of the profession and business, there is no reason for any apprehension and the entire month may prove progressive and prosperous.

*Chandrashtama* begins at about noon of 5th and lasts till midnight of 7th.

**9. Dhanus (Sagittarius).**—*Rahu in 2nd; Jupiter in 6th and 7th; Venus in 7th and 8th; Mars and Kethu in 8th; Sun and Mercury in 8th and 9th; and Saturn in 11th.*

*General.*—Saturn alone is to be found in a favourable sign throughout the month. Mercury is good for the greater part of the month and Venus enters a favourable sign after 22nd. Venus and Mercury are under check so long as they are in evil signs. Mars who is bad for the entire month is under check throughout and Sun during the first half. Jupiter should be deemed to be bad for the whole period of the month as his change of sign is done undea accelerrted motion and she will continue to give effects a if he continues in 6th. The doctrine of check controls much of the evil due for the month; still unfavourable results will tend to predominate. Misunderstandings and quarrels with friends and relations, enmities and disappointments, loss of honour, obstacles and unjust imputations are among the likely bad results. Some respite from all thii and some measure of happiness will be possible towards the end of the month.

*Health and Domestic.*—Though there will be troubles in health, none will be serious. You may suffer injuries through sharp objects and loss of blood in consequence. Quarrels in the domestic circle may take place or the wife's health may suffer setback. You will have to steer clear from companionship of undesirables or doubtful characters or else your credit and reputation is liable to suffer.

*Finance and Speculation.*—Conflicting events will mark the financial sphere. There will be additional sources of income with increased avenues for expenditure; and when the need for money is most felt there will be influx from somewhere or other. Still it will be a crowded and anxious month in this respect and much will depend upon your self-control as to how events turn. Speculation is inadvisable.

*Real Property, Services, Profession, etc.*—Affairs pertaining to immovable property will be mostly nondescript but on the whole the trend will be only downward. Wastefulness, expensive litigation, purposeless travels, unprofitable exchanges, losses or disadvantages arising from following the advice or policy of apparently disinterested persons are among the probable results of the evil transits and so you should be on the alert not to be taken in by any such advice. But the influences are not bad as to exclude all possibilities of success through shrewd dealings with others in regard to real property matters. There is nothing special to be reported in regard to service matters in general. Profession and business will run on average levels.

*Chandrashtama* begins in the forepart of the night of 7th and extends till forenoon of 10th.

**10. Makara (Capricornus).**—*Rahu in 1st; Jupiter in 5th and 6th; Venus in 6th and 7th: Mars and Kethu in 7th; Sun and Mercury in 7th and 8th; and Saturn in 10th.*

*General.*—Jupiter is the only planet that can be pronounced to be favourable throughout the month inspite of change of sign into 6th after 19th. He will continue to give effects as if in fifth as he goes into sixth only by accelerated motion. No other planet is to be found in a good sign at any time during the month except Mercury who enters the eighth very late in the month. Among the evil planets for the month, Mars, Sun and Mercury are under check throughout and Venus and Saturn are free from check. However, the unchecked influence of Jupiter is a powerful factor on the good side. Tedious journeys, minor health troubles. humiliation, quarrels and misunderstandings, official displeasure, 'differences' at home, vain temptations and worries, obstacles in all endeavours are among the probable untoward effects for the month which will not however become serious because of Jupiter.

*Health and Domestic.*—With four planets in seventh, Sun, Mercury, Mars and Kethu all evil, it cannot be expected that domestic and social spheres will be free from troubles and all sorts of misunderstandiugs, differences, even quarrels are probable. The seventh is moreover aspected by Saturn. Therefore this may easily prove to be the critical month in cases where such sort of troubles had been already brewing. Stomach and rectum will be the seat of troubles in the matter of health.

*Finance and Speculation.*—No appreciable betterment can be expected in these spheres. On the other hand. it will be a good thing if conditions do not get worse. Heavy drains on purse will create serious problems. Extravagant tendencies are likely to manifest without adequate resources to meet them. You will hard put to it unless extreme control is exerted as regards every item that comes up. Speculation though slightly favoured cannot produce much of profits.

*Real Property, Services, Profession, etc.*—Only deterioration is to be expected with regard to real property matters and all sorts of troubles, expenses, litigation and other conflicts are likely to arise with regard to estate matters and it is only towards the very end of the month that any sort of relief can be expected, when some sort of steadiness and peace is probable. Therefore landlords should warily watch their step in actions and do well to attempt no new changes and keep strictly to daily routine. The same more or less is true for the services. You will will be exposed to the danger of official displeasure from on high and you must see to it that there is no contribution towards it by your own actions.

*(Continued on page 605)*




# FOR AUGUST 1953

BY MIHIRA

[All timings given in this article are I. S. T. The predictions mentioned under *Fortunate and Critical Dates* have reference to Lagna.]

1. Sat.—L. D. 7 ends at 2-31 a.m. (night) and L. D. 8 commences. Revati till 9-45 a.m. A.M. Early morning hours unfavourable in general, but towards Noon better influences prevail, pleasure through children, gifts and benefits from women. P. M. Mixed conditions are in force, liability to losses, accidents. Care in journeys and money transactions essential. Better at about midnight.

2. Sun.—L. D. 8 till 0-35 a.m., (night) and thereafter L. D. 9. Aswati till 8-25 a.m. A.M. Obstacles and opposition from superiors and employers, false friends, friends turn enemies; therefore be careful in speech and action. Not good for commencing any new actions or projects and keep to routine. P.M. Somewhat better but major influences remain evil and as much care will be necessary as in a.m.

3. Mon.—L. D. 9 till 10-25 p.m., and thereafter L. D. 10. Bharani till 7-15 a.m. A bad day throughout for all purposes in general. Nothing new to be commenced; no journeys to be undertaken, no interviews. Keep quiet at home or adhere strictly to routine. Both L. D. and asterism inauspicious and so double care necessary in all matters.

4. Tues.—L. D. 10 till 9-30 p.m., and thereafter L. D. 11. Krittigai till 6-25 a.m. A.M. Continues unfavourable; care with opposite sex essential; there is some liability to accident and adverse changes. P.M., Much better in general though mixed conditions persist; good for journeys, securing benefits from influential persons especially of opposite sex, tackling rivals and enemies, social advantages, etc.

5. Wed.—L. D. 11 till 8-35 p.m., then L. D. 12. Rohini till 6 a.m. A.M. Very good influences come into force which should be taken advantage of in all ways. Scholastic preferments, advancement, increase of business should all be exploited as far as possible. Good time for journeys, interviews, contacting new people; even speculation. P. M. Not so good. Bad for speculation; extravagance and wastefulness indicated.

6. Thurs.—L. D. 12 till 8-15 p.m. then L. D. 13 comes into force. Mrigasira till 6 a.m., then Ardra commences A.M. Happy period, good for enjoyment of pleasures, amusements, concourse with relatives, gifts from women and affairs of children. P.M. Indifferent—not particularly good or bad for anything except commencement of spiritual and occult studies and practices.

7. Fri.—L.D. 13 till 8-15 p.m. then L.D. 14 commences. Ardra till 6-30 a.m. then Punarvasu. A. M. Good for entry into new houses, taking charge of new or higher office, journeys, beginning new lines in trade, etc. (but not between 10-30 a.m. and Noon). P.M. Quite unfavourable for all purposes in general except towards midnight, danger of waste, loss by theft, etc.

8. Sat.—L.D. 14 till 8-50 p.m. then L.D. 15. Punarvasu till 7-30 a.m. then Pushya. A.M. Generally favourable. Affairs of children, agreements with friends and relations, pleasures and amusements, studies and academical interests, commercial interests. But avoid contention and controversies. P.M. Distinctly unfavourable, liability to accidents and bodily hurts from men or animals. Avoid quarrels and be careful with your money.

9. Sun.—L.D. 15 (Sravana Sukla) till 11-20 p.m. then L.D. 1 Pushya till 9 a.m. then Aslesha. A.M. Academical, journalistic and scholastic interests improve and efforts likely to bring results. Good time for commencing to open correspondence with new persons, asking favours, etc. P.M. Equivocal influences prevail can be turned to good or bad. Apparently promising openings yield poor results.

10. Mon.—L.D. 1 till 11-20 p.m. then L.D. 2. Aslesha till 10-55 a.m. then Makha. A.M. Success in journeys, good time to commence Law-suits, occult practices, courtship and marriage. P.M. Unfavourable in general and mostly indecisive.

11. Tues.—L.D. 2 till 1-10 a.m. (night); then L.D. 3. Makha till 1-15 p.m. Then Purva Phalguna. A.M. Bad, and critical generally, restriction of activities, journeys turn bad and fruitless, bad time for speculation or any monetary transactions. P.M. Mind restless and ill at case and easily upset, liability to losses especially by theft. Bad time to deak with officials and superiors.

12. Wed.—L.D. 3 till 3-10 a.m. (night) Poorvaphalguni till 3-45 p.m. then Uttaraphalguni. A.M. First part (midnight to sunrise) good but not thereafter. Bad for employment matters and academical enterprise, adverse criticism likely, unfortunate journeys. P.M. Good; unexpected gains, beneficial changes, business prosperity; occult studies may be commenced.

13. Thurs.—L.D. 4 till 5-5 a.m. (early morning); then L.D. 5. Uttara Phalguni till 6-10 p.m. A.M. Favourable for planting seeds or transplanting, worship of deities but not for other secular matters. P.M. Favorable—business matters, musical and literary interests, gains through speaking, letters or influential persons of opposite sex.

14. Fri.—L.D. 5 whole day. Hastha till 8-45 p.m; then Chitra. A.M. Mixed influences. Active business conditions with danger of loss, auspicious occasion waste of money, scandal, improvement of health. P.M. Good luck, speculation, travel, social matters, psychic and occult studies and experiences.

15. Sat.—L.D. 5 till 6-55 a.m. then L. D. 6. Chitra till 11 p. m. then Swati. A.M. Mixed conditions—Bad company to be avoided, no recourse to law for any purpose. Difficulties through opposite sex, danger of accident, beware of unhealthy changes yourself. P.M. Also mixed influences prevail. Good for tackling rivals and enemies; journeys for travels, auspicious occasions.

16. Sun.—L.D. 6 till 8-30 a.m. then L D. 7. Swati till 1 a.m. (night) then Visakha. A.M. Unfavourable throughout. Bad for academical interests. Be careful in speech and writings, avoid law-suits and bad for money transactions. P.M. Quarrelsome mood; liability to accidents and bodily hurts. Do not attempt new ventures or risk much.

17. Mon.—L.D. 7 till 9-40 a.m. then L.D. 8. Visakha till 2-30 a.m. (night), then Anuradha. A.M. Quite good, fortunate and happy time, general success and amusements, children's

affairs, concourse with relatives and their affairs, gifts and benefits. P.M. Mixed conditions but good elements predominate. Not good for commencing any new undertakings or for interviews.

**18. Tues.**—L.D. 8 till 10-20 a.m. then L. D. 9. Anuradha till 3-30 (night); then Jyeshta. A.M. Very bad in general, waste and loss through opposite sex. Avoid all suspicious people especially opposite sex and curb extreme general tendencies and desire to have a fling. P. M. Continues bad observe some precautions.

**19. Wed.**—L. D. 9 till 10-25 a. m. then L.D. 10 Jyeshta till 4 a.m. (night) then Moola. A.M. Good for academical and business activities and literary interests; also for journeys, commencement of legal actions, industrious. P.M. Religious and devotional matters, occult and psychic practices, artistic and musical hits, also for speculation.

**20. Thurs.**—L.D. 10 till 10-10 a.m. then L.D. 11. Moola till 4 a.m. (night), then Poorvashada. A. M. Though apparently good, will bring many difficulties and anxieties and troubles through extravagance which could with some care be avoided. Consider well before trusting anybody for a friend may easily prove just the opposite of what you expect. P.M. Moderately favourable in general—gains through investment possible.

**21. Fri.**—L. D. 11 till 9-20 a.m. then L.D. 12. Poorvashada till 3-35 a.m. then Uttarashada. A.M. Favourable for commencement of studies, academical activities in general but health should be guarded and you should be careful, lest accidents occur. You should also guard yourself from tendency to dissipation and extravagance. P.M. Contentions, quarrels, losses through false friends, disgrace and punishment

**22. Sat.**—L.D. 12 till 8-5 a.m. then L.D. 13. Uttarashada till 2-45 a.m. (night) then Sravana. A.M. Thoroughly bad for any purposes whatsoever. Should not think of any activity or any journey of anything beyond strictly keeping to routine, no matter how tempting opportunities apparently are. P.M. Conditions scarcely any better till after sunset.

**23. Sun.**—L.D. 13 till 6-45 a.m. then L. D. 14 till 4-5 a.m. then L. D. 15. Sravana till 2-0 a.m. (night', then Dhanishta. A.M. Uniformly bad—Indiscreet actions, undesirable friendships, deception in love, loss through fraud, quarrels, disputes, liable to punishment. P.M. Conditions grow only worse.

**24. Mon.**—L. D. 15 till 2-20 a.m. then Sravana Bahula 1. Dhanishta till Noon, then Satabhisha. A.M. Danger of accidents, journeys by air not to be thought of. Loss by writings or lawsuits, unfortunate journeys. P.M. Between noon and afternoon favourable in general. Thereafter again bad. Financial losses, deception by women, domestic differences, etc; love becomes hatred.

**25. Tues.**—L. D. 1 till midnight, then L. D. 2. Satabisha till 10-45 p.m. then Poorvabhadrapada. A. M. Whole of the time distinctly evil for all good purposes. Loss by travel and deception and of scandal and false accusations, loss in investment. Hence should be very careful. P.M. Only less evil.

**26. Wed.**—L.D. 2 till 9-35 p.m. then L. D. 3. Poorvabhadrapada till 9-5 p.m. then Uttarabhadrapada. A.M. Moderate success, good health and cheerful mind, compromise in pending matters can be effected with advantage (exact Noon is not so good). P.M. Fortunate and happy period, success. pleasure and amusements, affairs of children, courtship, etc., and marriage affairs ravels by water.

**27. Thurs.**—L. D. 3 till 7-15 p.m. then L. D. 4 Uttarabhadrapada till 7-30 p.m. then Revati. A. M. Not favourable for new attempts—anxieties worries and fears, trouble with officials and superiors. P. M. Advancement, business and professional preferments, successful planning. benefits through tact and industry.

**28. Fri.**—L.D. 4 till 4-50 p.m. then L.D. 5 Revati till 5-55 p.m. then Aswini. A. M. Danger of disgrace through sex matters, danger of accident adverse changes through Government agencies. P. M. Success in profession, help of professional people, lucky journeys.

**29. Sat.**—L. D. 5 till 2-20 p.m. then L.D. 6. Aswini till 4-15 p.m. then Bharani. A.M. Popularity, benefits from women of position, removal of enemities, journeys, courtship and marriage affairs. P. M. Senses, pleasures and amusements. Not good for commencement of new undertakings.

**30. Sun.**—L. D. 6 till 12-35 p.m., then L. D. 7. Bharani till 3-15 p.m., then Krittigai. A. M. Quite evil till forenoon, better towards noon: danger of violence, accidents, mental outbursts, extravagance, etc. P.M. Abnormal cravings and desires to be checked; crisis in pending matters, losses in investments; whole day not propitious for new undertakings.

**31. Mon.**—L. D. 7 till 10-50 a.m. Krittigai till 2-50 p.m., then Rohini. A.M. Success, pleasures, amusements, concourse with relatives, gifts or help from women. P.M., mental irritation, anxieties, contentions and quarrels, loss through false friends, troubles from ralatives; be on the guard for trouble may come from least expected quarters.

## Fortunate and Critical Dates

**Mesha (Aries).**—*Fortunate Dates*,—5 fficial and Governmeat business, real property matters, contracts, purchase of property, business or profession, 9 Literary and academical interests, letter, correspondence, journalistic enterprise, etc., *e.g.*, with socia l and courtships; 19 Tackling opponents, rivals, consultation with lawyers, starting litigation, etc., as well as all contentions and legal matters; 24 good in general, official and business matters specially. *CriticaDates*:—2 health, children's affairs, speculation, etc; 7 profession, business and official dealings; 16 academical matters, servants' affairs, dealings with elders, journeys; 22 occult and spiritual matters, dealings with friends and near relations; 31 speculation and children's affairs.

**Vrishabha (Taurus).**—*Fortunat e Dates*:—5 business and government matters, gains; 9 estate matters concerning real property, purchase, sale, etc; 19 domestic matters, partnership affairs etc; 24 brother's affairs, coworkers, correspondence and literary in general. *Critical Dates*:—2 qurrels, domestic and social circles, lose or heavy expenditure; 7 business, profession and service, relations with friends, etc; 16 monetary deals, speculation, domestic affairs; 22 dealings with opposite sex, differences with domestic circle; 31 dealings with superiors and co-workers.

**Mithuna (Gemini).**—*Fortunate Dates*:—5 professional gains and business profits; 9 all kinds of monetary deals and trans actions including profession and business; 19 service conditions, gains and advancement; 24 partnership, business, domestic affairs. *Critical Dates*:—2 brother's family, monetary transactions and dealings; 7 all financial matters and dealings with creditors, debtors, loans, etc; 16 personal matters, health, literary activities, corsespondence; 22 service conditions, dealings with superiors in office; 31 monetary affairs, long distance matters and dealings with bretheren and co-workers.

**Kataka (Cancer).**—*Fortunate Dates*:—5 service and activities in connection therewith, such as interviews, etc; 9 peeuniary deals, purchase or sale of stocks, share, advancement of loans, etc., service concerns; 19 dealings in Stock Exchange, speculation, prefer ments in service; 24 servants' matters, settling of accounts, clearing dues and all manner of contractual obligations. *Critical Dates*—2 children's health affairs and prosessional matters; 7 confusion in all personal matters, mental worries and anxieties in domestic affairs; 16 literary and journalistic activities, correspondence, children's

*(Continued on page 606)*

## MATHEMATICAL PALMISTRY (2)

*(Continued from page 571)*

8. Health-index line between 1 and 1·2 indicates a short life.

*Palmistry* is an exact science provided we apply ourselves scientifically to it. It does not overlook what is called the Will Power, which is the crown of man's greatness. As we proceed in our study we shall find that Will Power, is not inconsistent with the rules of Palmistry, but supports it and enlivens the course of man's life.

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## HINDU SYSTEM OF PLANETARY COMPUTATIONS

*(Continued from page 576)*

### Karna (करण)

We have found out that the tithi Chaturthi of the light fortnight ends at 8-57 a.m. I. S. T. The duration of a tithi is 12° in longitude. But due to the fluctuations of the Moon's diurnal velocity and thence the difference in the velocities of Moon and Sun, the duration of a tithi varies. In this case it would be

$$\frac{12 \times 60 \times 24 \text{ hrs.}}{791.33} = 21 \text{ hrs. } 30 \text{ mts.}$$

A Karana being half a tithi, half this duration is 10 hrs. 45 mts. The balance of the tithi after sunrise being less than this 10hrs. 45mts, it will be evident that the Karana of the II half of Chaturthi of the bright fortnight is running at the time. The name of the Karana is Bhadra (भद्रा) and it ends identically with the tithi.

These elements are of great importance for astrological findings and for electional purposes.

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## THE OTHER HOROSCOPE (6)

*(Continued from page 580)*

Configurations are schematized as follows :—

1. The first degree of Sagittarius is rising, the Moon well in the ascendant in the tenth degree of the sign, quite close, it should be observed, to her node about the eighth degree.

2. The ruler, Jupiter, transitional from Pisces to Aries opposes Mars in Virgo from nadir to mid-heaven, Saturn being well within ranges of the point of mediation. Heliocentric Mercury also mediates in virtue of his contraquintile to Jupiter and his aspectation of Mars which, it may be observed, is *dual.*

3. Mercury (geocentric) in this horoscope the ruler of the midheaven, *is in a sign of Venus,* and, from the tenth opposes Jupiter and Uranus, the latter very closely, Neptune from the third impinging obliquely on the opposition. Mediation is through Saturn, fairly close to the aspect of Mercury, while Saturn's geocentric aspect to Jupiter is very close.

These (2 and 3 taken together) may be regarded more broadly as the opposition of planets transitional from Virgo to Libra to planets transitional from Pisces to Aries. Heliocentric Mars is at square, to *Venus in a sign of Mercury.*

4. The Sun opposes Pluto closely, while Venus in the ninth *in a sign of Mercury* sharply irritates the opposition, the Moon also being caught up in the discordance. The mediation through Neptune in the third is powerful, one of the most remarkable features in the horoscope.

5. Saturn is oblique to Venus in the seventh, and though less sharply, to Mars in the ninth. The heliocentric coordinate of Venus falls between the quintiles of Jupiter and Uranus, while the only aspect of her geocentric one that might claim to be constructive is a septile to heliocentric Mercury.

These four configurations (2-5) are thus all linked up with each other like the various lines in the London Underground. The mediating Saturn in 2 and 3 constitutes an obliquity in 5. The mediating Neptune in 4 constitutes the principal obliquity in 2. I have italicized, once, the phrase, " in a sign of Venus ", and twice, the phrase, " in a sign of Mercury ", the relation of both coordinates of Venus as " mutual reception " being twice in evidence. Nietzshe's writing is thus exhibited as, in point of form, itself literary art, and as, in point of content, both philosophical Aesthetic and descriptive-historical interpretation of art. Afflictions to the two minor planets from the luminaries and from Saturn, Uranus and Neptune, each of them attacking somewhere, qualify it all the most forcibly through the mutual reception of Mercury in the tenth with coordinates of Venus.

*(To be continued)*

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## FROM WEST TO EAST

*(Continued from page 585)*

communications do come from 'the other side' the communicating entities are by no means omniscient. Indeed their mental level is evidently often below that of the recipients of their messages.

Since the death of that great psychic researcher Baron von Schrenk Notzing, little has been done in this direction on the continent, and much of the information reproduced in European publications comes orginally from American sources. Thus *Die Okkulte Stimme* of Germany reproduces some remarkable photos taken from the American *Psychic Observer* showing several stages in the building up of a figure materialised by the well-known medium Mrs Ethel Post-Parrish. The series of four infra-red photographs shows the medium in her cabinet', the front of which is held open, while the column of ectoplasm outside shapes itself into the form of an American-Indian girl called Silver Belle (sic).

There can be little question as to the genuineness of phenomena such as materialisation and levitation by mediums, but they are hardly proofs of survival. Incontestable proofs are still few and far between, but most of us do not need them : we know.

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## LETTERS TO THE EDITOR

*(Contiuned from page 588)*

not been made use of in discussing horoscopes. These Amsa Chakras apart from their use of determining the balas of planets have a massage to give regarding life's manifestation in the Dhatu, Moola and Jiva forms.

I would request the learned author to throw more light on the subject through the columns of your magazine in determining exactly the manifestation of a planet that will be affected.

Thanking you,

Madras 17. R. SWAMINATHAN, B.A.

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### "Pataki Chakra"

Sir,—Enclosed is a diagram of the Pataki Chakra used by the astrologers of Orissa to find out the rishta period (crisis) of a native. In an Oriya astrological book it is stated that this Pataki rishta is more influential than the Graha rishta generally applied by us. The manner in which it is applied is given below:—

| *Lagna* | *Left Vedha* | *Right Vedha* | *Front Vedha* |
|---|---|---|---|
| Mesha | Meena | Kanya | Dhanus |
| Vrishabha | Kumbha | Simha | Vrischika |
| Mithuna | Makara | Kataka | Thula |
| Kataka | Mithuna | Dhanus | Meena |
| Simha | Vrishabha | Vrischika | Kumbha |
| Kanya | Mesha | Thula | Makara |
| Thula | Kanya | Meena | Mithuna |
| Vrischika | Simha | Kumbha | VrisLabha |
| Dhanus | Kataka | Makara | Mesha |
| Makara | Dhanus | Mithuna | Kanya |
| Kumbha | Vrischika | Vrishabha | Simha |
| Meena | Thula | Mesha | Kataka |

Points given to each rasi have been noted in the diagram.

According to this Chakra the rishta period of a native is predicted by adding the numbers assigned to each Lagna and Vedha point.

For example, take the case of a nativity in Mesha Lagna.

Lagna + Left Vedha, *i.e.*, Mesha + Meena or 20 + 4 = 24.

Lagna + Right Vedha, *i.e.*, Mesha + Kanya or 20 plus Kanya or 20 + 2 = 22.

Lagna + Front Vedha, *i.e.*, Mesha + Dhanus or 20 + 10 = 30.

Thus the native has rishta on the 22nd, 24th and/or 30th day, month or year.

### An Experiment

A male child was born in Sundargarh (Orissa) on 26/27th August 1951 at 4-8 a.m. (I.S.T.). The birth chart is given below.

Mithuna—Chandra (8° 43'), Uranus (21°); Kataka—Kuja (14), Lagna (19); Simha—Ravi (10), Kethu (18), Budha (19—Retrograde); and Sukra (23—Retrograde); Kanya—Sani (10), Neptune (26); Kumbha—Rahu (18); Meena—Guru (22—Retrograde).

Balance at birth—Rahu Mahadasa Yrs. 15-2-24.

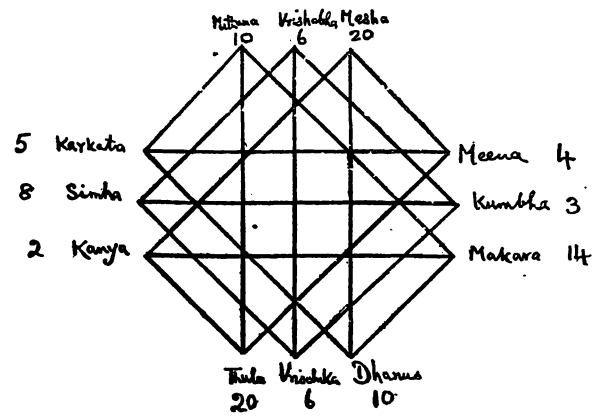
As Rahu is posited in the 8th, the native was in Chidra Dasa.

Pataki Chakra drawn for this native would indicate that his rishta period fell due on the 9th and 15th day, month or year.

Saravali—Adhyaya 10—Sloka 30 states that if a native at birth has Chandra in Lagna, 7th, 8th or 12th house, conjunct malefic, unaspected by benefic, and if the kendras have no benefics in them, then he is sure to die.

True to the above, the boy died in the ninth month on 18-5-52 at 11-40 p.m. (I.S.T.).

Sundargarh. TRIBIKRAM PUROHIT.




### Horoscope of a Missing Girl

Sir,—I am giving the horoscope of a girl who has been missing from her age of six. Her whereabouts are not known. The time of her missing is 6-30 p.m. on 2nd December, 1946. Will the readers kindly show what are the planetary indications of her coming back and if so, when? Is she living or dead?

She was born on 14-3-1940.

Thanking you,

Ujjain. S. V. KOTHARI.

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## YOUR SCIENTIFIC DIFFICULTIES SOLVED

*(Continued from page 592)*

being in 2nd and lord of 2 being in a inimical sign are not good. Jupiter's aspect is good as also Sun being in 7th. Therefore your inference that Jupiter's aspect is considered to be bad is not justified. Still Jupiter is lord of 6th as well as 9th. If lordship of 6th is bad, lordship of 9th is very good. It is a printer's devil. (*c*) The slightest reflection should have indicated that Revati is a misprint for Uttarabhadra. The time for which the election is made is mentioned as 1 p.m. and the constellation Uttarabhadra is said to rule upto 2 p.m. So the constellation that should be taken into account is Uttarabhadra and not Revati. (*d*) For ordinary purposes, both Amavasai and Poornima, the number is only 15. (*a*) The effects for the Rasi are the same whichever degree of any sign may be occupied by Moon. But the effects will necessarily differ according to the asterism ruling at birth which in the example taken will be Aswini and Krittika respectively for 0° and 30° of Aries.

Q. 9. (*a*) What is the meaning of Kendradhipathya Dosha? For example Ascendant Leo, Venus in 10th which is Taurus. Is it Kendradhipathya dosha? (*b*) How shall we find out the following from a person's horoscope: that he will marry in his own caste or intercaste or that he will become an adopted son or not.

*I. R. Ramnad.*

Ans. (*a*) The term Kendradhipathya implies lordship of an angle and not occupation of an angle. For Leo born persons Venus is lord of 10th

*Lagna—Vrischika; Meena—Jupiter, Sun, Kethu and Mercury; Mesha—Mars, Venus and Saturn; Vrishabha—Moon; Kanya—Rahu.

and being a benefic, he gets Kendradhipathya dosha. (*b*) If Saturn afflicts 7th house, the marriage may be an intercaste one. The same may be the effect if malefics occupy 6th, 8th, and 12th either from Lagna or from the lord of Lagna. Also if Mercury, Moon and Saturn having connection with 7th house, be posited in their depression or inimical Amsas; if the 9th house or its lord being in a movable sign is occupied or aspected by Saturn and if the lord of the 12th be strong, the child is sure to be adapted by another.

Q. 10. (*a*) Is it necessary that Mercury who is combust in Rasi chart owing to its conjunction with 10 degrees of Sun, will it also be combust in the Navamsa chart if there is conjunction of Sun and Mercury there also? (*b*) How to appraise the effects of Retrograde Saturn being exalted in 11th house? Is Saturn considered to be in debilitation? (*c*) Mahabhagya Yoga is caused when both luminaries and Lagna are disposed in odd signs. Is the condition that native should be born in day time indispensable for the yoga?

Ans. (*a*) Combustion is only a matter of distance and does not depend either on sign or Amsa. Sun and Mercury may be in different signs or amsas and still be combust. Both may occupy the same sign and yet not be combust if they are beyond the prescribed degrees. (*b*) The effects of an exalted planet being retrograde, are said to be negligible as that of a planet in debilitation. This is not the same thing as a planet occupying the debilitation sign itself. (*c*) Three conditions are necessary for Mahabhagya Yoga: (1) The native should be a man. (2) The birth should be during day. (3) Sun, Moon and Lagna should be in odd signs.

Q. 11. (*a*) While comparing various almanacs issued for different latitudes and longitudes with India, I find that hours and minutes of sunrise and sunset when added amount to exact 12 in all of them for all days of the year. Is it correct? (*b*) What is the method of calculating sunrise? (*c*) If Venus and Mercury are placed in Pisces along with Moon, does debilitation of Mercury get concelled?

Ans. (*a*) Your statement is not correct (*vide* Raphael's Ephemerise and B. V. Raman's *A Manual of Hindu Astrology*. (*b*) This is too complicated to be given here—*vide* any Text Book, *e.g.*, B. V. Raman's *A Manual of Hindu Astrology*. (*c*) Yes; because the planet that would be exalted in Pisces is in Chandra Kendra.

## DIARY OF IMPORTANT EVENTS IN MAY 1953

(*Continued from page 594*)

sank near Munshiganj in East Pakistan on Tuesday.

21. Paris.—M. Renenayer and his coalition cabinet resigned to-night after a heavy defeat on his plan for drastic financial reforms.

22. Karachi.—Governor's rule in Sindh terminated today with the swearing in of the New Ministry headed by Pakistan's former food Minister Satar.

29. New Delhi.—The 39 year old Sherpa Tensing and the New Zealander E. P. Hillary (34) reached the top of Mount Everest on May 29.

## HOW IS THIS MONTH?

(*Continued from page 600*)

Be watchful and be prepared. Business and profession will be subnormal.

Beginning in the forenoon of 10th, *Chandrashtama* lasts till about midnight of 12th.

**11. Kumbha (Aquarius).**—*Jupiter in 4th and 5th; Venus in 5th and 6th; Mars and Kethu in 6th; Sun and Mercury in 6th and 7th; Saturn in 4th; and Rahu in 12th.*

*General.*—Except Mars no planet is to be found in a good sign throughout the month and Mars is under check all along. Venus though also under check, is favourable for the greater part of the month. The same with the case of Mercury. Jupiter, though he moves into 5th after 19th will not do good and will continue to give effects as if he is in 4th because the change of sign is effected under accelerated motion. Sun is good for the first half only and under check so long. Thus the transit influences are confusing and nondescript and nothing can be predicted for certain about the general results for the month which will be somewhat adverse than otherwise and the second half proving decidedly worse than the earlier.

*Health and Domestic.*—The health will be good during the first half and some deterioration is inevitable during the second half such as some form of rectal troubles especially in the case of those who are chronically prone to such ailments. The wife's health too may be upset. Troubles within the domestic circle caused by your own relatives are probable and you will be subjected to much of needless worries and unhappainess in that account.

*Finance and Speculation.*—As in other matters, the financial position will be quite tolerable during the first half but thereafter will not at all be satisfactory. Losses by lending money, or becoming surety as also from false friends and inferiors are also indicated. Law-suits will have to be scrupulously avoided as also extravagance or lavish generosity. Journeys if undertaken will prove only expensive but produce no results. Speculation will be highly risky.

*Real Property, Services, Profession, etc.*—Landlords and their affairs are not liable to be affected adversely and the chances are that they may not only run smooth but also register improvement during the first half. During the second half some difficult situations may arise, the nature of which will be equivocal in character and it may not be possible to decide which course should be followed. Under certain circumstances some adverse changes or removals may be caused. This cannot be said to be a good month for transactions in immovable property. The services will on the whole take a better turn and greater sympathy and understanding will be in evidence from those on high but this manifestation may prove after all transient without accomplishing anything or much really. Profession and business may continue as usual.

*Chandrashtama* begins in the forepart of the night of 12th and lasts till forenoon of 15th.

**12. Meena (Pisces).**—*Jupiter in 3rd and 4th; Venus in 4th and 5th; Mars in 5th; Kethu in 5th; Sun and Mercury in 5th and 6th; Saturn in 8th; and Rahu in 11th.*

*General.*—Venus is the only planet in a favourable sign throughout the month. Sun is good for the second half and Mercury for the last few days. Mars, Jupiter and Saturn are bad throughout, of which Mars alone is under check all along. Therefore in a month in which good results cannot be expected, the second half will be better than the first. All sorts of embarrassments and sorrows will keep the mind in a continual state of agitation and quarrels and misunderstandings are likely to develop within as well as outside the family circle. Obstacles, unwelcome changes, trouble some journeys, loss of relatives etc., will be among the untoward effects of the transits. All this will be much less during the latter half and even during the first, needful help especially from friends will be forthcoming to make things at least tolerable.

*Health and Domestic.*—Though health troubles may be present, they will not be of much consequence nor will disturb daily routine. But the children's health is liable to be affected adversely more so during the first half. Welcome friends will visit you and provide such help as they can so that your mental attitude will become more cheerful inspite of the onslaughts of adverse forces.

*Finance and Speculation.*—This sphere is likely to cause you great concern and many acute problems will arise for which solution may not at all be in sight. The usual sources are likely to fail you completely and but for some new sources which fortunately will become available, the situation would easily assume a desperate condition. It cannot be expected that speculation can succeed under the above circumstances.

*Real Property, Services, Profession, etc.*—There is likely to be too much unhealthy activities going on in the affairs of landlords pertaining to their estate. Impulsive actions that do not count the cost may bring on difficult situations. You may not come out on top in transactions or dealings in real property. You should avoid lawyers, suits or litigation in respect of your property or rights to property. You are liable to be deceived by your agents or servants. The services will come in for their share of troubles this month more with petty troubles than from any major cause but even from this, considerable amelioration will be witnessed in the second half. The profession and business may continue on slightly above average levels.

*Chandrashtama* begins in forenoon of 15th and lasts till midnight of 17th.

## DAILY GUIDE FOR AUGUST 1953

*(Continued from page 602)*

education, and health 22 social activities and all matters pertaining to the real property; 31 generaly bad specially for monetary affairs.

**Simha (Leo).**—*Fortunate Dates*:—5 Children and investments on their behalf, unexpected benefits. 9 All personal affairs, Children's prospects, journeys, travels, benefits from opposite sex. 19 Property, Estate improvements, interests overseas. 24 Service and partnership concerns, associations for mutual benefit, company, promoting, underwriting, etc. *Critical Dates*:—2 Health, personal matters, overseas interests, real property concern. 7 Domestic, partnerships and dealings with rivals and enemies. 16 Monetary deals, loans, pledges, etc., as also for literary matters. 22 Social activities and dealings with opposite sex. Also business contracts. 31 Affairs within the domestic circle.

**Kanya (Virgo).**—*Fortunate Dates*:—5 Academical activities, dealings with rivals, domestic affairs and partnership matters. 9 Real property, sale, purchase, exchange, etc., wife's and domestic dealings. 19 Brothers, Brethren and their affairs; literary activities and correspondence, etc. 24 Property, tenancy, domestic matters. *Critical Dates.*—2 Extravagance, expenditure, oss, journeys, quarrels. 7 Children, their affairs, health, etc. 16 Business, professional activities, quarrels. 22 Service, dealings with co-workers and superiors in office. 31 Expenditure, waste and extravagance.

**Thula (Libra).**—*Fortunate Dates*:—5 All-round good day. Business, property matters, children's affairs, speculation, etc. 9 Service interviews, advancement etc., journeys. 19 Personal and domestic concerns, relatives, visits, etc. 24 This is also an alround good day. *Critical Dates*:—2 Business, hot temper and quarrels, service and coworkers. 7 Property matters, children and their affairs. 16 Money matters, domestic matters, rivalry. 22 Social activities and children's health., etc. 31 Estate, dealings with friends, companies, societies.

**Vrischika (Scorpio).**— *Fortunate Dates*:—5 Investment abroad. Affairs of parents or elders. 9 Government or public business; service preferments. 19 Personal and devotional matters, initiation, etc. 24 Investments, realization of outstandings, distant affairs. *Critical Dates*:—2 Displeasure from highly placed, troubles through Government agencies. 7 Co-owners, rivals, disputes, estate matters. 16 Service conditions, irksome duties. 22 Social amenities, troubles from opposite sex, domestic affairs. 31 A bad date in general chiefly Government concerns.

**Dhanus (Sagittarius).**—*Fortunate Dates*:—5 Real property matter, personal affairs, Executor, Manager, etc. 9 Unexpected acquisitions from abroad property, gains, etc. 19 Real property and Estate dealings. 24 Monetary transactions, realization of outstansings. *Critical Dates*:—2 Childrens health and affairs. 7 monetary transactions, investments. 16 children's matters, speculation, domestic matters. 22 Service, unexpected developments. 24 Real property, estate management.

**Makara (Capricorn).**—*Fortunate Dates*:—5 correspondence, journeys, literary and academical matters. 9 unexpected development in overseas properties. 19 real property gains, dealings with companies. 24 domestic and social activities. *Critical Dates*:—2 Estate matters, affairs of dead people. 7 money matter, transactions, etc. 16 real property and service matters. 22 journeys, rivalry, money matters 31 investments abroad and unexpected development.

**Kumbha (Aquarius).**—*Fortunate Dates*:—5 monetary deals, gains, service advancement, 9 domestic and social activities, service conditions. 19 business, service, professional fields of activity. 24 investments, profits through rapid turnover in business. *Critical Dates*:—2 wife's concerns and service matters. 7 financial affairs, dealings, outstanding. 16 Literary and academical activities, speculation. 22 Estate matters, real property affairs, etc. 31 wife's health, trouble from enemies, etc.

**Meena (Pisces).**—*Fortunate Dates*:—5 honour, credit, rise through individual effort, preferments. 9 service conditions and advancement. 19 distant interests, investments, etc., prosper. 24 children, their affairs and prespects. *Critical Dates*:—2 anxiety regarding children and their health. 7 sudden developments in the affairs of children, bad speculation though promising at first. 16 domestic and estate concerns. 22 confusion in monetary and financial affairs and sudden development or prospects of loss. 31 health or accidents.

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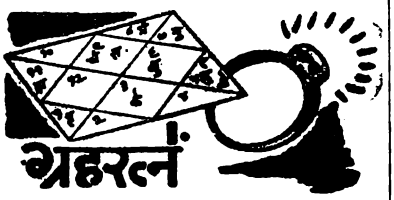
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Founded 1895

By Prof. B. SURYANARAIN RAO

Edited By B. V. RAMAN, D.Sc., F.R.A.S.

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|---|---|---|


## WORLD EVENTS FOR SEPTEMBER 1953

THE lunar month of Bhadrapada starts on a note of excitement for we find the dramatic sign of Leo being involved in the New Moon to commence on 7-9-1953. The Leo New Moon on which these predictions are based definitely accents the eastern hemisphere. Saturn the planet of weighty political problems continues in the sign of Thula or Balance, transitting the latter half of the martian constellation Chitta. Mars the planet of war is in the beginning of Leo passing through the same Navamsa by about the end of the month. The movement of the major planet Jupiter is confined to within the first five degrees of Gemini, *i.e.*, the Navamsas of Thula and Vrischika. There is thus a conjunction of Saturn and Jupiter in the Navamsa chart. Rahu of course continues to transit in Makara. Inspite of the apparently peaceful world conditions prevalent due to the truce in Korea and the prevalence of "friendly" atmosphere between India and Pakisthan, the fact of the disposition of Mars and Rahu and Rahu and Jupiter in mutual *shashtashtaka* positions plus the Navamsa conjunction in Libra of Jupiter and Saturn and the athichara movement of Guru will bring another period of suspense in regard to important world affairs, especially in the eastern hemisphere. The capacity of Mars to cause mischief is somewhat tempered for the duration of his stay in Simha as he occupies a favourable position both from Jupiter and Saturn. Virgo, the sign ruling India comes under destructive influences owing to its being hemmed in between Saturn and Mars. This indicates bad knocks on her economy, drain on food resources and unexpected and tense political developments. The *shashtashtaka* relations between Mars and Rahu and Jupiter and Rahu and the Navamsa conjunction of Jupiter and Saturn, to which we have already referred, indicate, according to classical astrological texts "outbreaks of diseases and fires, quarrels, troubles from thieves and weapons of war, famine and disturbances to peace and consequent suffering to people in S. India". We

need not assume a literal interpretation of the above results. But against the background of the agitation for the formation of linguistic provinces and the movement of the Dravida Kazahgam, we can interpret the planetary indications. Saturn's presence near the equator indicates bleak bronchitis producing winds and an atmosphere favouring the spread of fevers. The association of Mars and Mercury in Leo indicates vehement winds, freeky change of weather and violent storms. The association of Mars and Sun and the transit of Venus in the constellation of aslesha indicate excess rainfall disturbed by bad storms and thunder.

Coming to the lunation chart, we find that seven planets are involved in mutual *dwirdwadasa* positions. Not to be overlooked under such planetary stresses is the possibility of disturbances to peace, strikes, accidents and bitter controversies. In Delhi the 2nd degree of Libra rises on the ascendant while the 3rd degree of Cancer culminates at the meridian, just 6° 33′ behind the point held by Kethu. This is an evil influence pointing to agitation against the Government, scandals among big people, and many episodes of a nature which reflect but little credit on notable people. Saturn is almost in conjunction with the lagna point thus powerfully aspecting the tenth house also. This is an evil position producing much distress, discontent and troubles to Government.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | | | Jup. | Rahu | | Mars | Moon |
| Rahu | RASI | | Venus Kethu / Sun Moon Mars Mer. | | AMSA | | |
| | | Lagna Saturn | | Venus | Lagna | Saturn Sun Mars Jupiter | Kethu |

Navamsa Lagna is also Thula in Delhi and it is also considerably afflicted. Lord of Lagna Venus is with Kethu. In Karachi the 24th degree of Kaya rises. Ascendants rising at Delhi and Karachi are therefore *dwirdwadasa*. These influences appear to be significant so far as Indo-Pakisthan relations are concerned. Inspite of the rosy picture conjured up by the Indian Prime Minister of the talks he had had with the Pak Prime Minister, nothing substantial will really come out, on account of the above planetary indications. We may leave it at that for the present. The planet of intelligence Mercury is at the beginning of the 12th bhava, in combustion with the Sun, while the Moon is very near Mars. Consequently our Government's approach to the important problems—Kashmir as well as Pakisthan—facing the country will not be realistic. There will be many ups and downs for the Government this month. An unexpected amount of opposition will arise to make the path of the Government a difficult one especially in regard to Kashmir. Our Prime Minister's attempts to solve the problem in his pet secular manner would be a wild goose-chase. In this connection it may be recalled that analysing the horoscope of the Kashmir Constituent Assembly we indicated in a previous issue of THE ASTROLOGICAL MAGAZINE that "Saturn's unfavourable situation not only with reference to Virgo the ruling sign of India but to the Chandra Lagna in the chart may mean that a constitutional structure of any strength cannot be hammered out by this Constituent Assembly *and that India would be ultimately made to feel that she should* not have allowed the Sheik a free hand in all internal affairs of the State .....and that the conjunction of Mars and Rahu in December 1952 brings events in Kashmir to a high pitch and there will be outbreaks of violence and lawlessness.....and that *with the entry of Saturn into Libra Kashmir becomes more and more defiant of India and that*

*the astrological indications for the division of Kashmir are strong.* In September 1949 issue of THE ASTROLOGICAL MAGAZINE, we indicated that the "nature of Kashmir's relation with India would undergo a lot of transformation" and as "the association of the 10th lord with Saturn always denotes surprises, unexpected happenings and disillusionment, *it is for Indian leaders to be watchful about the intentions of Kashmir*.....The Moon-Mars conjunction distorts the vision of the people to whom the solution of the Kashmir problem has been entrusted and it implies a prelude for some sort of a division or partition of the country which must be strictly opposed by the Indian Government". Latest Press reports confirm our anticipations made nearly four years ago. Of course astrological anticipations and predictions should not even be looked at by secular Pandits.

Rahu's position in the 4th denotes a series of troubles to shipping and causes mining disasters. Adverse weather will prevail in the western part of the country, especially Bombay and Konkan Coasts and aerial transportation will be made difficult and dangerous. Nor is the business picture encouraging. Most of the metals including gold and silver are likely to register sudden falls in their prices. There will be unexpected developments and confusion in cotton markets. It will be seen that whilst the New Moon has reference to the 12th from India's ruling sign, Saturn's passage in the 2nd is still unfavourable for Indian affairs. This indicates that India faces danger of deceptions in diplomatic agreements. The States to be affected by these adverse influences are Kashmir, S. India (Mysore excepted) and Bengal. The formation of the Andhra Province will be beset with many difficulties. Andhra leaders will not feel really happy, after the formation of the State. We shall deal with this question exhaustively in a subsequent issue. The Dravida Kazahgam movement will gain some momentum but it will be short lived. Yet the Government will be faced with innumerable difficulties. Against all these afflictions, the most encouraging factor is the presence of Jupiter in the 9th. Consequently the evil indications pointed out above can be countered by the authorities concerned taking precautionary measures in advance. With the ingress of Saturn into Libra, India has come under the third phase of the sade-sathi influences. Consequently the authorities have to be vigilant. There will be fear amongst people and endless opportunities for mischievous intrigues would be created and exploited.

In Karachi, Jupiter comes near the tenth house while Saturn and Mars afflict the 2nd and 12th houses respectively. Pakistan's approach towards India would be cautious, careful and highly diplomatic especially that Rahu is in the 9th in Navamsa. The lunation map accents domestic problems, and internal unrest. In Srinagar the last Navamsa of Kanya rises with Kethu in Navamsa association and other affiictions involving the 9th, 2nd and 12th houses. These indicate sudden and unexpected developments within and embroilments with those outside the border. Kumbha Navamsa rises in Dacca with Rahu in the 2nd and Mars in the 4th. The emphasis therefore is on sudden developments within E. Bengal.

Saturn's entry into Libra seems to indicate some political turmoil and change in the balance of power in China. The 22nd degree of Scorpio rises in Tokyo. Consequently Nature will not be kind to Japan. There will be earth disturbances and loss due to inundations. The Em-

peror's health requires watching. The outlook for United States seems to reflect uneasiness but Jupiter's transit of Gemini acts as a powerful check. Some of the legislation relative to military, industrial and general defence needs will come into public view. A sterner foreign aid programme and an insistence upon getting military bases and political support will be noticed. Many of Eisenhower's recommendations will be protested. Developments in Korea will be unpleasant but armed conflict will not recur now. The labour picture appears to be much more encouraging.

Saturn's entry into Libra, which means Russia is emerging from what is called *ashtama Sani*, favours change of the whole structure of U. S. S. R. during the next two and a half years. With Jupiter transitting Gemini, Russia will be bent on peace-making. Behind the Iron curtain however, swift and almost unexpected changes will be taking place. A great misfortune awaits England in the death of an elder statesman because of the association of the 8th lord Mars with the political planets Sun and Moon. England's position in international affairs will be uncomfortably neutral. There will be a sudden flair-up in the Suez with Egypt and an equally sudden cessation of the trouble. Some important Governmental changes are likely in England. Legislative and political troubles threaten Germany. Intrigue continues to dominate the French political scene, causing the rise and fall of cabinets with an almost regular rhythm. Leadership changes may be anticipated in Italy. There will be a political *putsch* and strikes and demonstrations in Teheran. Afghanistan continues to have peaceful conditions.

Burma, Malaya and Indonesia will continue to have their share of troubles without any serious developments but in Indo-China some substantial changes in the form of Government will be brought about. Thus the influences during the month are generally unfavourable.

Astrology is a subject of serious study. It is not meant for the mere curiosity of fortune-telling. Planetary indications are not unalterable facts and astrology is not meant for fatalists. The horoscope, individual or national, is only a sign post or mirror. It enables us to recognise our defects and our virtues, our talents and incapabilities so that we could augment the good or counteract the evil. Stars only impel, but they never compel. Planets are electromagnetic bodies emanating certain forces or energies. When they come from dark bodies, the influences will be evil. Since effort is the force of will-power, which in its turn is a higher form of energy, their inharmonious vibrations could be successfully resisted.

# *As It Strikes Me*

BY AGASTHYA

### Astrology Verified

IN this article I shall strive for nothing less than to show that a great deal of what is boasted of as "modern progress" is, in fact retrogression. Astrology may have fallen into contempt under the influence of improved modern science, but undoubtedly the time is coming when it will again have the attention it deserves and recover its ancient dignity as a sublime science. There is supposed by modern astronomers, to be some connection, not unlike that attributed by the old astrologers, between the position of the planets and the fortunes of our earth. Not of course, as used to be supposed in Christendom, and is still believed in western and eastern countries that the lives of individual men are influenced, but that the period of perihelion, when the superior planets approach the Sun, is one of the misfortunes arising forth from natural causes. It is alleged that the history of great epidemics, for example, confirms this theory. The view is that, at such time. the temperature and other conditions of our atmosphere are so seriously disturbed as naturally to engender irregularities. The next step will be for the modern astronomers to discover that no mere change in atmospheric temperature accompanying the conjunction of planets affects human destinies, but a far more important and occult power, the magnetic sympathy between the various planetary orbs.

Colonel Meadows Taylor, the well-known author of "Confessions of a Thug, Tara" who had during his long career in India acquired an intimate knowledge of the people of this country and gained their warm affection and respect as few Englishmen ever did, thus speaks of his experience of Astrology in three instances...

"My next halt was at Taljapoor which found a most picturesque, delightful spot. I have made it the scene of my historical romance" 'Tara', because of its beauty and of its history, when in 1657 its temple was plundered by Afzool Khan, whose subsequent end by Sivajee is still considered by the people as but a fitting retribution. The day I arrived, a Brahmin entered my cutcherry or office tent, sat down quietly in a corner, and after remaining a while silent rose and said.....

"I hear you speak Maratta: is it so?"

"I am only a beginner" I replied; "but I dare say I can follow you."

"I am struck with your face," he continued, "and I should like to see your hand and cast your horoscope. Do you know when you were born?"

"I gave him the date, and he proceeded to examine first, my forehead and then my left hand. "It is a long and happy life on the whole." he said; "but there are some crosses and some deep sorrows: you are not yet married, but you soon will be, and you will have children—not many—some of whom you will lose. You will never be rich, nor ever poor; and yet much, very much money will pass through your hands. You will not now stay long here; but after many years you will return and rule over us. Fear nothing; your destiny is under the planet of Jupiter, and you will surely prosper."

"He added further details when he brought my horoscope some hours later, one which especially struck me being that I should "become a Rajah, and rule over a large tract of country to the South."

This happened in 1828, and shortly afterwards, Taylor's employment over the Province of Nuldesy in which Tuljapoor is situate abruptly came to an end. He was sometime afterwards appointed sole Administrator of the Shorapoor state during the minority of the King and subsequently when Berars were ceded along with Nuldroog to the English he was appointed as Deputy Commissioner of Berar and made his arrangements accordingly, but by an express arriving from the Bombay Government a change was made and he was ordered to take charge of Nuldroog. This happened in 1853, and shortly afterwards when he visited Tuljapoor he met the old astrologer again. He thus writes:—

"On the day of my arrival, I had just breakfasted, and sat down to begin work in my cutcherry, or office tent, when an old Brahmin came in, and for a time sat down quietly in a corner without speaking. Seeing that I was alone, he came up to my table, and peering closely into my face as he leant upon his staff, he said, "Are you the Taylor Sahib who came here many years ago?"

When I answered that I was the same, he produced a bundle of old papers, and asked me whether I recollected them. As I looked them I saw that I had put my inititals to each of them, but forget at the moment why I had done so; for in any case of inquiry or settlement it was my habit to initial all the papers, and I thought these documents must relate to some old claim or suit to be revised. I was soon undeceived.

"Have you forgotten, Sahib," said the old man, that I once cast your horoscope, and told you that you would return here

to govern us after many years? And see! It was true! you have come; and indeed, there is little difference in time I recorded twenty five years. I had not the exact date, if you remember, that I wanted you could not give it to me."

It was all true enough; then I was the "ruler" over them, and I then recollected how strange it had appeared to me at the residency when my destination was so suddenly altered from Berar to these Western districts, on the requisition of the Government of Bombay. The prediction had certainly been a strange one, and was as strangely fulfilled, even to the very letter of time.

"And you have been a "rajah". too," continued my old friend, "and have governed a country to the south for ten years; that I recorded—see Sahib" and he pointed excitedly to the document. "See, there is no mistake there either!"

"Not quite a 'Rajah' I said laughing, "only a manager of the country while the Rajah was a child."

"It was all the same," returned the old Brahmin; "you were all powerful, and just like a Rajah, and you governed the people. And you have seen sorrow too, Sahib: You were not married when you were here, and now you have lost your wife and dear children, I hear? I wrote that. I saw it plainly—it is here. And you are not rich they tell me? Yet lakhs of rupees have passed through your hands. Did I not tell you that too?"

"No indeed," I replied, "I am not rich; indeed much the reverse and I have had heavy sorrows.

"It could not be avoided," he said: "no one could have mistaken what I discovered just 25 years ago. You were born for work not for the indulgence of wealthy idleness, and so you will continue. If you want these papers I will give them to you; if not let them remain with me," and so saying he took his leave. He soon afterwards went on a pilgrimage to Nasik and died.

I did not want the papers, and he kept them. I cannot account for his prediction. I only relate what happened. I told my Sheristedar, Baba Sahib about my horoscope and its results; but he was not in the least surprised.

"We Brahmins" he said, "believe in astrology, and you English laugh at it, but when one who understands the art casts a horoscope and calculates it scientifically, the result is seldom wrong. You were to have gone to Berar, and yet your fortune has brought you here to Tooljapur again, at the time appointed, twenty five years after, inspite of yourself and also of the Resident. Can you doubt, after this? Is there not more in astrology than you believed?"

I made no comment. How could I in the face of the simple fact that had occurred?

The second instance is much more remarkable. "Rather a curious incident occurred during this year (1846). A Brahmin who had been absent from Shorapoor for two years, came to me, and said that he had cast up the table of my nativity, and had brought me the results. As I had never seen or heard of him before, and as he himself wished to know whether it tallied with my own experiences hitherto, I was anxious to see the paper, which ran after this manner. I had not, nor could I have, given him any sort of information as to the date of my birth or other particulars, as I did not know of his existence.

From birth under the Sun's influence. Neither favourable nor unfavourable. I was weak and delicate, sometimes ill. Six years.

Next under the Moon's influence. Generally good, few crosses and those which occurred resulting in good. Ten years.

Next under Venus. Neither favourable nor unfavourable. The ordinary run of life. Seven years.

Next under Saturn. Bad, losses, grief. No worldly advancement, no wealth. Never long in the same place, unsettled, frequent disappointments. Eighteen years.

Deduct on account of astrological months five years, two months.

End of troubled period, thirty-five years, ten months.

Since then I have been under the influence of "Brihasput" or Jupiter, of whose sway one year is already past, and it will continue from its commencement, sixteen years.

Add to the previous calculation the one year of Jupiter, and the result is—thirtysix years, which was my exact age.

The Brahmin enquired whether that was about right, as he had been rather bothered in the calculations regarding the Moon's influence, which could not be rendered with as great certainty as the others. No one here knew my age, that I was aware of; but the result seemed to me very curious. I wished to know how the calculations had been made; but my friend could only explain them in Sanscrit, and this I did not understand. I sent the paper home to my father, and it afforded a good deal of interest and amusement to friends at home."

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# A Symposium or Fate, Free-Will and Astrology

**The problem of Fate and Freewill is an eternal one. It is a topic of vital and ever-recurring interest. According to Free-willists determinism is on the whole demoralising because it tends to shift responsibilities from ourselves to God or karma, at the same time paralysing the will to reform one's conduct when that is needed. Weak-willed and pleasure-craving, with other emotional and unbalanced characters, may yield again and again to impulses which they inwardly disapprove and may flatter themselves that fate decreed it—that their natures compelled them to yield and he was destined to act as he did obeying those natural laws which take no account of human ones. At the other extreme is the Fatalist who maintains that the future is as fixed and determinate as the past, that fate is the supreme principal of the Universe and that the so-called Freewill is a "mere figment of the halfwitted mind of a volitionist".**

**This symposium on "Fate, Free-will and Astrology" is intended to give an opportunity for thinkers to expound their points of view on the baffling questions of Determinism and Freedom of the Will. In the July and August 1953 issues Mr. G. P. Vaidyanatha Iyer and Srimathi M. A. Rukmini have already dealt with their points of view *for* and *against* Free Will. In this issue Prof. C. Kunhan Raja makes a spirited defence for "freedom within limitations". Dr. R. Nagaraja Sarma, Mr. C. T. K. Chari, Prof. P. S. Sastry and other eminent thinkers will also participate in the discussion—Ed. A.M.**

BY PROF. C. KUNHAN RAJA, M.A., Ph.D., *University of Tehran*

MANY people must have experienced that in spite of all efforts, one is not able to succeed in his attempts, while others get things without anything that can be called an effort. In spite of all precautions, one finds later that one had not taken the right step, and that if one had taken another course, the results would have been quite different. There is something inscrutable that operates as a counter-acting influence in one's actions and in one's judgments. Every one who knows mechanics knows also that there is nothing that can be called a "perfect machine", where there is absolute correspondence between the force and the result. In the matter of astronomy, scientists find some sort of difference between the actual position of a heavenly body and its position as obtained by calculation, and this difference is explained by the presence of other heavenly bodies that were not known and that were not taken into account in the previous calculations. In the case of astronomy and mechanics, one knows what it is that created the difference, and in some cases they are able to correct the mistakes. But in the matter of human actions, such differences are not explained in many cases. To say that there was an element of incompetence in body or in mind is not an explanation; the question is about the cause of such incompetence, and not the incompetence itself, which is experienced. Just as in mechanics we are able to reduce the incidence of error to such an extent that it becomes practically negligible, as in the case of clocks used in big observatories, and just as new heavely bodies are discovered which explain the error in previous calculations, astrology attempts to explain such difference by the presence of certain "powers" working in the life of man through certain actions of the individual on a past occasion, directly, or through certain consequences of such actions, indirectly, through the intermediary of "displeasure" of certain "Beings", known in astrology as *Daiva-kopa* or *Graha-dosha;* and astrology prescribes the necessary remedies for such consequences. Thus in the *Sakuntala*, Kanva takes a pilgrimage to *Soma-Tirtha* as a remedy for some influence that was counter-acting against Sakuntala's getting married to a suitable person[1]. This must be the result of some action of hers that cannot be determined. In the *Raghuvamsa*, Vasishtha says that Dilipa was not getting a son on account of the displeasure of Kamadhenu in so far as he did not show her sufficient respect when he passed by her in heaven on his return from a journey to heaven to meet Indra[1]. In the former case there is nothing to show that there was an intermediary in the form of the displeasure of any one, as in the case of the second.

If the present is thus conditioned by the past, the question naturally arises whether everything in the present and in the future has been thus completely determined in advance through inevitable conditioning. There is no nation on earth that did not have the belief in such a previous conditioning of the present and the future by the past, and this is called "Fate". The implication of this Fate is that man is powerless and that there is some superior force that determined everything in advance, and that things happen according to such pre-determination. Human experience shows that there is an element of prior conditioning in the affairs of man. The question is only whether there is *complete* predetermination.

If we take the evidence sup-

[1] इदानीमेव.....दैवमस्याः प्रतिकूलम् वारयितुम् सोमतीर्थं गतः—Act I.

Canto I

[1] पुरा शक्रमुपस्थाय तवोर्वी प्रतियास्यतः :
आसीत् कल्पतरुछायामाश्रिता सुरभिस्तव॥
धर्मलोपभयाद्भ्रातृमृतुस्नातामिमां स्मरन्।
प्रदक्षिणक्रियार्हायां तस्यां त्वं साधुनाचरः॥
प्रतिबध्नाति हि श्रेयः पूज्यपूजाव्यतिक्रमः॥

plied by literature, the position only becomes more complicated. The total impression, after an examination of literary evidences, may be a balance of Fate and Free Will. In Sanskrit they are called *Daiva* and *Purushakara*. The *Ramayana* and the *Mahabharata* are full of statements supporting the view of the balance of *Daiva* and *Purushakara* in the affairs of man. But if we take some specific texts like the Bhagavad Gita, there are contradictory statements by Shri Krishna himself. While in some places there are statements like this that the Lord does not take up the sins and virtues of any one[2] and that one is one's own friend and one's own enemy[3], there are also statements that He would save Arjuna from all sins[4] and that the Lord sits in the heart of everybody, setting in motion all beings, like taking control of machines[5]. While towards the close, Shri Krishna says that after considering everything, Arjuna may do what he likes, there are various statements of Arjuna's inability to determine the course of his own actions since they are already determined by his own nature (previous actions)[7] and also by the Lord himself, Arjuna being but a tool[8]. There is no doubt about the fact that there is no uncontrolled Free Will in the affairs of any one; but there cannot be absolute pre-determination either. There is only some sort of pre-conditioning of the course of action.

In religion, there is the notion of *Karma*, that every activity leaves a certain residual force which determines a future action. This amounts to man having fashioned his present, and consequently being in a position to fashion his future also. But there is the Supreme, who has created the world and who controls the world, with all the animate (*Jiva*) and inanimate (*Jada*) things subordinated to Him. He pardons, rewards and punishes. Man's actions and the course of events in the world (*Jada*) are determined by His Volition (*Iccha*). Here also, man is free to surrender himself to the Supreme or to disobey his Commands. Unless there is this element of freedom in the individual, the Lord being pleased and the Lord rewarding the pious lose all their religious values.

Texts like the *Ramayana* and the *Mahabharata* and the *Bhagavad Gita* (included in the *Mahabharata*) and the doctrines of religions prepare the ground for discussing the problem of Fate against Free Will. A solution of this problem is not within the scope of such works. There are other texts and other religious doctrines also that give us the right back-ground for discussing the problem. Thus prescriptions of good actions like some Sacrifice and prohibitions of injuring a wise man and also prescriptions of *Prayaschittas* or expiatory ceremonies show that the future is not already determined, and can be fashioned according to one's own actions. A sinful action would have created a certain situation which can be altered by a *Prayaschitta*. In all such matters our general impression is that the future can be fashioned by the application of Free Will, though the appplication of Free Will may be conditioned.

In considering *Apta Vachana* (words of those who know), we are on more reliable grounds when we come to the philosophical thought of India. In Sankhya, the world evolved from some primal matter, which in its original and real condition was a uniform blending of three elements of *Sattva*, *Rajas* and *Tamas*, which bring about the three facts of Subjectivity, Activity and Objectevity in this world of functions, in which the Uniform was disturbed and became variegated. Why there was this disuturbance and when was this? This question cannot be answered. It is due to some unknown factor (*Adrishta*) in the *Purusha* or the pure sentience, and the pure sentience appears to be involved in these differentiations in the material world.

Did the first cause that disturb the Uniform and that produced the variation, also determine the complete course of the functions and activities in the differentiated world till the entire world will at a future stage resolve into the original stage of the Uniform? Or did it only create the first activity, and is every subsequent activity to be produced by the preceeding activity or activities? If the entire course is determined even at the first stage of starting the activity and the course of events, the question arises why all the events did not arise concurrently, why they arise only serially. The very fact that the events occur as a series shows that the first in the series has some special quality which the later ones do not have. The

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[2] नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः ॥ ५. १५ ॥

[3] आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६. ५. ॥

[4] अहंत्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८. ६६. ॥

[5] ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ १८. ६१. ॥

[6] विमृश्यैतदशेषेण यथेच्छसितथा कुरू ॥ १८. ६३. ॥

[7] मिथ्यैव व्यवसायस्ते स्वभावस्त्वां नियोक्ष्यति ॥ १८. ५९. ॥

[8] मयैवेते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥ ११. ३३. ॥

later events are not the direct results of the first force; they are the results of the events that have been produced by the first force. Thus the second event in the series has been produced by the first event, and it is the first event that has the power to produce the second event. If the second event could have been produced by the first force that produced the first event, then the second and the first events should have occurred at the same time. The nature of the first impact of the force that produced the variation, conditions also the nature of the first event in this series of variations, and the nature of the second event is similarly conditioned by the nature of the first event. Thus, there is ever a preconditioning. But the second event is not determined by the first force that produced the first event. The very fact that it has been produced as the first event in the series shows that it has certain qualities which the first force that produced it did not possess and which the second event, which it in its turn produces, too will not possess. Thus, the impact of the first force could not determine the later events at all, though it cannot help producing some sort of conditioning of the later events. I will not say that the first force determined even the first event. It only conditioned the first event. The first event is determined only from within itself, but as conditioned by the nature of the first force. Thus at every step, there is a conditioning by the previous and a determining from within itself. The position is this that if any event in the series has no previous conditioning factor, it could have been *that* or *anything else*; and in so far as it is *that*, and *nothing else*, it has been conditioned by the previous. But if the previous had already determined it completely, then it should have been determined even at the time of the first impact of the force that started the series and should have been produced even at the first stage, along with the first event. That means that all the events should have been produced simultaneously, and not as a series.

The position remains the same whether we have creationism instead of this evolutionism. A series either evolving from within as a result of a first impact of a certain force or being created by God cannot be an accident. Every event in the series has an inherent potentiality and also some condition brought about from a prior. This is necessary for its being a series.

The position is the same in the modern theory of evolution. At the time when there was the first appearance of a differentiation in what was originally a materialistic Uniform, there could not have been the complete determination of the whole course of Evolution. How did the cells appear in this world, in the course of the lifeless evolution? Certain conditions arose in which the materialistic, lifeless evolution, took a new turn which we call the appearance of life. The conditions did not arise before and will never arise again. Thus the appearance of cells is a distinct phenomenon. When cells arose, they began the course of organic evolution of life, and the differentiation of the cells into various species. Certain cells evolved into higher, more differentiated species while others remained in a lower stage. The cells in the stage of origin must have been of the same kind. Why did some of them run faster, while others slowed down in their course? Why it should be such and cells and not the others? And at the same time, all the cells must have been absolutely of the same kind at the beginning. This shows that at every stage, the new stage of evolution possesses a certain special potentiality besides the factors conditioned by the previous stage. If there had been pre-determination of the future evolution, there should have been a uniform evolution also, there being at any specified time only a single species. But the presence of various species simultaneously, though the start was the same, shows that certain cells acquired potentialities during the course of evolution, which other cells could not and did not acquire. At every stage there is a new factor that was not, and that could not have been determined previously. The only answer that is possible is that certain cells were pre-determined to have certain special potentialities at certain specified times. This is not an answer; this means only what pre-determination cannot be and not predetermination itself. That the pace differs, means only that the pace was not determined in advance. What was determined in advance cannot fluctuate, and what fluctuates cannot have been determined in advance. That a fluctuation was pre-determined is a contradiction in terms.

The only other alternative is that the beginning was not the same, that the start was not from a Uniform, but from a diversity. The same difficulty will arise when we come to the question of the "Why" of such differences in the starting point. If we say that the cells that evolved into men started their course earlier and that other cells followed, why should such cells have started earlier? If the conditions that favoured the evolution of cells continued in this world for a long period and that at that period, different waves of cells arose, then there is still the question why, if the conditions arose, all the cells did not come up, why some lagged behind. The only satisfactory position within the frame work of Sankhya Evo-

lution or of Divine Creation or of modern Evolution is that at every stage in the course of evolution, the succeeding events have a potentiality special to itself, *conditioned* by the previous events, but not *determined* by them.

Another possible position will be that there is no evolution at all, so far as the material and objective reality is concerned. The whole of the objective reality is always there; what is appearing in a series is only the subjective side, the awareness of the object by the subject. What is called the future is already there; the future is being unfolded as a series. This will reduce the world to a cinema film, with the people functioning like the audience in a theatre. Different groups of people are shown different sides of this total being. There is no "becoming" at all. There is only an unfolding. If the objects are there and if the subjects are also there, why should again there be the series? Why should not all subjects see the whole of the objective world as a complete experience, instead of as a series of experiences? It should have been like *Isvara-pratyaksha*, the experience of the Divine, which is eternal.

Looked at from any point of view, what is called the future cannot be a "becoming" according to a pre-determined course, nor can it be a mere "being" that is already there. The world is a series, evolving along certain conditioned plans, but with some special potentialities coming in at every stage. And such a fluctuating course presupposes an intelligent planning also. If there is no movemnet *or* if there is only a uniform movement, it can explain itself. But if there is movement and if the movement is not uniform, then there must be some agent, some intelligent agent to determine this fluctuation. At every stage there is the operation of this intelligence, to determine the step. But this determination is conditioned by the previous situations. This capacity for the intelligence to determine the step at every stage is what is known as "Free Will" and the conditions that limit the freedom of the Free Will to determine the step is called "Fate". If there is no such conditioning factor, there would have been only a chaos; if there had been no such Free Will, there would have been only a uniformity; there would have been no differentiation.

The operation of this intelligence covers a much wider field than what we call the play of human intelligence. There are many events in this world which we cannot explain by mere human functioning. When seeds are sown on a field, all the seeds do not sprout. All the seeds may have been properly checked and the whole ground may be uniformly prepared for cultivation. Similarly all the leaves on a tree do not behave according to any uniform law in the matter of getting ripe and falling down. All the branches do not exhibit a uniformity in phenomenon and the leaves do not exhibit a uniformity from the tip of a twig backwards. The *Nyaya* Philosophy says that *Isvara* (God) is a common cause of all events in this world. Life phenomenon manifests itself in different ways. There is the phenomenon of life in a tree and there is also the life phenomenon in a man. But they manifest themselves in different ways. There is inter-action between the phenomenon in one and the phenomenon in another. The whole world functions on an orderly basis controlled by intelligence, every part interacting on every other part. Whether it is the *Isvara* (God) of *Nyaya* or the *Svabhava* of the *Sankhya* or the Natural Law of modern evolutionism, this solidarity of world-function is there. This world-function is experienced as a forward movement, old things disappearing and new things being produced. The experiencer is constant, at least for a time, which we call the span of life. Indian thought accepts a further continuity, in the form of the experiencer taking up a new body and continuing his experience, without any change in individuality, though there may be a change in personality. It is also assumed that at a certain stage, the identity of the personality too will be realised, remembering all past experiences in other bodies. This is another story.

We cannot escape from our experience, and no theory can be valid unless it conforms to our experiences. Our experience is that we are doing things and producing things which were not before. We exert ourselves to produce something which we want, and if we do not want a thing, we do not make the exertion conducive to its production. We feel that things are to some extent within our control. Our expeirence is not that things are being produced in spite of ourselves and that we are simply experiencing the course of events that come through some agency in which we ourselves have no share or part. What we are experiencing is that we are *acting* and that through such activity of ours things are being produced. And how can we say that our experience is wrong unless it is proved to be wrong? We experience that we have the capacity to do and to produce, and that we are aware of such activities and such productions. We may be experiencing some limitations to such capacities and we may be feeling that there is some sort of fluctuation in our capacity to produce and in what we actually produce. We never experience that the capacity to do and to produce is outside of us, that we are just being carried away in a current.

In this way, the records of the experiences of the ancients, whom we can trust unless there are sufficient reasons to the contrary, our own reasoning faculty, our personal experiences, the various philosophical and scientific doctrines current in the world both in ancient and in modern times: everything tends towards the reality of an element in our affairs in life called Free Will or *Purushakara.*

The Texts relating to *Karma* (or Actions according to the Moral law of the World) have no meaning and no value unless there is this element of Free Will. "Thou Shalt" and "Thou Shalt Not" presuppose that the "Thou" has the freedom to do or not to do or to do it in some other way (*Kartum Akartum Anyatha Kartum Va Shaktih*). What the statements of prescriptions like "Thou Shalt" and the statements of prohibitions like "Thou Shalt Not" mean is that the fruit of such and such actions is such and such. The fruit is what has yet to be produced; and that fruit can be produced only if there is the action prescribed; and that action is within the freedom of the individual. It is one of the fundamental rules in *Mimamsa*, and also in modern Law, that a prescription implies both "power" and also "freedom". What one cannot resist has no moral value; moral values are determined by the existence of power and freedom; and when such power and freedom are taken advantage of in the prescribed way, there is the moral element. If Moral Law is against Truth, it ceases to be Moral. Conformity to Truth is a necessary factor in what is to be accepted as Moral. From the nature of the Moral Law also, Free will must be a fact in this Universe.

Astrology plays a very important part in man's life conforming to the Moral Law of the Universe. The term "Free Will" is not quite accurate. There is no absolute Freedom for the will. Freedom is limited by the environments, by the past. And what is called the past is a complex of many factors. I have already said that the whole world functions as a unity, every part inter-acting on every other part. Thus in the future also, the inter-action of the other parts on one's life is a very important factor in the limitations and in freedom of one to act at any particular time. What astrology does is to calculate such influences in the past and the possible influences in the future also. One has his quantum of capacity, which is different for each individual, and determined by his stage in evolution; then there are the limitations brought about by one's own actions previously, which have their own influences on the future. Besides these factors, there are the influences of other facts of the Universe in the past and also in the future. One's capacity to act with success at any particular time is limited by these factors. Free Will must be limited by these factors.

If Free Will is not limited by such external factors, astrology has no part to play. One has always the capacity to act and to produce the results that are desired. If there is no element called Free Will in man's life and if everything has been predetermined, then also astrology has no part to play. At best it can be only like the commentary on a film that is being exhibited, and that has already been prepared. But what astrology really does is to calculate the limitations, so that one can know the most favourable times for certain actions to be undertaken with greatest success. Astrology can indicate only the tendencies. It cannot, except in few cases, assert that such an event will take place. Of course there are certain cases, not many, in which the past actions and the influences from outside completely limit the Free Will and in which something will happen, in which event the individual has no freedom and no choice.

The gauges in an aeroplane are some of the most accurate instruments one can think of. When the plane takes off, the pilot can say with marvellous accuracy the exact minute when the plane can touch the ground at the next station. He can regulate his speed, altitude, direction and other details with extreme definiteness. But he can do it only within the limitations of the structure of the plane; he must keep up a certain altitude; he cannot ascend beyond a certain altitude. He must keep up a certain speed; but he cannot exceed a certain limit. And if there had been any structural defect, or if any event takes place which the pilot was not aware of and for which he could not have been prepared, the plane crashes. One cannot say that the pilot has no choice and freedom in the matter of controlling the plane, nor can it be said that he has absolute and unlimited freedom and control over it. If the weather conditions are reported to him he can make adjustments to meet the situations.

Astrology plays more or less the same part in the affairs of a man's life which meteorology plays in the direction and control of an aeroplane. If the pilot has no control over the plane after it takes off, the report of weather conditions have no value for him. If he has absolute control, then too he has no need for such reports about weather conditions. In the same way, if everything in future has been pre-determined and if the individual has no other function than to be a pasive spectator and victim of such predetermined events of the future, distinction between favourable situations

and unfavourable situations does not have any meaning. It is the capacity to act with greater success and the limitations to such capacities that are indicated by favourable and unfavourable conditions. The future is not what has already been there, nor is it what has been already determined to be there. The future is what is yet to be produced. It can be produced by suitable actions, and without such actions the future will not be, or will be something else than what it is proposed to be made.

Those who swear by Fate may ask, "Why did some individuals possess a capacity which others did not possess or did not utilise, which explains the differentiations in the world?" The reply is that this is just what is meant by "Freedom" of Will. This freedom develops according to the stage of evolution. A stage is supposed to be reached when the individual becomes completely free from the past actions and from outside influences, and at that stage, he attains *Moksha* or Beatitude. This perfect, unconditioned freedom is the real nature of the individual, and for some unknown cause on account of what is termed *Adrishta* the individual loses this freedom and gets himself involved in bondages of his own past actions and also external influences. The individual struggles against this limitation and stage by stage overcomes this limitation. The observance of actions that are prescribed and avoidance of actions that are prohibited, *Bhakti* in the Lord, acquisition of powers by Yogic practices, knowledge from astrology of the proper time for actions and also of things to be guarded against, keeping health through the observances of the laws of medical science, social service: there are various means by which an individaul can extricate himself from the limitations of his own past actions and from external influences. The individual has the Free Will to do a thing or not to do a thing or to do it in another way, with certain limitations. So the question of a "Why" does not occur. The perfect freedom which is his by his real nature is the cause of this Freedom. If it is asserted that differentiation and the occurances of certain events at such and such times and in such and such ways is the nature of the world and that that is what is called "Fate", then it is this very fate that is what should be called "Freedom." Prescriptions and prohibitions, *Bhakti*, attainments of Yogic powers, sciences of *Jyotisha* and *Ayurveda* and ethical standards in social service: all lose their meanings and values, unless it is Freedom, and not Fate, that governs the course of events. Our very experience is against such a power given to Fate. Rationalistic philosophy is against it; sciences are against it. The only thing that favours an absolute Fatalism is "Indolence". To the indolent, Fate is a solace; to the indolent, Fate is an excuse.

Freedom within limitations is the nature of the world. Unless there is freedom, limitations have no purpose; unless there are limitations, freedom cannot operate. Every "operation" is within certain limitations. There is no operation in an absolute. The banks of a river limit the course of the river, and a river cannot flow freely unless there are the two banks to limit it. Within this limitation, it flows freely; it changes its volume it even changes its path. When it ceases to have the limitations of banks, when it reaches the ocean, it ceases to be a river also. If there are only limitations, then also it ceases to be a river. We call it a lake or a tank or a pond or a well or a pool. But it is not a river that has a course.

The individual functions within certain limitations, and it is through such limitations that the individual becomes an individual. If there is no freedom at all, it is not an individual; it may be a stone. If there is complete and unqualified freedom, then also the individual ceases to be an individual; he attains *Moksha*. In the stage of world-activity, he is free with limitations. There is *Daiva* and *Purushakara*; there is conditioning, but no predetermination. There is action and production. It is neither Fate nor Free will; it is both. Astrology calculates the *Daiva* element in this *Daiva Purushakara* complex called life.

*Note.*—After writing the article and sending it to the Editor, I read the remark of Sri G. P. Vaidyanatha Aiyar in the issue of THE ASTROLOGICAL MAGAZINE of July, 1953, (P. 499) regarding my article in the Annual for the year, as follows "So does Prof. C. Kunhan Raja while evolving his theory of Karma in past births being transmitted as potentialities in the present one, which is conditioned and shaped by the state of evolution of the cells in the previous existence. This is easily no more than a paraphrase of "Fatalism". But what I have done is to contradict "Fatalism". One must distinguish between *conditioning* by one's own nature or by one's own past, which is the fruit of the application of one's Free Will and the *determination* of one's own nature by some agency outside of oneself, which is 'Fatalism". Free Will produces activity and activity produces fruits. These fruits endure and contribute to the sum-total of one's "Being" at any moment. But Fatalism blocks the way to action and one's "Being" is determined from outside. The

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# Conjunctions with Mars

By Dr. P. S. SASTRI, M.A., M. Litt., Ph. D.

MARS is a dry, barren and inflammatory planet symbolising the war-like and quarrelsome elements. Accidents, fires, wars, quarrels and passions are generally attributed to this planet. In the Indian astrological systems, we find there is a "Graha Yuddha" whenever Mars is associated with other planets. If Mars is in the advanced degree of the sign, then he is taken to be the victor. If on the other hand, he is behind the other planet or planets in a single sign, he is said to be defeated and therefore powerless. This argument carries considerable weight. Yet we come across some interesting cases where this rule seems to be falsified. This paper is directed towards this problem.

Consider Chart I*. It is remarkable in many ways. The twelfth house has three planets. The Moon is in the 17th degree, Mars in the 3rd and Kethu in the 26th. Guru who is aspecting them is in the 28th. In January 1903 the major period of Mars came to a close and he was 39 years old by that time. He became the Judge of the Calcutta High Court in 1904. This means that the periods of the Moon and Mars went without much significance. We can understand the period of Mars but not that of the Moon. Here we can only argue that if Mars is behind any planet, he spoils him also. The conjunction of these two indicates that the period of both these planets is a time of hasty conduct. It will be a period when one should be careful about his dealings with others. Attachments and friendships will not run smoothly. It is a dangerous period for all personal affairs. For intellectually and morally great the period will bring excitement and increase of mental energy.

Take the second chart* of a young boy who was not keeping well till the other day. His Rahu Dasa began in 1945. As in the previous case here too Mars is in his own house and he is ahead of Guru by half a degree. We normally except that the period of Mars cannot be totally bad. However it was in the period of Mars that he was mentally affected and it continued for full seven years into period of Rahu with occasional spells of good times. This fact becomes inexplicable when we consider the fifth house. Yet the fact remains and we have to find out the basis of the fact. The conjunction of Mars and Jupiter is not completely good. Too much consciousness of dignity and pride go with this position. This conjunction makes one over-liberal and there is a tendency to litigation. At least he will lose or he will make his parents lose large sums of money. This loss extends roughly over a period of seven or nine years. A tendency to frivolity and giddiness is also indicated. To the developed minds it can bring a spirit of enterprise, a sense of independence, and a great increase of energy. If one lacks both ability and prudence, it will bring a bad period. This result is further accentuated by the 12th house where they are situated.

A third combination appears in the third chart§ where we have the eighth house showing Mars, Sani, Sukra and Rahu. These are however aspected by Guru who is the lord of two angular houses. Mars is behind all these planets. As such the other planets must be favourable to the native. Till the end of 1943 he had the major period of Mars. This period did not help him intellectually or educationally or even socially. In such a case Rahu and other planets must be good. Yet the conjunction between Rahu and the other planets is so close that much good cannot be expected. Here we do find Kuja casting his rays over twelve degrees and thereafter it is Sani that carries his and Kuja's influences over to the other two planets. In other words a conjunction is operative over twelve degrees and if there is a third planet beyond these two, we have to find out whether it is within twelve degrees of any one of the planets. If it is not so situated, then it escapes the influence of Mars.

The conjunction of Mars and Saturn is a very serious conjunction. It stirs up the animal side. All the passions are awakened at the operation of this position. Rash and impulsive behaviour, regretful conduct, are some of the occurrences during this highly critical period. The association of Venus through the mediation of Sani brings forth disappointments, loss of honour and credit. It is good neither for financial affairs nor for the domain of affections. It might reveal acquisitiveness and avarice in some cases. The native becomes a slave to his own emotions. The mediation brings Venus nearer Mars and thereby affects the native's feelings and emotions deeply. A regular conflict bet-

*Mesha—Moon 17° Mars 3° and Kethu 26°; Vrishabha—Lagna 27° and Budha 28°; Mithuna—Ravi 17° and Sukra; Kanya—Sani 21°; Thula—Jupiter 28° and Rahu 26°.

* Mesh—Mars 13° and Jupiter 13°; Vrishabha—Rahu 13° and Lagna 19°; Mithuna—Sun 20°, Mercury 12° and Venus 21°; Vrischika—Saturn 21° and Kethu 13°; Makara—Moon 11°.

§ Vrishabha—Moon 19°; Mithuna—Lagna 29°; Kataka—Kethu 29°; Kanya—Jupiter 28°; Dhanus—Sun 15° and Mercury 2°; Makara—Rahu 29°, Venus 26°, Saturn 21° and Mars 9°.

ween the sensuous and the higher aspects of life will be the normal feature during the period.

The fourth chart* is a very significant one in that the Martian combinations appear in the fifth house. The fifth house is generally bad for Mars and so is the second. Here Mars is associated with the Sun. Mercury is far ahead of both these planets. Mars is in the very first degree and the Sun is in the twelfth degree. They are both said to be aspected by Jupiter though in reality only Mercury is aspected by him. This native completed his major period of Mars in 1926. Till then he was no doubt popular and well-known; but he was still in the rear. He could come to the forefront in the latter part of Rahu; and he became the President of the Congress in the major period of Guru. Here too Rahu stands afflicted by Kuja. The conjunction of the Sun and Mars did affect his health during that period. It denotes a very critical period. The native, if he is not sufficiently cultured, will be easily excited and more readily angered. One becomes self-assertive and aggressive. He will be energetic, active and enterprising. The blood becomes overheated and serious trouble will face him wherever he goes.

There is another nativity where the ascendant is Leo with Jupiter in it. Aries has three planets posited in it. They are Mars on the third degree, Mercury on the fourth and the Sun on the ninth. All the three are in exact conjunction. The major period of Mars started in 1945 and three or four years later he lost a property worth a lakh of rupees in a civil suit. This result may be taken to come from the fact that Mars stands defeated. The period of the Sun was no doubt prosperous; but he did not have any peace of mind. It was a period of intense activity and strain. This is attributable to the conjunction of Mars with Mercury. This conjunction makes one practical and or dogmatic. The native will be severe and exacting. He will be observant, shrewd and alert. He might at times commit indiscreet actions. He will try to hold his own under any circumstances. He is likely to fall a prey to some fraud or other. This conjunction stimulates the nervous system to a very high degree of excitement. Some of these results were actually experienced by the native during the period of the Sun. Travels and the like are to be strictly prohibited during this period.

Goering had Mars on the tenth degree and Jupiter on the 17th degree of Aries, the Ascendant being Scorpio with Moon situated therein. The aspect of Mars falls on the Moon who is on the 16th degree. Thus from behind Mars afflicts the Moon and Goering had to die an unnatural death in the major period of the Moon. In the first two horoscopes we have seen these conjunctions. More than that however is the aspect of Mars to the Lagna. This aspect brings about feverish and inflammatory complaints, liability to accidents and a tendency to losses. The native will have an adverse time having a series of disputes. During the period when this aspect operates, one can easily predict some violent or unexpected hurt or injury. There will be disfavour of others. From the standpoint of health this is a very adverse aspect. In Churchill's horoscope we find Mars on the 17th degree and Jupiter on the 24th degree of Libra, the Ascendant being Scorpio. The period of Mars came to a close in 1911 and the readers can judge the influence of these two. A certain return to power and stability came back to him in the period of Sani.

The fifth* chart presents another peculiar set of conjunctions in the second house. It is also the house where Mars is said to be exalted. He is on the 19th degree, while Budha is on the 20th and the Sun is on the 24th degree. He completed the major period of Mars in 1943. Till that period he was in a very bad time. Domestically, he was haunted by ill-health. Financially he was not very well off. Strain, anxiety, worry, ill-health, loss of children and restlessness were some of his experiences. The period of the Sun also was not good. It was a period of unsettled wanderings and aimless undertakings. Thus he was able to overcome because the period of Kuja gave rise to Rahu who, though he is in Kuja's house, is with Guru. Still the Martian evil influences are there to a certain extent. The situation of this conjunction in the second is better than that in the fifth or ninth. The trine positions are particularly unfavourable to the combinations of Mars. Another native born in Sagittarius had Mars (10), Venus (12) and Mercury (27) in the second. As soon as the major period of Mars began, he poisoned himself. Another born in the same Lagna had Mars (2) and Sun (20) in Aries, while Guru (11) and Rahu (14) are in the Lagna. The ninth house was afflicted by the presence of the Moon; and at the end of the period of Kuja he committed suicide.

In Gandhiji's horoscope we find Mars, Mercury and Venus situated in the Lagna, Libra; and till the period of Mars was

*(Continued on page 632)*

* Mesha — Saturn 1°; Mithuna — Kethu 5°; Kataka—Lagna 9°; Simha—Moon 12°; Vrischika—Mercury 18°, Sun 12° and Mars 1°; Dhanus—Venus 15° and Rahu 5°; Meena—Jupiter 18°.

* Mesha—Moon 13°; Vrishabha—Kethu 25°; Vrischika—Jupiter 15° and Rahu 25°; Dhanus—Saturn 9° and Lagna 22°; Makara—Sun 24°, Mercury 20° and Mars 19°; Kumbha—Venus 27°.

# Planetary Influences and Radio Reception

BY SYDNEY OMARR

IN order to track down one of the most exciting stories related in recent years in the fields of of radio, astronomy and astrology, I arranged an interview with a scientist which turned out to be one of the most significant I have ever conducted in connection with astrological reporting. It also proved to be one of the most gratifying because of the facts which were revealed during the course of the talk.

The man I interviewed was J. H. Nelson, of the Engineering Department of RCA Communications, Inc. In March of 1951 he had revealed the results of five years of research in the RCA Review, a scientific quarterly. His report was entitled, "Short Wave Radio Propagation Correlation with Planetary Positions." It immediately made news—big news. Magazines and daily newspapers throughout the country and abroad carried reports and feature stories. The science section of Time magazine headed the story, "RCA Astrology."

I contacted Mr. Nelson and he was gracious enough to agree to this special interview for *Horoscope*, which took place at RCA Communications, Inc.

In his report Nelson claimed that magnetic storms coincide with periods of time when planets are conjunct (O degrees), square (90 degrees apart) and in opposition (180 degrees apart). The magnetic storms adversely affect short wave radio reception. In his report Nelson also said that periods of time which will be free of magnetic disturbances could be predicted. These times are most likely to be when Saturn, Jupiter and Mars are equally spaced about the Sun or in sextile (60 degrees apart) or trine aspect (120 degrees apart) to each other.

The result of the research also showed that when Saturn and Jupiter, the solar system's two largest planets, are conjunct, square are in opposition, radio disturbances are severe. When, in addition, the four minor planets are also in critical alignment during the Saturn-Jupiter critical period, the disturbances are most severe.

These are astrological aspects, discussed in the second century by Astrologer-Astronomer Ptolemy in his manuscripts. Prior to publication of the Nelson research, those in the field of radio weather forecasting had concentrated mainly on sunspots. Although work with sunspots had provided some significant correlations with magnetic storms, the results were not reliable enough to be practical. In turning to the planets, Nelson was able to establish an accuracy score of 85% in his forecasts when he combined planetary research with signal analysis and sunspot observations.

John Henry Nelson—who was born December 10, 1903, in Gloucester, Massachusetts—is six feet tall. The keynote of his approach and character is sincerity. His manner is unassuming and he is quiet-spoken; he fully realizes that his research may cause significant changes in many fields, especially in connection with sunspot research and knowledge of the planets and their influence.

Already his findings are proving a boon to RCA Communications, Inc., because they enable that organization to know, in advance, when serious magnetic disturbances are to take place. With this foreknowledge, based on the positions of the planets, they are able to notify Tangiers, Africa, and traffic their messages through that station, which is relatively free of disturbances caused by magnetic storms.

His aim is to make RCA Communications, Inc., better able to transmit messages and, thus, perform a greater public service. This he has succeeded in doing because delays in sending and receiving messages are avoided simply by consulting Nelson, who consults an Ephemeris.

Nelson told me that he was led to a consideration of the effects of the planets because a study of sunspots indicated that forces, other than those created on the Sun, were at work. It is likely that his findings may show that the planets also affect the occurrence of sunspots.

Having heard about my debate with Dr. Marshall, and having read the remarkable letter sent me as a result by *New York Herald Tribune* Science Editor John J. O'Neill, Nelson made his position on Astrology strikingly clear. He said: "I do not know anything about the subject. I am neutral toward Astrology and would be willing to accept it if astrologers can prove their claims to me."

I showed Mr. Nelson a copy of Ptolemy's Tetrabiblos, which I had brought with me for that purpose. He saw that the aspects of significance in his research were discussed by Ptolemy in his book on Astrology, written in the second century of our era. Nelson, expressing interest, said that he realized his research, to a great extent, verified ancient astrological concepts. On this matter, he wanted to make known his views. He told me, "I am working with radio; radio has no brain and no conscience. Astrologers have a much more difficult task in proving planetary influence on human beings because of factors involving free will and a thinking apparatus."

Nelson's statement shows that he has an understanding of the problems faced by researchers in tracing planetary influences on human beings.

The aspects are geometrical relationships between the planets. In his work, Ptolemy recognized the opposition, trine, quartile or square, and sextile as having significance. He did not class the conjunction as an aspect, although he treated it as such throughout the Tetrabiblos. These are the same aspects or geometrical relationships between the heavenly bodies which Nelson finds so important in radio weather forecasting.

In present day Astrology, the squares and oppositions are considered "disturbance" aspects, while the sextiles and trines are considered "harmonious." Research at RCA Communications, Inc., proves that the disturbance aspects coincide with poor radio reception and that harmonious aspects correspond to those times when reception is relatively free of disturbance. The tie-up here is so obvious that the impartial observer is forced to conclude that this type of research is astrological in nature.

I asked Mr. Nelson, "Do you think the aspects the planets make to each other will, eventually, be of aid to those interested in long-range weather forecasting?"

"Frequently," he said, "sharp temperature drops coincide with magnetic storms."

This may well be the key which can open the door to a new field of research. Those interested in Astro-Meteorology have already made advances with this type of forecasting. Nelson's statement suggests that research should be undertaken to determine whether, over a period of years, drops in temperature have coincided with conjunctions, squares and oppositions of the planets.

In explaining what a magnetic storm is, Nelson said that the best way to do so was to describe what happens during such a storm. The earth's ionosphere becomes unstable, varies in density and height. The ionosphere belongs at 20 kilometers, but during a storm varies from 100 to 500 kilometers in height. Communications are adversely affected because the ionosphere will not consistently reflect the same frequency with the same strength.

Storms of a magnetic nature are most severe over the great circle paths of the North Atlantic, but are noticed only slightly on low latitude paths. By knowing in advance when to expect a storm, RCA Communications, Inc., is able to traffic messages over the low latitude paths, thus avoiding the destructive aspects of the storm.

It is not practical to traffic messages over low latitude paths constantly. This process would be too expensive. So, by knowing when to arrange this kind of message traffic, RCA Communications, Inc., is able to save money, simply by notifying stations as to when they expect to have a lot of relaying to do. The stations prepare; time is saved; the public receives a greater degree of service—and the process is economical! All this is made possible by observing the positions of the planets!

Reception is adversely affected during a magnetic storm because of great fluctuations in magnetic areas of the earth which induce voltages in telegraphic lines. Nelson explains that before his research made possible the forecasting of these storms, his organization had to rely upon South American stations during emergencies. After the Nelson findings were proven however, RCA Communications, Inc., expanded its facilities at its new station in Tangiers, Africa, because that area is rarely affected by magnetic storms. When such a storm is indicated, messages are directed through that station.

I asked questions which astrologers, and all interested in planetary research, would like answered.

I asked Nelson: "Do you have any idea why the planets—when in conjunction, square or opposition—should affect radio receiption as they do?"

He replied: "This is just a hunch, you understand, but I think the solar system simulates a generator. The Sun is the armature; the planets are the magnets. But the magnets are moving, which is the difference between a regular generator and the solar system generator. Of course, with moving magnets, you have variable output. In a generator, poles are 180 degrees apart. When three planets are lined up, in opposition and two squares, you have a three-pole generator. A four-pole generator, for example, would be Venus and Mars in opposition, Venus and Jupiter 270 degrees apart, Venus and Saturn at 90 degree angles, Mars and Saturn at a 270 degree distance, with Mars also 90 degrees from Jupiter at the same time. As I say, this is just a hunch; but I understand that someone is setting up an electrical replica of the solar system to work out this theory."

Nelson also pointed out that when Jupiter and Saturn are at distances which are multiples of 60 degrees, disturbances fall off.

I asked him what he thought of statements which discounted the Nelson research claims.

Nelson replied: "It was to be expected that I would obtain results that other astronomers had not because I was using a much more sensitive instrument —that instrument was variations in radio signal qualities or of the qualities of radio signals."

Commenting further, Nelson said that he felt sure many people would be forced to change their

views as research by other astronomers verified the RCA Communications, Inc., findings. Latest reports indicate that at least one other major radio organization is adopting the methods of RCA Communications, Inc. Reports indicate that astronomers checking on the Nelson research will come out with reports which are favourable to his conclusions.

Nelson found the works of H. H. Clayton, F. Sandford and Ellsworth Hunting particularly valuable in his research. The late Dr. Huntington of Yale University was friendly toward Astrology and lectured before the Astrologers' Guild of America.

Sanford, who was the author of *Influence of Planetary Configurations upon the Frequency of Visible Sunspots*, published by the Smithsonian Institute in 1936, worked with the square or 90 degree angle aspects. Nelson says that this is his idea source for experimenting with the squares.

Clayton's work, *Solar Radiations*, published by the Clayton Weather Service in 1943, also proved helpful to Nelson—and particularly applicable to his research.

Huntington's book, *Earth and Sun*, published by Yale University in 1923, proved to be another valuable source of information.

Nelson explained that single configurations produce results which are not too conclusive. However, he says, when three planets are involved in an aspect, the results are very reliable.

Magnetic disturbances occur at night; very seldom do they take place during the day. This phenomenon is related to the stability of the ionosphere, which becomes strong in daytime when sunlight hits it and it can resist disturbances. During the night, however, it is weak.

I told Mr. Nelson that in Astrology Mercury was regarded as the planet associated with communications. Following this up, I asked him if it was true that Mercury was the planet involved most of the time in configurations which denoted a magnetic storm. Nelson replied that indeed Mercury was more likely to be involved than the other planets. This is because that planet moves fast enough to make many aspects.

Taking it one step further, I informed Nelson that during periods of time when Mercury is apparently retrograde, astrologers expect delays in communications, breakdowns, etc. I asked him if, in his experience, he found anything to support this claim by astrologers. Nelson said he had not, as yet, made a detailed study of what happens to short wave radio reception when Mercury appears to go backward. However, in the one case which he checked while I was interviewing him, he discovered that a prolonged magnetic storm occurred when Mercury was retrograde, as well as lined up in aspects to other planets.

"Mr. Nelson, what would you suggest that astrologers do, in the line of research, to prove their findings? What procedure, for example, would be acceptable to you?"

Leaning back in his chair and puffing his pipe, Nelson thought awhile. He then said:

"If astrologers could prove that human behaviour varies with magnetic storms, which means varies under different planetary aspects, then I would concede there is something significant in their work. Suppose, for example, that during a magnetic storm there was more violence in a group of controlled subjects—that would force me to concede the validity of the findings."

I regard Mr. Nelson's reply as sensible and indicative of an open mind. It represents a true scientific attitude.

He is still observing the constellations and planets from the roof top observatory built by RCA Communications, Inc., at 25 Beaver Street in New York. It was from this spot that he discovered evidence of *the relationship between the positions of the planets and magnetic storms.*

Via his planetary research, Nelson has been able to predict for two years in advance the approach of major magnetic disturbances on the earth's surface. His forecasts of radio weather, based on a combination of planetary observations and daily telescopic inspection of the Sun's surface, have been 85% accurate. His conclusions support the claims of Henry Helm Clayton and Huntington—that the planets have an influence upon sunspot activity.

Undoubtedly, Nelson has presented evidence of planetary influence on short wave radio reception. In doing so, he prepared hundreds of charts of planetary positions, radio-telegraph circuit behavior and sunspots; he then compared the relations between them.

Making use of Nelson's forecast for the 1951-52 winter season, the Radio Corporation of America, early in the year, made selections for the best working radio routes and frequencies of its world-wide radio-telegraphic circuits to be used under the radio conditions predicted for that period.

As I shook hands with Mr. Nelson, at the conclusion of the interview, I was even more convinced than I had previously been that the research was "astrological in nature," although he did not realize it when he began this work. I thought of Ptolemy and the aspects; I thought, too, of that statue representing Mercury at RCA Communications, Inc. I thought of Mr. O'Neill's statement in his letter to me on Astrology: "It is still a virile, intellectual mother code out of which a continuous succession of new

sciences and new knowledge will be born."

As I thought, I knew that John J. O'Neill was right. More than ever before, I realized that as long as men turn to the planets, as did Nelson, knowledge will be found and civilization will advance.—*Horoscope Magazine, New York.*

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### CONJUNCTIONS WITH MARS

*(Continued from page 628)*

over he was little known on this side of the Orient. Here Mars is ahead of all the planets and yet the fruitful period of his life began after Mars was over. During the period of Mars, Arabindo was a revolutionary editing Vandemataram; and he had the debilitated Mars (6) and the exalted Guru (22) in the fifth. Hitler's Mars was ahead of the Sun and Mercury and he came to the Reichstag after his Kuja Dasa. Bhulabhai Desai's Kuja was behind Sukra in the fourth house for Scorpio; and yet his Kuja did not trouble him enough since there is a distance of 14 degrees between the two.

These considerations give rise to the following conclusions. Whenever there is an exact conjunction of planets with Kuja we can observe a distance of 12 degrees. Beyond this distance there can be no conjunction even if both the planets are in the same house. In every such conjunction Mars is always better if he is behind the other planet or planets. The planet that is ahead of him will be afflicted and spoiled by Kuja; but Kuja himself will not prove so bad as he would otherwise be. The evil inherent in Kuja is released to the planet that is ahead of him. The planet that is behind him or beyond him, having a distance of more than 12 degrees will always prove beneficial. In every conjunction the main affliction falls on the nervous system and the bowels, disputes, losses and the like. These results will not be severe if the conjunction is not in the fifth or the ninth houses.

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Confucius was once asked what he would do first if it were left to him to administer a country. The Master said (in Professor Waley's scholarly translation of the *Analects*): "It would certainly be to correct language". His listeners were surprised. "Surely," they said, "this has nothing to do with the matter. Why should language be corrected?" The Master's answer (more freely translated) was: "If language is not correct, then what is said is not what is meant; if what is said is not what is meant, then what ought to be done remains undone; if this remains undone, morals and arts will deteriorate; if morals and arts deteriorate, justice will go astray; if justice goes astray, the people will stand about in helpless confusion. Hence there must be no arbitrariness in what is said. This matters above everything".

—*Times Literary Supplement.*


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# *Siddhanta Siromani of Bhaskaracharya*

*(English Translation)*

By S. K. KAR, B.Sc.

गोलाध्याये निजेयाया अपूर्वा विषमोक्तय: ।
तास्ता वालाव वोधाय संक्षेपाद् विवृणोम्यहम् ॥
सिद्धिं साध्य मुपैति यत् स्मरणत: क्षिप्रं
प्रासादात्तथा
यस्याश्चित्रपदा स्वलंकृतिरलं लालित्यलीलावती।
नृत्यंती मुखरंगमेव कृतिनां स्याद् भारती
भारती
तांतां च प्रणिपत्य गोलममलं वालाववोधं
ब्रुवे ॥ 1 ॥

## CHAPTER I

STANZA 1.—In this Goladdhaya (Chapters on Spherical Mathematics) of mine, I am depicting in a concise form, the unintelligible utterances of the prior astronomers and those points which have not been mentioned by them, for the benefit of students.

Bowing my head with great reverence to Ganesha, by Whose kindness all enterprises command success, and to Bharati Saraswati by the kindness of Whom the good utterances of learned men dance on their lips with all the gracefulness of charming maidens on the stage, I am expounding this simple and true science of spheres.

मध्याद्यं वुसदां यदत्र गणितं तस्योपपत्तिविना।
प्रौढिं प्रौढ सभासुनैति गणको नि:संशयो न
स्वयम् ।
गोले सा विमला करामलकवत् प्रत्यक्षतोदृश्यते
तस्मादस्मुयुपपत्ति वोधविधये गोल
प्रबंधोद्यत: ॥ 2 ॥

*Stanza 2.*—Without a clear understanding of the principles an astronomer can neither win laurels in the assembly of learned men nor he himself be free from doubts (on a point). Those theorems of the spherical mathematics are clear like a myrobalan on the palm, and so, I venture to explain those theorems clearly.

भोज्यं यथा सर्वरसं विनाज्यं
राज्यं यथा राज विवर्जितं च ।
सभा न भातीव सुवक्तहीना
गोलानभिज्ञो गणकस्तथात्र ॥ 3 ॥

*Stanza 3.*—As the food is worthless without clarified butter, a kingdom without a king, and a meeting without a good spokesman, so is an astrologer without a sound knowledge of spherics.

वादीव्यकरणं विनैव विदुषां धृष्ट: प्रविष्ट: सभां
जल्पन्नल्पमति: स्मयात् पटुवटुभ्रुभङ्ग
वक्रोक्तिभि: ।
द्रोण: सनुपहासमेति गणको गोलनभिज्ञस्तथ ।
ज्योतिर्विंत् सदसि प्रगल्भ गणक प्रश्न
प्रपञ्चोक्तिभि: ॥ 4 ॥

*Stanza 4.*—As an ill-witted and proud man without the knowledge of grammar is ridiculed in the company of the learned frowns and sarcasm, so, an astronomer without the knowledge of *Gola* is mocked at in the assembly of astronomers through their questions.

दृष्टान्त एवावनिभ ग्रहाणां
संस्थान मान प्रतिपादनार्थं ।
गोल: स्मृत: क्षेत्रविशेष एष-
प्राज्ञैरत: स्याद् गणितेन गम्य: ॥ 5 ॥

*Stanza 5.*—The term Gola (Armillay sphere) is meant to be a representation of the celestial sphere and is used by the learned men as an example for explaining the positions and measurements of the earth, the planets and the stars; and hence, it should be known through mathematics.

ज्योति:शास्त्रफलं पुराणगणकैरादेश इत्युच्यते
नूनंलग्न वलाश्रित: पुनरयं तत् स्पष्ट खेटाश्रयम् ।
ते गोलश्रयिणोऽन्तरेण गणितं गोलोऽपि नज्ञ्यते
तस्माद् यो गणितं न वेत्ति स कथं गोलादिकं
ब्रूस्यति ॥ 6 ॥

*Stanza 6.*—The ancient astronomers say that astrology is intended for prediction and prediction itself depends on the ascendant and the other positions of the planets. And the true positions of the planets depend on the knowledge of Gola or Spheric and without mathematics no knowledge of Gola may be earned. Therefore, being deprived of the knowledge of mathematics how can one acquire the knowledge of Gola ?

द्विविध गणित मुक्तं व्यक्त मव्यक्तयुक्तं
तदवगमननिष्ट: शब्द शास्त्रे पटिष्ट: ।
यदि भवति तदेदं ज्योतिषं भूरि भेदम्
प्रपढितुमधिकारो सोऽन्यथा नामधारी ॥ 7 ॥

*Stanza 7.*—One who is well versed in the two parts of mathematics, *viz.* Arithmetic and Algebra, and also in Grammar is entitled to study this astronomico-astrology; otherwise, one merely pretends to hold the name of an astrologer.

यो वेद वेदवदनं सदनं हि सम्यग्
व्राह्म: स वेदमपि वेद किमन्न शास्त्रम् ।
यस्मादत: प्रथममेतदधीत्य धीमान्
शास्त्रान्तरस्य भवतिश्रवणेऽधिकारी ॥ 8 ॥

*Stanza 8.*—One who is versed in Grammar, which is like the mouth of the Vedas and the house of Saraswati, also knows the Vedas and other Sastras bearing on the Vedas. Therefore, the intelligent person first studies Grammar and then becomes entitled to read other Sastras.

गोलंश्रोतुं यदि तव मतिर्भास्करीयं शृणुत्वं
नो संक्षिप्तो न च बहुवृथा विस्तर:
शास्त्रतत्त्वम् ।

लोलागम्यः सुललितपदः प्रश्नरम्यः
स यस्माद्
विद्वन् विद्वत् सदसि पठतां पण्डितोक्तिं
व्यनक्ति ॥ 9 ॥

*Stanza 9.*—If you intend to study Gola, then read that of Bhaskara, as it is neither concise nor vainly elaborate. It is easily intelligible, contains poetical expressions and suitable questions that will bring fame to the reader.

भ्रमद् भचक्र चक्रान्तर्गगने गगनेचरैः
वृता धृता धरा केन येन नेयमियादधः ॥1॥
किमाकारा कियन्माना नाना शास्त्र
विचारणात् ।
कीदृग् द्वीप कुलाद्रीन्द्र समुद्रैर्मुद्रितोच्यताम् ॥2॥

## CHAPTER II

### Questions Relating to the Contents

*Stanzas 1 and 2.*—How this earth is placed in space, as it does not go down, surrounded by the stars forming the zodiacal band and the planets? What is the shape of the earth? What are its measurements, and, how are the *Dwipas* (continents), mountains and the oceans? Tell me all these judging through different Sastras.

संसिद्धाद् युगणाद् युगादिभगणैः
खेटोऽनुपातेन यः
स्यात् तस्यास्फुटतां कथं कथमथ स्पष्टी
कृतिर्नैकधा ।
किं देशान्थरमुद् गमान्तरमहो वाहुन्तरं किं चरं
किं चोच्चं मृदु चञ्चलं चतदिदम् कस्तात
पातः स्मृतः ॥ 3 ॥

*Stanza 3.*—Why the positions of the planets as determined by proportioning the cycles in a Yuga or Kalpa to the past days of the Yuga or Kalpa (ahargana) become inaccurate? Why the methods of correcting those are not always the same? What are Desantara (longitude), Udayantara (rising difference), Bhujantara, Chara (ascensional difference), Mandochcha (perhelion), Sheegrochcha (aphelion) and Nodes?

किं केन्द्रम् किमुकेन्द्रजम् किमुचलम्
किंवाचलम् तत्फलम्
कस्मात् तत् सहितः कृतश्चरहितः खेटः
स्फुटो जायते ।
किं दुक् कर्म तथोदयास्तसमये द्वेधा
विदध्युर्बुधाः
सर्वं मे विमलम् वदामल मलम् गोलम्
विजानासि चेत् ॥ 4 ॥

*Stanza 4.*—What is Kendra (anomaly), and what are the results of Sheeghra-Kendra and Manda-Kendra? Whether those results are fixed or shifting, and why in different cases those results are added to or subtracted from the planet (mean planet) to get the Sphuta or true longitude? What is Drig-Karma? Why the two drik-karmas have been recommended for determining the rising and setting of planets? If you are versed in Gola, tell me these.

महदहः किमहो रजतो तनुर्दिनमणौ
गणकोत्तर गोलगे ।
ननुतनुर्दिवसो महतीनिशावद विचक्षण दक्षिण
दिग् गते ॥ 5 ॥

*Stanza 5.*—Oh! Intelligent astronomer! Please tell me why the day is longer than the night when the Sun goes to the northern hemisphere, and why the day is shorter and the night is longer when the Sun goes to the Southern hemisphere?

भवति किं द्युनिशम् द्यनिवासिनां
द्युमणि वर्षमितम् च सुरद्विषाम् ।
पितृषु किं शशि मासमितम् तथा
युग सहस्र युगम् दुहिणस्य किम् ॥ 6 ॥

*Stanza 6.*—Why one year of us is the day and night of the Devas and the Asuras? Why one lunar month is the day and night of the Dead (Pitrilok), and one thousand Chaturyuga is the day and night of Brahmah?

भवलयस्य किलार्कलवाः समाः
किमसमैः समयैः खलु राशयः ।
समुपयान्त्युदयम् किमु गोलविन्
न विषमेषु खिलेषुपि ते समाः ॥ 7 ॥

*Stanza 7.*—The twelfth part of the zodiacal circle is one Rasi (Sign of Zodiac). But why the rising-periods of the Rasis, are not equal on the equatorial horizon? And, why the rising-period of the same Rasi varies in different latitudes?

दुज्या कुज्या पम समनराग्राक्षलम्बादिकानां
विद्वन् गोले वियति हि यथा दर्शय
क्षेत्रसमस्थाम् ।
तिथ्यन्तेचेद् ग्रह उडुपतेः किं न भानोस्तदानी
मिन्दोः प्राच्यां भवतितरणेः प्रग्रहः किं
प्रतिच्याम् ॥ 8 ॥

*Stanza 8.*—Oh learned! Please show me the positions of Dyujya (radius of diurnal circle), Ku-jya, Kranti (declination), Sama-Sanku, Agra (co-azimuth at sunrise), Akshamsa (latitude of a place) and the Lambamsa (co-latitude) on the spherical surface. Why is it that the eclipse of the Moon occurs by the end of the Tithi (soli-lunar angle), but that is not so in case of the Sun? Why the eclipse of Moon starts from the east, and that of the Sun from the West?

लंबनम् वत किं काचनतिर्मतिमतां वर
तत् संस्कृतिस्तिथौ वाणे किंते सिद्धे
कुतः कुतः ॥ 9 ॥

*Stanza 9.*—Oh intelligent! What are Lambana and Nati (parallax)? Why the Lambana is to be corrected in the Thithi and the Nati to the Sara (latitude)? Why the Lambana and Nati are determined from the radius of the earth?

शुक्रस्य द्विजराजएष महोहान्या कुत्रकुतः
सद् वृत्तत्व गतोऽपहो भ्रमभवाद् दोषादि
गणितम् ।

(Continued from page 610)

# Palmistry and Nerves

By MIR BASHIR, B.A.

THE mechanism of the human nervous system is highly efficient in spite of being intricate. The brain is its controlling centre. Nerves, like telegraph wires, interconnect it with the different parts of the body. In the interest of the whole being, it keeps incessant vigil over the inner workings of the system and at the same time keeps track of the outer world. This is accomplished with the aid of the sense organs especially the sense of touch.

The palmar surface, including the finger tips through the tactile sense, has been proved to be the most sensitive and efficient medium of registering the interactions both from within and without the human body. The students of the hand have observed that the brain registers its varying or persistent attitude in the form of a variety of markings in the palm area. They have, for example, observed that when a network of helter skelter fine lines covers the palm, the feelings and ideas of such people tend to be superficial. (Fig. 1). There is lack of depth in their make-up. Such people are like quick-silver and change rapidly. Due to want of depth these people show incapacity to persist in any one thing. In personal relationship they betray lack of attachment and continuity of affection. They are highly impressionable and prone to be erratic. This renders them vulnerable to suggestion. There is a tendency to nervous ailments. A well written advertisement, for a remedy such as a patent medicine, detailing the symptoms involving nervous complications, can often draw many of its customers from this class of people.

Hysterical tendency is also noticed among these persons and if the Girdle of Venus comprises a series of broken fragments or is of tangled formation, such as in (Fig. 1) the tendency is accentuated. A careful analysis of their hands often reveals some major psychological mal-adjustment which seems to have an emotional origin.

The hands of some people are devoid of such fine helter skelter lines. They seem to be almost bare. The only lines that are imprinted in their palms are the major ones, such as the Life, Head, Heart and Fate. These are generally well-defined and distinct. These people show self-control which seems to be the outcome of a continued effort at self-discipline. (Fig. 2).

A hand devoid of a network of fine lines is a symbol of freedom from so-called nerves. It shows stability of character and firmness of convictions. People with this type of hand, tend to think and feel deeply. Their views as well as actions are the outcome of reflection and fore-thought. They are apt to have good control of their nerves and as such are not inclined to be impressionable.

When the lines are very few and imprinted deeply at the same time, the tendency is toward repression. Psychological defects in such cases tend to be deep-rooted. Though apparently such people seem to be fit both physically and mentally yet there is a predisposition to suffer deeply (inwardly). The effects of a crisis, either emotional or material, last long with these people. They appear to be almost incapable of recovering from any shock readily.

In such a case when an islanded or woolly formation of the Head Line such as, a, (Fig. 1), is observed then the person is conscious of intense nervous strain as well as great anxiety. If a mal-formation such as a break

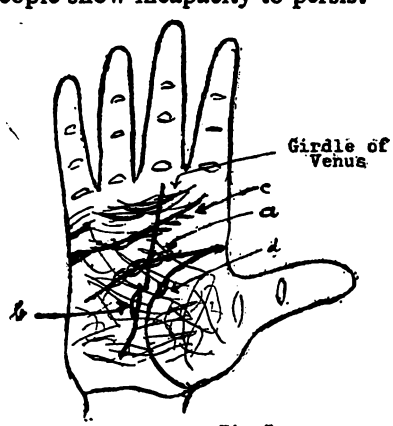


Fig. I.

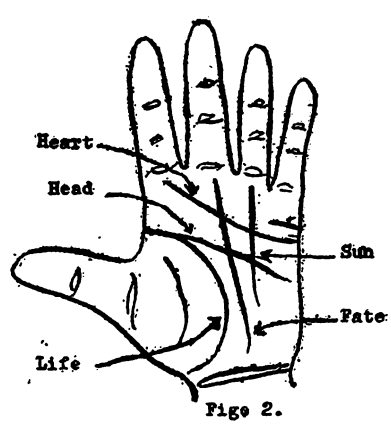


Fig. 2.

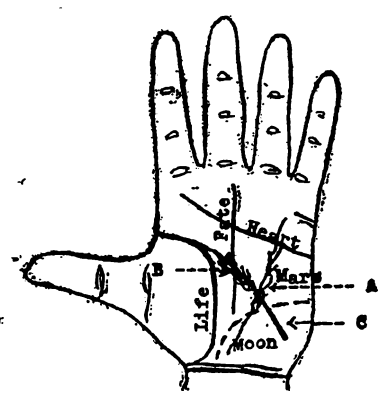


Fig 3.

or an island also occurs in the Line of Fate, b, (Fig. 1), at the same date, the cause of anxiety and strain is connected with some impediment in the vocational or the material aspect of life.

If the mal-formations are connected with the Line of Heart instead of the Line of Fate, then the strain and anxiety is emotional in origin. Drooping lines or the woolly appearance of the Heart Line, c, (Fig. 1), at the same date would denote the type of disappointment or heart-ache.

But if the defeat is marked in the Life Line. d, (Fig. 1), of course at the same date, then the causes of anxiety are physical. Defective state of health would be the root-cause of the nervous strain. The Line of Health is generally marked in the hand when the cause of anxiety and nervous strain is physical. When such is the case it shows some type of malformation at the same date. When the origin of trouble is either digestive system, gall or liver, the Line of Health assumes a ladder-like or islanded formation. A (Fig. 3).

In some hands sandy patches or dotted patterns in the skin ridges of the palm are also observed. These patches generally

*(Continued on page 665)*

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## SIDDHANTA SIROMANI OF BHASKARACHARYA

*(Continued prom page 634)*

संप्राप्याथपुन स्त्रयोतनुमतस्तस्याश्रयेणैव किं
शुक्रस्यक्रमशस्तथैव महसो वृद्धैति
सद् वृत्तताम् ॥ 10 ॥

*Stanza 10.*—Why the Moon the lord of the twice-born (Brahmin) being a good circle is inclined to be imperfect as if due to a bad company through mistake? And why; after getting the (good) company of the Sun it again tends to be a perfect circle with the gaining of power?

यस्मांत्क्षुब्ध प्रकृति पुरुषाभ्यां महानस्य गर्भेऽ-
हङ्कारोऽभूत् खकशिखिजलोर्व्यस्ततः संहतेश्च
ब्रह्माण्डं यच्छदरगमहोपृष्ठनिष्ठाद् विरञ्चे-
र्विश्वम् शश्वज् जयति परमं ब्रह्म तत् तत्त्व
मायम् ॥ 11 ॥

*Stanza 11.*—Let glory be unto Him from whom due to the excitement of *Prakriti* and *Purusha* came out the Mahan (Intelligence) which gave birth to *Ahamkar* (volition), and from *Ahamkar* the five elements of vacuum (space), air (gas), fire (energy), water (liquid) and earth (solid) were born; and from the elements the *Brahmanda* (universe) grew as a bubble on the vast sheet of water of the deluge at Pralaya. Within that Brahmanadam lay the earth, and, on the popular mountain of which, shaped as the petals of a lotus, was seated the Padma-yoni (Brahmah) from whom the universe grew with Devas, Manavas, etc., on it. Let glory be unto Him.

### Notes

In the above stanza reference is made to the theory of creation as explained in the Puranas (*mythological books*). The author in his own commentary named *Vashana-bhashya* has explained this by quoting two verses from the Vishnu-Purana.

The object of this stanza is to pray to the Para-Brahmah or God Almighty. The author refers to Sankhya and other yoga-sastras and the puranas.

The *Prakriti* is the balance of quality, cause, etc., of the nature. This nature is described as feminine in form. In this *Prakriti* is mingled the all-pervading male form called the *Purusha* in whom the primordial qualities of *Satwa, Rajah* and *Tama* are all balanced. In the Prakriti was embedded at destruction, during the end of previous *Kalpa*, all the latest and recognisable time. When the almighty *Vasudeva* or the Para-brahmah desires to create again, an energy is emanated from Him —named as *Sankarsan*. The *Sankarsan* excites the Prakriti and Purusha, and as a result the *Mahan* (*Mahat-tattwa*) or the intelligence or knowledge is grown out of them. The Mahan or Mahat-tattwa is the *tattwa* of Buddhi or fundamental intellect, and is also termed as *Pradyumna* an incarnation or part of the God. From this Mahat-tattwa is born the *ahamkar* or the ego and volition, which is also termed as *Aniruddha*. Hence, the Vaishnavas (a sect who consider *Vishnu* as the God almighty) devise the forms—Vashudev, Sankarsan, Pradyumna and Aniruddha. The ahamkar being a form of qualities is tripartite having the three primordial qualities of Satwa or Vaikarik, Rajasha or Taijasha and Tamah or the Bhutas—the elements. From the Tamasa part of the Ahamkar grew the five elements. The five elements of space, air, fire, water and earth have five qualities of sound, touch, appearance, secretion and odour respectively. The qualities are co-related with the five organs of ear, skin, eyes, tongue and nose—the *Panchendriya* or the five organs of perception and Buddhi or intelligence. The five corresponding organs of work or karma are mouth, hands, legs, anus and penis and their lords are *Vayu* of skin, sun of eyes, *Varun* of tongue, the *Aswinis* of nostrils and Agni of *speech*. The confinement of all these tattwas is the Brahmandam appearing in alternate Kalpas. The period of two consecutive Kalpas are the night time and day time of a day for the creator Brahmah. At his night time He falls asleep and the Universe is destroyed by the Pralaya having a great deluge. Thus the Brahmandam is concealed within the vast water of the Pralaya like a bubble, and at the dawn of Brahmah it comes out with all the Tattwas. Here, in the above stanza, the author sings the glory of the Creator as a prayer to Him.

*(To be continued)*

# Horoscopic Influences of the Sun

By Dr. B. H. KAPADIA, M.A., Ph. D.

IN this wide Universe, like our Sun there are innumerable suns. Every star that gives its scintilating light at night is a sun. The Sun is the centre of our solar system. In the Rig Veda, various natural phenomena are deified, anthropomorphised. Rig-vedic seers in a fine frenzy of ecstatic flight of imagination sing the glory of these deities in a wide variety of ways. The Sun is worshipped in the Rigveda as Ravi, Savitha, Pushan, Vishnu and Mitra. Those who want special favour of deities repeat mantras with devotion and faith. After the thread ceremony (Upanayana Samskara) the pupil used to be taken to a teacher who initiated him into the study of Vedic literature after giving him the famous Savitri or Gayatri Mantra. Varaha-mihira, the celeberated astrologer and astronomer attained mastery of the sublime Science of Astrology as a result of the special favour of the Divine Sun. Suryopasana is considered most effective for the mastery of this science.

The Sun is a self-luminous heavenly body. Just as in Vedanta soul is considered as self-luminous, so in the science of Astrology the Sun also is considered as the soul of the Kala Purusha (Kalathma Dinakrith). In the Rigveda it is described as Suryaathma jagadasthashushacha "the Sun is the soul of the movable and the immovable". Of all the planets the effect of the Sun on both men and nature is the greatest. Light, life etc., depend upon it. Being the greatest in the solar system, its distance from the earth is nine crores and 27 lacs of miles. The Sun's rays require 8 minutes to travel this distance. In Astrology he is considered as Atmakaraka, Ayuskaraka and Arogyakaraka too. In the case of an individual to measure his capacity to resist can be seen from the strength and position of the Sun in a given horoscope. The Sun is the Karaka for unparalleled devotion to God, meditation, contemplation, strong courage, fame, etc. The Sun is the king of planets and hence he is Rajyakaraka. He is also pithrukaraka. Being Rajyakaraka, sovereign position, Royal favour, Government position, pride, honour, respect, success in an undertaking—all these depend on him. Hence he should be very strong in a horoscope for all these factors.

The Sun's nature is hot and red. But his heat is unlike that of Mars. In his heat, there is Satwika lustre. The colour of the Sun is red, *i.e.*. similar to the colour of gold or orange. Its direction is East. Out of five elements (Pancha Mahabutha) Sun's Tatva is fiery. Its season is Greeshma. Fortunate numbers for it are 1, 10, 19, 28, 37, 46, etc. The Sun gives tall body, brownish hair, reddish eyes. Its influence on human body is on the heart and the circulation of blood. In a horoscope the consideration of father is done from the Sun. In accordance with the qualities of the sign through which the Sun transits the natural quality of the Sun is either increased or diminished. Out of the 12 signs, Leo is its own sign, Aries is its exaltation, and Libra that of debilitation. The Sun is considered powerful in Aries, Cancer, Leo and Sagittarius. The Sun is naturally powerful in fiery signs, *viz.*, 1-5-9. Earthy signs (2-6-10) are the inimical ones. Next to fiery signs the watery signs (4-8-12) are important for the Sun.

Sun's enemies are Venus and Saturn, Mercury is his neutral. The rest are friends. The Sun possesses exceeding motional strength in the Northern course. The Sun is strong in the Ascendant, most powerful in the 10th house, is strong in his exaltation sign, friendly house, Moolatrikona house, his own house and his own Navamsa sign. The Sun is the soul of Kalapurusha, is dark-red in form, is lord of eastern direction, is a malefic planet, is a Kshatriya, his eyes are reddish and he has a square-built body. He is bilious, has limited quantity of hair, and aspects the 7th. He represents right eye, governs sight, his grain is wheat, his jewel is ruby, and his substance is copper.

Temple, an open area, mountainous region, places devoid of water are ruled by the Sun. In a horoscope the Ascendant and the 10th house specially are powerfull for the Sun. In the 10th the Sun has directional strength. Its importance in the 5th and the 9th houses is less. In the 6th and 8th he becomes very weak.

The Sun in the 1st house all alone is very powerful and especially so if in his own house as the Lagna. When the Sun is in the 1st house, one's body will be tall, his hair will be brownish but not completely black, and reddish eyes. Such people are little bit proud and think highly of themselves. The Sun in a fiery sign makes the nature hasty. When the Sun is in the 1st house, there will be defect in that part of the body corresponding to the sign. But if the Sun is in Leo, one should not predict defective heart. One will become ambitious, bold, craving for power, uncommon valour. Planets in the 1st, 6th and 8th houses are alone capable of bringing sickness. Out of watery signs, the Sun is powerful in Cancer as it is near Leo. The Sun has no importance in 2-6-10

signs. In its debilitation sign Libra, power of resistance will be less. The Sun in Aries makes defective teeth and if it is spoiled by Saturn, then one will emit foul smell from the mouth and pus from teeth. The Sun in Makara causes wind. In 3-7-11 signs gives intelligence. Sun in Aquarius makes one intelligent but unlucky too.

In second he is not auspicious. The Sun in 2nd does not give good paternal property. In Cancer it shows happiness of parents. In fiery signs causes eye trouble. Sun-Mercury, Sun-Venus, Sun-Moon cause trouble in the left eye. Generally Sun in 2nd makes one expensive at least for the family.

The Sun in 3rd makes one self-exertive, valorous. He is the eldest in the family. Sun here gives few brothers. Sun-Rahu loss of brothers in young age. Sun-Moon in 3rd, not good for brothers. The Sun in movable sign gives travel for the sake of service.

The fourth house is the weakest in any horoscope. No planet is powerful here except Moon and Venus. The Sun in the 4th gives father, good position, status. At the end of one's life, there will be good money, all hopes will be fulfilled. The Sun in enemy's house or spoiled by malefics gives less happiness of mother. Sun-Neptune in 4th makes middle life (30 to 55), very prosperous. After 60 great difficulty.

The Sun in 5th generally gives good intelligence. Sun-Moon in watery signs—mathematics; Sun in Leo—well read and sharp intellect. In fiery and airy signs, good at literature, language. In earthy signs not good for intelligence. If lord of 5th and Jupiter not powerful one cannot say much about education. Sun-Mercury in any sign in 5th gives fame in learning, scholarship, etc.

The Sun in the 5th is not favourable for progeny. If Sun is powerful, then issues are brilliant, intelligent, obedient, and an ornament to the family. Fiery signs in the 5th give less progeny. Sun in Leo and Jupiter favourable give many male issues. The Sun in 5th gives first issue a male but it must not be spoiled by Saturn or Rahu.

The Sun in fiery and watery signs and trine to Jupiter and the Moon good for speculation. The Sun in 5th is good for material life and good enjoyment but, not for moral excellence. Sun in the 6th is not favourable for health. The sign standing for the part of the body will be weak and there will be fear of getting diseases indicated by that sign. But such people are meticulously particular about health and diet. If in trine to Jupiter or Mars it gives good capacity to resist. The Sun in 6th is trine to the 10th house and therefore good for jobs. Sun in 6th gives happiness from maternal side. Sun-Moon in 6th is very bad. Such a man is luckless as regards health, longevity and fortune. It is bad for eyes.

The Sun in the 7th is good for marital happiness and business partnership. The Sun in the 7th in a female chart gives a favourable and charitable minded husband, marriage takes place early. In other houses, delay in marriage is shown. Sun-Moon conjunction denotes quarrels and separation; conjunction of Sun-Venus is best for conjugal happiness. Sun-Rahu gives widowhood.

Strong Sun in 8th gives legacy and inheritance from wife's side because 8th is 2nd from 7th. Generally Sun in 8th is bad for longevity. Middle and last part of life miserable even though 1st part is good from the beginning. Longevity upto 50—60 years. Sun-Saturn conjunction here is bad for legacy. Sun spoiled in 8th by Saturn indicates loss of father before 16. Sun-Moon in 8th denotes Alpayur Yoga.

The Sun in 9th gives faith, fame and religion. There will be pilgrimages. One's nature will be noble and dignified.

The 10th house is very good for Sun. Sun in 10th when it happens to be 1-5-9 signs is best as such a man gets good status. The Sun in a watery sign does not give any status. Sun in an airy sign (in the 10th) gives good position in his line and a peaceful life. It gives contact with best people, and benefits from them. One gets good position after the age of 42 or 45. Men of independent vocations, big merchants, wealthy men have strong Sun in 10th. Sun in signs other than Capricorn and Aquarius is good for father's happiness. If 10th is a fixed sign rise in one's own country and if movable in one's own province can be predicted. The Sun in good signs and with good aspect of Jupiter, Moon or Venus, gives honour and distinction.

The Sun in 11th gives recognition, pride for one's self, status in society, rise by righteous means and acquaintance with big people. 11th house for the Sun is next in importance to the 10th. Rise comes after 48.

The Sun in 12th gives self-confidence. One becomes self-made if there is no other evil aspect. The first part of life will be in obscurity.

Now, we should briefly review the results of conjunctions of Sun and other planets. The effect of the conjunction and opposition of the Sun and Moon is known to everybody. As a result of this, there is ebb in tide, sickness of a sick person aggravated, a mad man becomes more mad, etc. Many sick persons pass away on New and Full Moon days.

In Eastern Astrology, the conjunction of Sun and Moon is not

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# Significance of the Navamsa Chart

By P. S. M. YOUSUF

There always appears in the *Scientific Difficulties Solved* section of The Astrological Magazine several queries from the readers regarding the nature of planets in the Navamsa. It is regretted that many a professional astrologer of the present day neglect the entire Navamsa Chart and predictions are given only according to the Rasi Chart.

When we consider the Rasi Chart as the body of a native, the Navamsa Chart is the soul without which no good astrologer could be able to predict events in a precise manner. Varaha Mihira the Great has given particular importance to the Navamsa positions of planets. According to Varaha Mihira, when we want to know the source of income of an individual, we will have to look to the Navamsa position of the tenth lord when there are no planets posited in the tenth. In the same way when we want to know other factors, we will have to take the nature of the corresponding planets in the Rasi and when we want to go very deep we will have to consider the Navamsa positions.

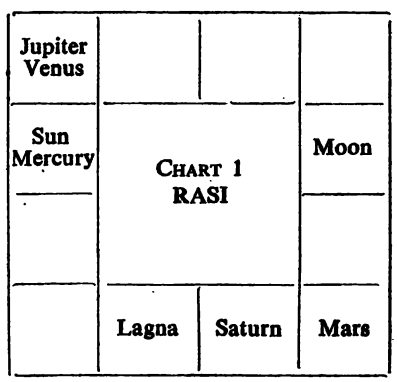
The great Sage Jaimini in his altogether different system of Astrology gives more prominence to Navamsa positions of planets. His entire system is more or less based on the Navamsa Chart as he begins all the predictions from the Atmakaraka planet and the structure itself is being laid on the Navamsa position of the Atmakaraka planet.

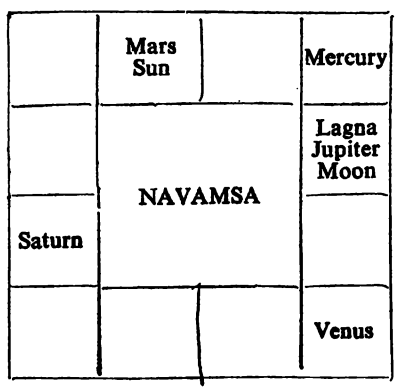
The planets in a Rasi Chart show the type and appearance of a person as he is seen to our eyes, whereas the planets in the Navamsa Chart do not fail to show the inner and hideous things which the person would not like to show outwardly or which cannot be seen by us in the outward appearance. The reality lies in the Navamsa positions of the planets.

In a Rasi Chart, *Sun* may be all powerful in the tenth degree of Aries connected with the tenth house, but when he is in Libra in the Navamsa Chart, we cannot expect the subject to be prominent in Government service in any real sense. The subject may appear to be a powerful leader but when we deeply analyse the horoscope we can understand that his position gives him all the worries and calamities and he loses most of his wealth by his rash actions in the political field. His actions may seem to bestow good on the people but in reality they will only harm.

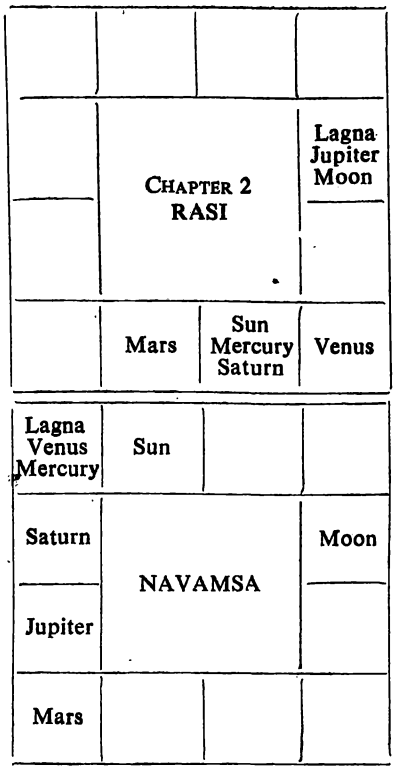
Again we may predict that a man is having all the chances on certain vocation when we analyse the tenth lord in his Rasi Chart, but when the lord is not powerful or inimically disposed in the Navamsa Chart, though we may say he is very well flourishing in the particular line of business, he may fail sooner or later as the Soul of the said vocation does not co-operate. He will not like to continue that line of business as his mind is rather against it. The following two horoscopes are sufficient to explain the nature and difference between the Rasi and Navamsa Charts.

Chart 1. The native is of a cultured family, an officer of high rank and well known in society for his behaviour and conduct. He married a handsome woman of wealth and character equal to his rank. His wife attends to all his needs and gives him all happiness outwardly. The seventh lord Venus is in exaltation well-combined with the lord of the second and fifth Jupiter in his own house and aspected by Mars, lord of Lagna. People around him say that he is happy. But only friends deeply connected with his family know that his life is the other way. He never touched his wife since his wedding. He says he does not like sexual contact with anybody. He was closely examined by eminent doctors who do not find any corresponding evil in him. Note the seventh lord Venus is debilitated in the Navamsa Chart and the shashtashtaka positions between Lagna Lord Mars and seventh lord Venus.




Apart from his official duties he works for the welfare of the public and his wife too co-operates with him. She does not show any dissatisfaction towards him and she gives more respect to him as Jupiter is more powerful in the Navamsa Chart.




This is the horoscope of the son of a big industrialist who has left all worldly enjoyments from an early age. He divorced his beloved wife and toured over the country delivering religious lectures. He constructed a building of his own and established a mission for religious purposes. People of both sexes, mostly women, thronged at his door day and night to get his Darshan.

Lord of lagna as well as tenth is Jupiter exalted in the fifth house with Moon in the Rasi Chart. People spoke of him the Hermit of the age. After some time, he was thoroughly changed and he began to show his misconduct towards the opposite

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## HOROSCOPIC INFLUENCE OF THE SUN

*(Continued from page 638)*

bad. Persons born on New Moon day are more intelligent than those born on Full Moon day. But it is bad for health. Sun and Moon in 6th and 8th shorten life. The efforts of an individual are marred when there is Dwirdwadasa (2nd and 12th) or Shashtashtaka Yoga (6th and 8th) of Sun and Moon. Trine of Sun and Moon is good for fame, intelligence and gain. Conjunction of Sun and Moon in the 1st makes one selfish and greedy. In the 2nd, eye-trouble, but can hoard money. In 3rd many journeys. In 4th gives estates, houses, family happiness. In 6th sickness. In 7th conjugal felicity. In 8th it is Balarishta Yoga. If 9th fame, In 10th gives best position. 30th or 35th year will be very outstanding for independent trade. In 11th gain; and in 12th eye-trouble. Beneficial dispositions between Sun and Moon elevate man's status and is conducive to conjugal felicity. Inharmonious aspect denote impediments, loss in business and ill-health.

Sun Mercury association is good for learning and intelligence. It is best in 3–7–11 rasis. The distance between them can only be 28°. Mercury is found rising before or after the Sun. When Mercury is ahead of Sun, intelligence is ordinary and reasoning power is less. Conjunction of Sun and Mercury gives interest in literature, astrology astronomy. It is giver of fame but not of much money.

The maximum distance between Sun and Venus is 48°. The conjunction of Sun and Venus anywhere is best. It is best in Kendra and Trikona as also in the Ascendant. Conjunction gives interest in music, poetry, fine arts, etc. Such a man is much liked in society. Gets good conjugal happiness, virtuous children, good position in Government, good houses, vehicles, happiness and power. Conjunction of Sun and Venus in Lagna and 7th in a female horoscope is good for prosperity, and marital happiness.

The Sun and Mars are of same tattva or nature. Therefore their association is not so bad. Trine of Sun and Mars indicates great enthusiasm, and good health, an industrious and painstaking nature. Mars in 10th from Sun is good for high official position.

Sun Jupiter conjunction is good for learning and superiority. It gives good health, mental equilibrium, love for justice, fame in any vocation, honour, and political or social status. This good yoga can be spoiled by Martian association.

Good yoga (*i.e.*, mutual favourable disposition) between Sun and Saturn gives benefits from elderly relatives, good financial status and stability in life. Bad yoga makes one sickly and disappointed. Sun-Saturn yoga gives power but not happiness. Bad yogas of Sun-Saturn-Mercury make life miserable. All planets in 11th from Sun except Saturn are good for wealth.

Rahu in a good sign from the Sun gives honour, status in society, good position, health and affection between husband and wife. This combination in the 7th house gives a husband who may be a widower but she will have conjugal happiness. Conjunction of Sun-Kethu spoils the house in which it takes place. Its effects are lessened in the 10th. In female horoscopes, widowhood after middle age may be anticipated.

Thus the effects of the Sun are generalised. There are innumerable permutations and combinations with regard to house, sign, yoga, aspect, etc. A clever astrologer has to weigh them before prediction. Thus, for example, if lord of 10th Venus is in conjunction with Sun in Leo in Lagna, such a man gets good Government post, has power and pomp like a king. Say Sun-Mars conjunction is in 10th when Aries is Lagna. This gives similar results but there will be many enemies as Mars is lord of 6th.

# *The Other Horoscope (7)

By JOHN M. THORBURN, M.A.

IT will be recalled that the epochal Sun by progress took the trine aspect of Uranus early in 1882 and again early in 1883. The natal Sun by progress reached the ascendant more or less around the time of this second epochal contact. The first part of *Zarathustra* had just been finished or was in the last stages of completion. Now, though we keep the two horoscopes astrologically separate, we may be pretty certain from our scrutiny of the movement of the epoch of the kind of inspiration that the natal ascendant would show with the advent of the Sun. We do not use such scrutiny directly as a cue to the natal ascendant itself. We take it as a cue only to the underlying content of the inspirational form provided by the Sun's activation of that ascendant, observing that, at the time, Nietzsche was taking long, long walks amid some of the most beautiful scenery that the northern coast of the Mediterranean can provide. We thus realize how very close the inspiration which outer nature could afford to the Sagittarian rover would come to the deeper levels of his soul in the interplay of the presence of outer nature with the occasional companionship of those friends on whom he so depended for inspiration. Filled with wonder as they were with the manner in which he had written, it was an admiration awe-struck rather than joyful that surrounded him at this moment of his more than usual outgoing towards them, transitory as it was. Habitually he loved to be alone in the mountains, but equally, though rarely, he loved to have a friend to accompany him by mountain, lake and forest.

"In the winter of 1882-83", he records, "I was living on the charming little gulf of Rapollo ..... In the morning I used to start out in a southerly direction up the glorious road to Zoagli which rises aloft through a forest of pines and gives one a view far out into the sea. In the afternoon, I walked round the whole bay from Santa Margharita to beyond Porto Fino ..... It was on these two roads that all Zarathustra came to me, above all Zarathustra himself....." And again looking back on the writing of the past, he says, "My most creative moments were always accompanied by unusual muscular activity. The body is inspired." We could hardly have a better statement of the natal sagittarian ascendant. The remarkable thing is that though a superficial view of Nietzsche would make him an outcast and a denier, he wins the collective assent of his day and generation. He may not be understood, yet he is in some way regarded as having discovered, or re-discovered, the great secret. The representative men and women of his day, though they may not have had access to the absoluteness of his vision as it was for himself, nevertheless felt the power of it and recognized its authenticity. That is to say, the ordinary conception that we hold of a Sagittarius rising in natus as the mark of a man who can command the assent of his milieu and give focus to the collective consciousness of his world through the evident authenticity of his religious nature, holds good of Nietzsche. Sagittarius, here, gives access not as much to the quality of his vision as to the indisputable reality of the command he exercised upon the *institutional* character of his time and to the *consensus* which he elicited from it. This may be thought paradoxical, but consider the extent of the field within which he secured this consensus, as a student about whom Ritschl wrote to the Basel authorities that never in the course of thirtynine years' watching youthful strength develop before his eyes had he known of any lad so mature at as early an age as this Nietzsche,—as a teacher in the University, as a writer, and most signally—as an associate and guide of men of the most rigorous institutional training in so many different fields of culture,—classical scholarship and philology, literature, archaeology and art history, music, philosophy and sociology. The unanimity of the assent—of the essential assent—he commended is strangely impressive.

The rising Moon will no doubt bring to the fore the personal character of his philosophising, the personalised focus which, as bearer of the Logos, he gave to the universal concept and to the communicable vision. But it is quite as much an index to the itinerant philosopher, to the rover, and, as time wore on, to the *fugitivers* errans, or—shall we say? in deference to Sagittarius to the *viator errans* as to the swift and assured decisiveness of his apocalyptic perception. It is significant, too, that his great central revelation came to him when he had gone aroving. The rectitude of the Moon's relation to Jupiter, Saturn and Neptune by contraquintile, sextile and quintile aspect together with her obliquity to Venus, Pluto and the Sun is at least one of the factors which state the intellectual and spiritual authenticity to the service of which he

*The first six parts of the article have appeared in March, April, May, June, July and August 1953 issues of THE ASTROLOGICAL MAGAZINE.

had given undeviating loyalty together with the incompatibility of such attitude to a world of real relations with men and women,—an attitude devastating to personal well-being, but, within the lofty region of his peculiar genius, the agency of creativeness. The aspect to Neptune is worth noting. It is portentously close. We may suppose, therefore, that the obliquity between the luminaries—at least one factor in his painfully defective physical vision—was itself a condition (though only a condition) of such mysterious apocalyptic vision as came to him at Sils-Maria, or when the content of *Zarathustra* was given his by perceptive-revelationary faculty over which he, personally, had no control. Jupiter, we may note, the ruler of the horoscope, in Pisces and close to the nadir, has the Moon at "disposal". The vision, characterise it as you will, was always a religious vision. Of course, there will arise both within the scope of the vision itself and the intellectual construction to which it might be held in relation, contradictions of the same type as we have seen in the epoch. Only, in the natus "the method of contradiction" is less in evidence.

2. Jupiter-Pisces even in a natal horoscope, if well conditioned as he certainly is in this one, shows that inscrutable blending of other worldliness with joy in human fellowship which to define or describe all human language seems inadequate. He receives a fairly stiff opposition from Mars—an affliction that in the case of Jupiter works out to certain excellences, *provided* the latter is otherwise well sustained, as he is here by Moon, Saturn and Mercury. It was not conducive, certainly to eventual triumph in the domain of his professioriate. (At this point, however, we must make parenthetical appeal to the epoch. For in that horoscope Campanus makes Saturn hug the fifth cusp, a valuable suggestion which would do much to explain Nietzsche's troubles in this and in many other contexts). Evidently the implied exuberance and exphoria had drained his strength. Pisces even with Jupiter is hardly calculated to sustain success in a sphere of this kind, though in the earlier stages he had his world at his feet.

It is difficult, we felt, to characterise the essential mystery of Jupiter-Pisces. Rather, it is impossible; for this tenancy is inscrutable. We may note, however, the curious relation of its seclusion to its love of social life, of its own hidden inwardness to its abundance and the abundance of its giving, of its continual power to find in everything a sacrament, the transcendence of all outward reality in the sense of the beyond to its tendency—almost, its will—through excess to play for dissolution, of its initial apparent strength, confidence and joy to its essential yielding and ultimate admission of dependence. All these things, elusive though they be in their essences, are clearly enough manifest in Nietzsche's life. I should like, in particular, to connect the qualities of wistfulness and yearning with his poetry, - more especially with some of the last poems. We should remember, in this regard, that Nietzsche's creative life came to an end in the middle of what in most men's lives is taken to be the period of Jupiter's ascendancy.

But after all this is a natal Jupiter-Pisces, very practically serviceable, adaptable, most discerningly sympathetic, in reciprocation with Mercury granting much personal charm, deeply appreciated by those who knew him intimately, and, through the Moon placing at his disposal a most excellent social life—in the earlier phases at all events. We should note, too, that he had the capacity, on his wanderings, for securing for himself, when tired of his own company, genial places of abode, little nooks pied-a-terre, finding much pleasure in the common man and woman whom in his writings he so conscientiously despised,—and bestowing it as well. But what is so important in the rulership of this horoscope is the environmental adaptability which afforded the basis upon which his friendships could rest, the concrete reality that he could do Richard and Cosima Wagner's shoffling for them and do it well, or that even when reduced to a little room and a landlady he could be happy with his friends, and with his conversation enchant them and satisfy their souls. Of course, there was the other side of it, too, later on when he began to manifest a disconcerting reliance on them, the weakness of dependence unrealized, of which perhaps they all fought a little shy, except Overbeck, utterly faithful up to the very end.

This basis of the horoscope is especially important in his relation to Wagner. The latter had Uranus in Scorpio in his natal horoscope, the heliocentric coordinate being in *absolute* trine aspect to Nietzsche's Jupiter in Pisces. This relation of the two horoscopes enables us to trace something of the earlier phase of the friendship *before* the conception and writing of *The Birth of Tragedy* as we have traced them through Pluto's movement in epoch.

The two men first met in Leipzig about the turn of the year 1868-1869, the second meeting taking place about the end of May 1869. I have not the data before me to be perfectly sure, but it seems fairly certain that the earlier meetings correspond, in Nietzsche's case, to the transits of Uranus at the contraquintile of the co-ordinate of Jupiter which we have just been discussing

*(Continued on page 644)*

# From West to East

By DOUGLAS HUNT, M.A.

*[We are glad to announce introduction of the above feature to be handled by Mr. Douglas Hunt. Every month Mr Hunt will present an accurate picture of the astrological, occult and spiritual climate in the West, so that readers of* The Astrological Magazine *may be kept informed of the current developments in astrological and allied knowledge in Europe and America. —Ed., A.M.]*

THERE has always been considerable interest in the occult, the metaphysical, and the paranormal in the German-speaking countries. The name of von Schrenk-Notzing is known over the whole world as that of a carefully scientific investigator. Today it is little Austria which produces one of the most alert occult periodicals, which is, I think, unique in appearing twice monthly.

"Mensch und Schicksal" is published at Villach and provides a wealth of material dealing with esoteric lore of all descriptions. It has a central core of astrology, the great and noble science which is the basis of all wisdom and knowledge, the father of sciences. In addition to this there are few subjects of interest to the metaphysical researcher on which it does not touch.

In the current number "The Riddle of Time", by Dr. techn. Vincenz Petroni, deals at some length with a problem which has never exercised the minds of men more than in the twentieth century.

Einstein's theory of relativity shattered our previous conceptions of time as something having a separate, objective existence of its own. Time is, it seems a purely human concept, a slit in the iron curtain of our limited perceptions, through which we obtain a partial, and hence distorted, picture of reality. If, as Einstein seems to imply, it is but another dimension, we have only to train our vision to function in four dimensions instead of three to be able to perceive reality whole and to realize that both past and future are in fact eternally present. And yet, says the mathematician, the dimensions themselves are but man-made concepts having no correspondence with the world of reality. And who says there are only four?

For the writer of the article, mathematics seems to be the science which brings us nearest the truth—might one suggest, en passant, that music is mathematics in its highest form?—and he makes the impressive statement that higher mathematics can only develop fully when it frees itself from "the prison of logic". Surely a thought well worthy of meditation.

He concludes by remarking that a new understanding of the riddle of time may well point the way to a return to God.

"Wanderer between two worlds" looks back into the remote distance when the Sons of God first brought 'religion' to the world. Was not man more nearly 'perfect' in those times than today? it asks. Perhaps this question is merely an echo of that which the individual so often asks himself.

"... it gives me little joy,
To think that I'm no nearer
Heaven
Than when I was a boy."

Many of us feel that we are not even as near. Yet perhaps here too we are looking back beyond the bounds of time to the eternity whence we came. "Home is the place we came from," says T. S. Eliot, and Novalis repeats, "Where are we going? Homewards all the time."

"Trailing clouds of glory
do we come,
From Heaven, which is our home," and it is only natural that as we sink deeper into incarnation the way home should seem interminable.

But "Mensch und Schicksal" is not purely speculative, A long and highly technical article is devoted to the subject of radiesthesia and the reality of earth rays and planetary emanations.

Radiesthesia seems to be most popular in the Latin countries and sometimes even has the blessings of the Roman Church, since a number of famous radiesthists are priests of the Confession.

I have not yet seen the suggestion made that there is a close relationship between radiesthesia and astrology, but the fact surely leaps to the eye. Since the former science is based on the theory of planetary radiations from the earth, while the latter deals with the radiations from other planets.

On the Continent two of the best-known journals devoted to radiesthesia are "Radiesthesie pour Tous", published in Brussels, and "Les Amis de la Radiesthesie", from Paris. Of the many aspects of the subject, the medical is probably the most important. In the Belgian monthly Mme. V. Autrique discusses tuberculosis, and asserts that radiesthesia alone can make a diagnosis at the earliest possible moment, before even the X-ray can detect the onset of the disease.

In France there is considerable tension between the medical profession and those who heal by less orthodox methods. Since the former have the law behind them the latter not infrequently find themselves punished for securing successes which have eluded the gentlemen with the degrees. It is, of course, much

more important that the dignity of the law and of the professors should be maintained than that lives should be saved by people who break all the rules!

A good deal of attention has recently been directed to this unfortunate rivalry. "Semaine du Monde", a Parisian Sunday paper, is proposing to conduct a scientific investigation into the claims of the 'healers'.

England too has more than one periodical devoted to radiesthesia. "Pendulum", organ of the E. S. P. society, mentions a number of devices based on radiesthesia which have proved invaluable in diagnosis. It also draws attention to the use of hypnotism in medicine and reminds us that both hypnotists and radiesthists receive, or should receive a course of training as intensive as that of any orthodox physician.

Even the faith-healer does not spring into existence fully equipped, and it seems to me that this line of thought should lead us to a point of reconciliation between the physiologist and the spiritualist. Were the truth known there are indeed, especially in England, not a few physicians who work in genuine but secret harmony with adepts of the spiritual sciences. I have myself been asked to cast the horoscope of a patient for a mental specialist and found that our respective readings of the case in no way differed.

There are, of course, no 'supernatural' cures, for whatever happens does so in the realm of nature. A method of healing does not become supernatural because it is unorthodox. If the medicos would admit that they do not know all the secrets of nature, and the 'healers' would give the medicos credit for having acquired some useful knowledge in their years of study and research, both sides could surely co-operate in a harmony which would be of infinite benefit to the patient. He, poor fellow, is too often overlooked completely.

The Belgian monthly "Demain" points out how far both France and Belgium have to go before this co-operation becomes a fact. Dr. Reboux tells how he was expelled from "L'Ordre des Medecines" because he employed the assistance of radiesthesia. Dr. Ropas suffered the same fate for sometimes adopting homoeopathic methods.

"Demain" also presents the horoscope of Paul Barras, born 29th June, 1925 in Belgium who has become an outstandingly successful organist. Readers of THE ASTROLOGICAL MAGAZINE might be interested to study this map, from which one would hardly suspect that the subject had been born blind.

Mrs. M. E. Hone, Secretary of the Faculty of Astrological Studies, has sent me some further

(*Continued on page 663*)

## THE OTHER HOROSCOPE (7)

(*Continued from page 642*)

sing and over the phase of Mercury in the eighth, if Campanus be admissible, on the eighth cusp, while the said co-ordinate of Jupiter, by transit, had, at the second meeting, just taken the trine aspect of Venus in the ninth, the reference here, possibly, to Cosima Wagner. However that may be, there can be no mistaking what happened when Wagner, with great vaunting magnificence was laying the foundation stone of his opera house at Bayreuth on May 22, 1872. The day previous, Wagner's fiftyninth birthday, Jupiter was precisely in 26° Cancer, in trine aspect alike to the latter's Uranus and to Nietzsche's radical Jupiter. On the birthday, Nietzsche was with Wagner, there being, of course, duly magnificent music in the evening in such theatre as Bayreuth could then provide. Less than two months later, they were again together, in Munich for the playing of Tristan, Uranus by heliocentric movement, being at the trine aspect of Nietzsche's heliocentric Jupiter in Aries. Malvida von Meyzenbug was there too, so we are introduced at one and the same moment to her and to Nietzsche's ruler in Aries which introduced her, too to him. So this is how the natal horoscope bridges the five degrees between the last planetary accent in Pisces and the first in Aries! You see now, dear reader, the difference between the way we are forced to interpret the natal horoscope and the—shall we say, more discreet?—inwardness of our attitude to the tropical epoch.

3. Uranus in Aries is a classic disturber of the suavity of Mercury in Libra,—the impact of ideas, bizarre and erratic, very much to the unbalance, not to say upset, of academically tranquil aesthetic,—a nineteenth century Descartes run clean amok. And the mediation, though good, is not precise. So we can well understand that the hard-won experience, the polished intellectual equipment and cool satire of the aquarian Saturn with its all-too-sufficient preparedness to meet every controversial situation, his friends not being able immediately to cope therewith, did not always tranquilize them but left them brooding and bewildered. The aspect, however, of Saturn to Jupiter is close, and his manner of writing was such that he had at the most but a minimum of difficulty in finding publisher and public. Perhaps, even, Malvida played her own little part in institutionalising Nietzsche.'

With configurations 4 and 5, we approach the crux of Nietzschean problematic. 4 deserves a section to itself, and 5 will take us to the advent of the final disaster. In each case I shall repeat the scheme of configuration before passing to interpretations.

*(To be continued)*

# Letters to the Editor

[The Editor does not hold himself responsible for the views of his readers. Constructive criticism is always welcome. Vituperation and inuendo will not be permitted. While the Editor encourages healthy controversy on subjects relevant to THE ASTROLOGICAL MAGAZINE, he must remind readers that claims on the available space in this column are heavy. The Editor therefore requests readers to be as brief as possible in all letters submitted for the correspondence column. *Ed., A.M.*]

### Solunars

Sir,—I thank Mr. Musselwhite for elucidating some of the points in Mr. Fagan's article which were not clear to me. However, as he seems to have missed the points of some of my remarks, kindly permit me to ask him for explanations through the medium of your esteemed magazine.

*(a)* Para "A" in my original letter refers to the article "What do the Bhavas mean?" where Mr. Fagan discusses the significance of planets in houses in the natal chart. The question of transitting planets etc., therefore does not arise. Mr. Fagan distinctly lays down the principle that planets in Bhavas indicate the relation of the native to the matter of that Bhava, but when describing the effects of the Sun in 7th house, it is not the native's reactions but that of the wife to the native are described. This clearly violates his own principle. Anyhow, although not intended by me, the explanation given by Mr. Musselwhite is very lucid and clear and, I am sure, will be helpful to readers.

*(b)* My para 'B' has also been misunderstood by Mr. Musselwhite. I have perfectly understood what Mr. Fagan has written about the dividing line between foreground and background. What I intended to say was that when a planet crosses this dividing line, it suddenly assumes paramount importance or becomes negligible in importance *suddenly*. This is a discontinuous action and Nature rarely acts in such fashion and hence it appears to me, that this opinion of Mr. Fagan's should be modified.

*(c)* It is not possible to give examples in a short letter, but what I meant was that in several cases, members of the same families, brothers, sisters, father, mother, have not the same fixed stars if in angle in one, in an angle in the others.

*(d)* As regards "Ephemeris", I understand the difficulties of compiling one, but whereas the Sun's position can be obtained with very little trouble from Lahiri's newly published *Tables of the Sun*, there are no such tables for other planets and the Moon. I understand the *Nautical Almanac* publishes the planets and Moon's positions four years in advance, and by consulting this work it should not be difficult to compile an advance *Ephemeris* for at least three years in advance. A daily ephemeris need not be given, except for the Moon; every ten days will be sufficient,

*(e)* My para 'F' posed a question which again appears to have been misunderstood. In order to make my meaning clear, let us take a hypothetical example. If a lunar is cast for, say, 1st January, it is supposed to be valid till (say) 28th January, but meanwhile the Moon and other planets have moved from their positions on the 1st January; are these progressed positions to be taken into account. For instance, say 1° Aries is on the ascendant on 1st January and the Moon is 10° Capricorn in opposition to Uranus 10° Cancer on that date. On January 3 and subsequent dates, it will no longer be in opposition. So should the interpretation of Moon opposition Uranus apply to the whole month starting from 1st January or only for those dates round about the 1st January when it is still in orbs of the opposition? In short, the Indian system of Varshaphal or Solar return chart predicts the year's results from one chart with fixed planets, but the Western system of secondary (and other) directions progresses the planets daily throughout the year and interprets the *varying* configurations. Which system does Mr. Fagan advocate?

In conclusion, I beg to thank Mr. Musselwhite once again for the interest he has shown and also you, Sir, for the courtesy you have shown in having this correspondence published.

Bombay. K. M. KHAREGAT.

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### Horoscope of Sri Adi Shankaracharya

Sir,—In the July 1953 issue of THE ASTROLOGICAL MAGAZINE, I have come across the letter of Sri Ganapatram Trivedi in connetion with the horoscope of Sri Sankara Bhagavat Poojyapada. I am very glad to note that he has taken pains to refer the texts for enlightenment quoting the verse* from the Sankara Digvijaya of Vidyaranya Muni. He suggests that a chart with Kataka as Lagna with Sun, Moon, Saturn, Mars and Jupiter in their exaltation signs and Rahu in Mithuna and Mercury in Mesha will be the correct one. But I have to say that this chart is not consistent with the text quoted. I am more concerned with the description "शुभवीक्षिते च" in the second quarter of the given verse. In the given chart the Lagna is not (शुभवीक्षित) aspected by a benefic.

The suggested chart is not only strikingly similar to the horoscope of Sri Rama as Sri Ganapat Ram Trivedi has put it, but also more powerful than that of Sri Rama as the Lagnadhipa is exalted in the case of Sankara. Rama had a long span of life and his material achievement was stupendous as he was a Samrat and there was no Pravrajayoga as in the case of Sankara. Whereas Sankara was not endowed with any ऐहिकसंपत् (worldly prosperity) as he was born in a poor family, lost his father in childhood and attained Sanyasa at an early age. The Loukika Sukha (worldly comfort) was totally absent throughout his life. Never his life was a bed of roses nor he took it to be like that. One cannot properly account for all these things.

Moreover the second half of the sloka is very ambiguous. The word (केन्द्रे) and the two "cha"s (च) cause much of confusion. (गुरौ च केन्द्रे) may be taken separately and Jupiter may not be necessarily exalted. Hence the three exalted planets Sun, Mars and Saturn may not be in Kendra positions to Lagna and they are only bound to be in mutual Kendras. Otherwise the words (केन्द्रे च) may be grouped up with the previous words and interpreted as Sun, Mars, Saturn and Jupiter (सूर्ये कुजे रविसुते च गुरौ निजतुङ्ग संस्थे) exalted and in mutual Kendra positions. Hence it may not be necessary that Jupiter should be in a Kendra to the Lagna. Otherwise it can be taken as "रविसुते च गुरौ च केन्द्रे" and interpreted as Saturn and Jupiter together in a Kendra. As this work does not belong to the archaic (Arsha) group the interpretation of "च" should be done strictly according to the rules of Panini.

There is a lot of controversy about the birth date of the Jagadguru. I am told that Vaisakha Masa is not accepted by many. A Telugu Manuscript found in Tirupathy gives a

* P. 522, THE ASTROLOGICAL MAGAZINE, July 1953.

लग्ने शुभे शुभयुते सुबुध कुमारं।
श्री पार्वतीव सुखिनी शुभवीक्षिते च।
जाया सती शिवगुरौनिंज तुङ्ग संस्थे
सूर्ये कुजे रवि सुते च गुरौ च केन्द्रे॥

different account. Another manuscript of Sankara's biography by a hither-to unknown author has been secured in Northern India. I intend to refer the whole position to the Kamakoti Peetam and Sringeri Peetam and seek some further enlightenment. To me Sankara is an amazing phenomenon and there must be something phenomenal in his birth-chart. I hope that many of the learned Pandits of our land will come forward to throw further light upon this topic. I have come to the conclusion that it is not possible to arrive at any definite result with the help of this sloka alone and some additional data is vitally essential.

My sincere thanks to the Sastra Ratnakara Sri Venkatesa Deekshitar of Bombay, who as an ardent disciple of the Kamakoti Acharya, rendering many a valuable service to humanity has properly guided me by supplying with valuable information and promising to help me further.

Bombay. AMRTHPURI K. VENKATARYA.

### Contradictory Calculations

Sir,—The hopeless and contradictory calculations found in different Indian Almanacs makes one get confused as to *which* is to be followed. Each Astronomer wishes to prove his method as correct and changes the Ayanamsa to suit his pet ideas. I came across the Almanac of Sri Sripada Venkataramana and Daivagna Sarma and published by Addepalli Nageswara Rau, Saraswati Power Press, Rajahmundry. The gentleman says his calculations based on Drigganita are correct and so goes against all conventions and against all approved Panchangas (Almanacs). Here are his calculations regarding the nine portfolios for the year Vijaya. While practically all the almanacs have uniformly given out Moon as Minister and Sun as Commander-in-chief, this gentleman has his own wonderful calculations.

| | *All S. Indian Almanacs* | *Vegyampet Almanac* |
|---|---|---|
| 1. King ... ... | Moon | Moon |
| 2. Minister ... ... | Moon | Venus |
| 3. Commander-in-chief ... | Sun | Jupiter |
| 4. Lord of Trade ... | Sun | Jupiter |
| 5. Lord of Clouds ... | Sun | Jupiter |
| 6. Lord of Grains ... | Mars | Saturn |
| 7. Lord of Vegetation ... | Jupiter | Sun |
| 8. Lord of Juices ... | Saturn | Mars |
| 9. Lord of Metals ... | Mercury | Moon |

While Venus has no Portfolio in any almanac, this gentleman gives him the Minister's place.

According to him, it is not Adhika Vaisakha, but Adhika Ashadha (from 12-6-1953 to 11-7-1953) that has intervened in the lunar year vijaya.

His calculations regarding Jupiter and Saturn are also far off the other Almanacs.

Regarding Saturn, the Vegayampet astronomer says he does not go to Kanya at all, while a all other almanacs say that Saturn does retrograde into Kanya.

Will the learned astronomer explain how the intercalary month during this lunar year (Vijaya) could be Ashadha while the rest of the almanacs in India say it is Vaisakha.

Bangalore. B. L. R.

### Mount Everest

Sir,—English Papers have suggested that 'Mount Everest' should be renamed as 'Mount Elizabeth' in honour of the Coronation and also the climbing of the peak in the Coronation Year. Many Indians have suggested that the peak should be re-named as 'Mount Tensing'.

I feel that if Everest is to be re-named at all, this should be after 'Baba Ji', the living saint, who is reputed to be the Guru of Lahri Mahasaya and many other Indian saints. According to the "Autobiography of a Yogi" by Paramhansa Yogananda many people have seen Baba Ji in flesh and blood and from personal appearance he still looks a man of 25. Baba Ji is known to be living in the Himalayas for the last many thousands of years and has materialised himself in various parts of the country and before different individuals.

Possibly, some of your readers may be able to testify having come across this saint in their life time. I have no reason to doubt that these published accounts of Babaji could be in any way untruthful because the authors are not persons who could be interested in publicising an untruth after having renounced the world and the material attachments to it.

The peak may be called 'Giri Baba Ji' or simply as 'Baba Ji Peak.'

Visitors to Kumbha Mela in Allahabad have testified having come across Baba Ji at various places.

When suggestions to the effect of re-naming 'Mount Everest' appeared in the press, I wrote letters to the Editors of various 'Dailies', but none seem to have taken notice of this, probably, under the impression that they could not believe that such a phenomenon could be possible. I shall be grateful if you will kindly publish this letter so that readers who are aware of his existence and who have come across him may lend support to this idea.

There is no more fitting honour that this country can bestow on such a personage than re-naming the highest peak in the world after him.

New Delhi, SHAHID PRAVIN.

### The Kakrapar Project

Sir,—I am herewith furnishing full details with timings of the opening ceremony of Kakrapar West and Left Bank Main Canal by Shri Gulzarilal Nanda. This is under five year Programme and this is the first project out of 60 projects undertaken by Central Water and Power Commission. Please enlighten us astrologically whether this project will be successful for Gujrat or not?

West Canal was first run on 18th June 1953 Thursday at 12-30 p.m. Opening ceremony was performed by Shri Gulzarilal Nanda on 29th June 1953 Monday at 1-30 p.m.

Kakrapar. K. J. NARSINGHANI.

### Utpala Section

Sir,—I endorse the views of those who have written regarding the usefulness of the "Personal Problems Solved" Section. This section was very interesting and useful to the student of astrology. Personally I felt much when I read the announcement that this section has been dispensed with. Being a beginner, I had many "Personal Problems" to be solved. So I decided to become a regular subscriber rather than to spend Re. 1/- for each query. But when I became its subscriber, I was shocked to find that this section is no more. I think all the new subscribers will have same views as I have expressed.

It is hoped that this section will again be revived soon in response to the requests of the regular subscribers and patrons.

Jammu. A. K. SHARMA.

### Significance of Uttarayana and Dakshinayana

Sir,—I have read some of your astrological works and have also been going through THE ASTROLOGICAL MAGAZINE every month. Allow me to say that

*(Continued on page 649)*



# Reviews

By Dr. R. NAGA RAJA SARMA, M.A., Ph.D.

1. **The Universe and Dr. Einstein.**— By Lincoln Barnett. (New American Library of World-Literature, Inc. 501, Madison Avenue, New York 22. Pp. 144. Price 35c).

It must be well-known now that the "New American Library of World-Literature", has been publishing booklets on all subjects of importance, Sciences, Humanities, Economics, Politics and so forth, under the general series entitled "*Mentor Books*" written by experts in an authoritative manner and priced at a moderate rate with a view to their being placed within easy reach of all.

Book No. 71 of the Mentor Series contains an account written in a picturesque and popular style, without loss of scientific accuracy in presentation and marshalling of relevant facts, by L. Barnett described to be a "gifted journalist", of the General and Special Theory or Theories of Relativity of Dr. Albert Einstein, who himself has contributed a "Foreword" to the volume. In simplest language, the essence of the theory of Einstein is that *Mass is equivalent to Energy.*

In is claimed that Newton's Theory of Gravity is defective. Einstein has his own new or revised theory of Gravity. A picture is painted by L. Barnett of the world, the universe of stars, planets galaxies etc., with the aid of brush and colours supplied by the Theory of Einstein. Space has no objective reality. Time has none. We all live, move, have our being, and perish, in four-dimensional space-time-continuum. It is also claimed that Einstein's Theory illumines the philosophies of Locke, Berkley, and Hume.

Two striking phenomena would appear to confirm Einstein's New Theory. The observed anaomaly in the perihelion of Mercury, inexplicable on Newton's Theory is explained by Einstein's Theory. Secondly, light rays are *bent* as the result of gravity.

What is the conclusion? The world is running down and would reap the fate indicated by the Second Law of Thermodynamics. '..... no light, no life, no time, the world would disappear in "heat-death" (may be even *cold-death*). (P-III)

Dr. Einstein is described as crowning his researches with formulation of the Theory of "Unified Field".

But, the problems of philosophy remain the same. A light-beam is surely bent when it passes through gravitational-field. Good. Mercury's movement is affected by Sun's gravitational-field. Good again. Mass equals energy. This theory has made possible advent of the Atom-Bomb. (The fateful 16th July-1945—Mexico) Good again.

Do all these and more to come, peradventure, in the post-Einstenian age or epoch *solve* the problem of Man's Destiny?—Whence? Where? Whither? Why Evil and Sin? Crime and duplicity in individual and national, international concerns? There is *no* answer to these questions in the entire range of Einstenian Literature. Barnett has vouchsafed *no* answer either in the Mentor-Book. The Mentor-series is excellent in form and content. It is typically American. Barnett on Einsterin is simply superb.

2. **Introduction to Tantra Shastra**— By Sir John Woodroffe (Ganesh & Co Ltd., Madras 17. Pp. 160. Price Rs. 5.)

Sir John Woodroffe needs no introduction to the public in general, and to students of philosophy and esoteric and occult thought in particular. He wrote under the familiar *nom de plume* Arthur Avalon. The Second Edition of his "Introduction to Tantra Shastra" is published by Ganesh & Co Ltd., Madras. In 21 sections or chapters, the fundamental quintessentials of Tantra are expounded with reference to the original textual sources in Sanskrit. The front page of the jacket contains a picture of the *Gayatri-Yantra*, and an inside page has the *Sri-Yantra*.

The section on *Yoga* is the most important. It is however, unfortunate, that important terms are incorrectly printed. Thus, for instance, *Nauli*, is badly printed. (P 128) Also, the term *Jalandhara* is wrongly printed. (P 129).

Sooner or later, an aspirant will have to commence pratice of yoga and undergo the yogic-discipline. The most important point is the discovery of a well-informed and sympathetic Guru-spiritual preceptor.

Be it noted, academic professors and teachers, so-called researchers can *never* be considered to be *Gurus* in the real and genuine sense of the term at all. Expert in theoretical knowledge and adept in practices and yogic-disciplines would alone be a Guru. Both must be harmoniously combined in one and the same person. Above all, he should be sympathetic and take the disciple into his confidence.

Relation between *Raja-Yoga* and *Hatha-Yoga* as stated in the "Gherandasamhita" is *not* the last word on the subject. It is easy to talk of Raja-Yoga, but, it is not child's play to reach one's Highest Goal by means of Raja-Yoga, *unless*, an aspirant has converted himself and his nervous system, into a fitting and proper receiver of impressions and intimations of immortality by the practice of Hatha-Yoga as a preliminary discipline. Notwithstanding the vast amount of literature on the subject that is happily still available, the nature of Raja-Yoga has not been determined. Its frontiers are not marked. Its boundaries seem unsettled.

It must be common knowledge that Tantric Cult, in certain parts of India, assumed an alarmingly perverted character, and Western critics seized on these perverted manifestations and commenced condemning Indian philosophy, religion, and ritualism, and particularly, the Tantric Systems.

Sir John was a sympathetic student of Tantras and Tantric literature and he has done a great deal of distinguished service to Indian Thought and Culture by expounding Tantric works in a sympathetic manner and endeavoring to popularise them both in the East and the West. Ganesh & Co., have to be thanked by all lovers of Tantric Cult for publishing Woodroffe's "Introduction to Tantra Shastra" in an attractive manner.

3. **Compendium of Bhagavad Gita**— Part III By Swami Narendrananda Saraswati (The Hindu Vijnyana Prachara Samithi, Vijayawada Pp. 113. Price Rs. 4)

Parts *one and two* of the "Compendium of the Bhagavad Gita" by Swami Narendrananda Saraswati have been before the puplic for some time past. To the *third* Part, here noticed, Dewan Bahadur K. S. Ramaswamy Sastriar has contributed a "Foreword". Swamiji complains that Dvaita, Advaita Visishtadvaita have *all degenerated now.* (Preface) There are *four* chapters, on "Philosophy of the Gita-Spiritual Ethics", "Cosmic Evolution" "Secret Doctrine", and "Divine Path" respectively.

The author is a follower of Sri Sankara and his exposition of the philosophy of the Gita is in accordance with the interpretation given by the celebrated Acharya. It is a bit unfortunate that "Philosophy *of* the Gita" has become transformed into "*on* Gita" in the inner pages. Also "Hatta-yoga" should be *Hatha* yoga. (P. 110) Students of philosophy would welcome the publication, though, for the paper used, the price is undoubtedly high.

4. **Development of Personality**—By Uday Shanker (Atma Ram & Sons, Delhi Pp. 291. Price Rs. 6.)

The Author is described to be "Psychologist", Central Institute of Education, Delhi. It is said to deal with "current psychological concepts and their bearing on education". The UNESCO expert in Child Guidance admits in a testimonial (on the jacket) that he understood what "Personality" is after reading the book. Humayun Kabir, Addl Secretary to Education Ministry, has contributed a "Foreword". It has been intended for the benefit of teachers, parents and educationists. What is personality? How does it develop? Its development in Family, School, and Society and connected problems are discussed.

It would appear that Allport, an author, in his work published in 1937 has listed 50 different meanings of "Personality". But, how does Prof. Uday Shanker define it? Here it is. "Personality, then, can be understood as the dynamically integrated psychophysical pattern, that emerges from the self, in relationship to the total environment both bio-physical and social". (P 16) I can only hope, your readers may be able to understand it all in reference to their own individual "Personalities". The moment you begin to analyze the definition, it proves to be just *one* by the side of and in company with the 50 catalogued by AllPort. The main thesis of the book is that man does *not* stand alone, but, has to be studied ever in relation to Society.

Very rightly, an average, unsophisticated man has a terrible dread of the much vaunted Psychology. Study of man in relation to Society is just a veiled and euphemistic way of underlining *regimentation* of individuals in the interests of a microscopic few who run Governments in different countries dictatorially, under the garb of democracy though.

The British Educational System, which has produced Gandhi, Nehru, and other dictators of the Congress who rule Bharat to-day, may yet be tried for another 50 years atleast? May it not produce a second Gandhi or Nehru?

But, No. Chakravarthy Rajagopalachari has imposed or superimposed on poor Madras school—children and teachers a new system of education, with book and pencil instruction in *forenoons*, in *schools*, and with *craft* instruction in *homes* in the afternoon.

Surely, C. R. must be aware of Uday Shanker's volume and his new educational scheme must be thoroughly in consonance with *psychology* which studies personality of man as a social animal.

But, the burning question to-day, *vexata questio* is.....Who is to educate the educators? Who is to educate or re-educate Congress rulers and dictators who condemn religion, attack astrology, increase railway and postal rates, enhance taxes and do many other things just to develop personality of voters, and adult franchise children, as social animals in a perfectly psychological manner? Prof. U. Shanker's volume is good as far as it goes. It leaves, however, the problems of personality where they were and are *unsolved*.

5. *Jyotisha Parichaya—By Ambalal Govindaram Dave (Kumara Prakasana, Moradabad Pp. 164 Price Rs. 2-8-0)

This volume in Hindi which is described as "A scientific survey of man and stars" constitues a very useful contribution to contemporary literature in Hindi on Astrology and its application to the problems of practical life. It is ably written and Mr. Dave has brought to bear on its preparation skilled industry, careful critical judgment, and fine compositional capacity.

"Astrology in Vedas and Vedic Literature", "Sun and the other planets", "Zodiac, Path and movements of Sun and other planets, ascendant of birth, moon at birth," "Astrological elements and preliminary clarification of concepts," "Nature and characteristics of zodiacal signs etc", "Nature of Planets", and "Features and characteristics of different Lagnas" are studied in the course of *seven* chapters.

In the course of his "Foreword", Dr. Chaitanya Swarup, Professor, K. G. K. College, Moradabad, has observed that Drs. Einstein, James Jeans and C. V. Raman "have not much to say in favour of astrology." If so, *not* certainly, Astrology, but, these distinguished scientists are the *worse* for the opinion expressed. On the whole, Mr. Ambalal Dave has placed Hindi-knowing-public under a deep debt of gratitude by the publication of his interesting work on Predictive Astrology. But, there is a rather serious error in the Sanskrit stanza printed on P-143. The correct reading should be ".....naree-pumanno..." and *not* as actually found.

* Copies from Raman Publications, Bangalore 3.

6. Starline—By Indoomati Pandit, B.A., (C. H. Gandhi, 358 Narayana Peth, Poona 2. Pp. 96 Price Rs. 2)

The volume bearing No. 2 of the Astrological Series, and described as the 4th book of the Authoress, written and edited by Srimathi Indoomati Pandit contains some miscellaneous matters like forecasts, studies of charts of certain well-known personalities and so forth. In the course of "The Editorial", it is pointed out that some articles of the colleague of the Authoress, Mr. Sayan Acharya Ajanta Jain have been included in the volume. Publication of the next book entitled "Starland" is announced.

In the course of the section entitled "Looking Ahead", it is observed that the years 1954—55 and 56 "are very happy ones for India". I wish the precise and exact planetary mappings and configurations had been indicated on which Indoomati Pandit would seem to have based her readings.

In the section entitled "Looking Ahead", it is stated that the year 1954 would be heralding happiness and prosperity to many nations, and that Tibet, under the rule of Red China is likely to cause "headache to India". Of course, Pandit Nehru does *not* like such predictions at all, but, then, Panditji cannot *control* the planets just as *Bhagavad Gita* cannot control the Ballot-Boxes.

The discussion of the future and vicissitudes of the "Praja Socialist Party" extracted from "Poona Daily News" of 10th Sept. 52 is definitely *out of place* in a volume now released or placed on the Editor's Table.

In the section on "Sun Libra Characteristics", it is claimed that it is only Sun-Libra persons that would be making headway in Indian politics, and that Jai Prakash Narain (Sun-Libra-man) would "become head of the Indian Union *in some way*", (italics are mine). The approximate period of the elevation of Jai Prakash is *not* indicated. The intriguing expression "in some way" strongly militates against the claims of astrology to be recognised as an exact science.

The charts of Sun-Libra movie-star, saint, trader, soldier, politician, have been studied, but, Srimathi Pandit has *not* taken the trouble to demonstrate that the eminence of these persons in different spheres of activity, has been indicated *only* by Sun in Libra, and *not* by any other planetary *gestalt* or con-

figurations. It would be quite open to argue that such eminence is due to *other* causal factors. This apart, all sections extracted from the Press of 1952 are antiquated, outmoded and definitely an anachronism in this volume issued in 1953.

Sri Morarji Desai who is very much in the news to-day, particularly in the Bombay papers would be hailed by future generations as a saviour. That is the opinion of Srimathi Indoomati.

In congratulating Srimathi Pandit on her valuable work, I would like to suggest that re-prints of articles already published would *not* be original contribution and that paragraphs taken from such well-known sources as THE ASTROLOGICAL MAGAZINE, Dr. B. V. Raman's work "Astrology and Modern Thought" and so forth should be acknowledged then and there. Public would await with interest the promised work "Starland".

7. **Bharatiya Ephemeris**—for 1953 By Pandit Gangaprasadaji Jyotishacharya, Morar, Madhya Bharat. Price Rs. 5-8-0.

This ephemeris (in Hindi) has been calculated and prepared by Pandit Gangaprasadaji according to "Sookshma-drik-pratyaya", and constitutes a Daily Commercial Almanac intended for the benefit of merchants, commercialists, and speculators who may be professionally interested in fluctuating trends of commodity-markets and other vicissitudes of trade-and-commerce ventures. Daily positions of planets, aspects, etc are given by reference to which specially favourable moments can be chosen for embarking on commercial and speculative enterprises.

In support of the adoption of "Drik-siddha" methodology Pandit Gangaprasadji has cited the well-known stanza—"yanti-samsadhitah-khetah-yena-drigganitaikyatam. Tena-pakshena-te-karyah-shputah-tatsama-yodbhavah". But, it should nevertheless, be observed that these planetary positions, aspectarian, etc do *not* afford any guarantee of fool-proof success in life. Though the daily ephemeris is bound to be a very valuable reference-book, the price seems a bit too high. For, an uninitiated layman may not be able to make the best or profitable use of it.

8. **Astronomical Ephemeris.**— Of Geocentric places of planets for 1953, (Jiwaji Observatory, Ujjain. Pp. 66. Price Re. 1/4).

Published with the sanction of the Education Department of Madhya Bharat, the Astronomical Ephemeris for the year 1953, is bound to be found useful by students and practitioners of ıdedictive astrology, for the indication of Geocentric places of planets and mutual aspects for purposes of determination of destinies of different individuals. It should be noted that the planetary positions given are *Sayana* and are for 12 Noon Indian Standard Time. It has also to be noted that *tithies* and aspects are the same in both *Sayana* and *Nirayana* systems. Due acknowledgements have been made in the course of a brief "perface" to Newcomb and Hill's tables from which have been taken heliocentric places for Jupiter, Saturn, Uranus and Neptune. Those, however, of Mercury, Venus and Mars have been computed directly.

Reference has rightly been made to uncertainties of elements of Pluto, but, the influence of the planet in the causation of major disasters like railway smashes like the one that recently occurred roundabout Madanapalle, and of sudden and unpleasant political upheavals cannot be denied, and the Pluto-aspectarian has to be pressed into service for intelligent anticipations of trends of movements in national and International affairs. Further, greater attention has to be paid to Pluto-Neptune-Uranus aspectarian as well than hitherto done by professional astrologers. The Ujjain Ephemeris is an excellent publication.

9. **The Bharathiya Ephemeris**—for 1953-54 Vijaya (Telugu) By Pidaparti Subrahmanya Sastry (Pp. 58 Price Rs. 1-8-0. Copies can be had from the author Podagatlapalli, P. O. East Godavary Dt. *via* Tanuku)

This almanac in *Telugu* gives planetary positions according to the "Nirayana" or the Indian system, and has been published with the consent of His Holiness Jagadguru Sri Sankaracharya of Kamakoti Peetha. In the course of a "Foreword", "Daivajnyabhooshana" Subrahmanya Satry has pointed out that ancient Sanskrit classics on *Astronomy* reveal the truth that from time immemorial planetary positions had been calculated in accord-

*(Continued on page 663)*

## LETTERS TO THE EDITOR

*(Continued from page 646)*

though a layman some of the results achieved have been quite worthwhile and so I am plodding on.

I am, however, submitting the following difficulty:—

In Bhagavad Gita VIII—23 to 27 Uttarayana and Dakshinayana are referred to—the former beginning with the Sun's entry into Capricornus till Gemini and the latter when he is in Cancer upto Sagittarius. Now all this goes above our head. *i.e.*, how the one path leads to heaven and the other to this mortal world. But surely the Lord's words have some deep psychological and spiritual significance as evidenced by the classical example of Bhishma awaiting death till advent of Uttarayana. Hence will you or any of your readers please explain the astrological significance back of the Sun's transitting the respective zodiacal signs reacting on the hour of death as per the dictum in our Holy Sastras—and enlighten me and many a soul sailing in the same boat with me?

Surat. MULCHAND DEOMAL.

### Malefic and Benefic Lords

Sir,—There appears to be some confusion regarding the transmutation of malefic planets to benefics by virtue of quadrangular ownership. In the case of benefics 'Kendrathipathia' is cancelled if the planet concerned occupies the kendra. Is there any justification in extending this argument to the case of malefics and inferring that 'a natural malefic, *viz.* Mars who becomes a benefic by virtue of quadrangular ownership will cease to be a benefic, when he occupies the angular house, of which he is the lord'. If this is true the benefits of 'Kama Yoga' will have to be denied to subjects of certain Lagnas, for instance Leo. In the *attached horoscope of a distinguished Leo subject elements constituting Kama Yoga are present. The seventh house is aspected by Jupiter. The seventh lord is in his own sign.

If Saturn ceases to be a benefic on account of his occupying the angular house, can it be said that the native will still enjoy the fruits of Kama Yoga?

Again if Saturn has reverted to its malefic nature what will be the nature of the results? I shall be thankful if scholars will shed light on the subject.

Kotma. R. N. NAIR.

### "Commonsense Factors in Prediction"

Sir,—Shri Bhasin's contribution published in the December 1952 issue of THE ASTROLOGICAL MAGAZINE, under the above caption is praiseworthy. His method of approach to the "commonsense factor" is interesting.

The "commonsense factor" method regarding "eyes" wonderfully applies to the †chart given below. Mark lord

* Lagna—Leo; Thula—Mars; Vrischika—Mercury and Venus; Dhanus—Sun; Makara — Kethu; Kumbha—Saturn; Mithuna—Jupiter; Kataka—Moon and Rahu.

† Born on 2-4-1939.

Kanya—Lagna; Thula—Rahu; Mars—Dhanus; Guru and Venus—Kumbha; Mercury, Sun and Saturn—Meena; Mesha—Kethu; Moon—Simha.

of the Ascendant being debilitated and further devoid of any benefic aspect or association. Besides the Ascendant, its lord and the Sun are all afflicted by dire malefics Mars and Saturn, lords of 8 and 6, representing disease. Venus the karaka for eyes is badly situated in the 6th (disease), conjoined with Jupiter, lord of 4 and 7, and aspected by the Moon. It may be noted that the horoscope belongs to a boy, who in the last two months of his 11th year suddenly fell into the clutches of a disease of a death inflicting nature but unfortunately survived to see that he has become completely blind. What a pitiable condition of the boy who is not born blind!

Kindly publish this in the next issue of your esteemed magazine and oblige.

Nadiad. M. D. Trivedi.

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### A Rejoinder

Sir,—Referring to the criticism of Mr. M. K. Ganapathy Iyer regarding the observation of Swamijee about the "Tragedy Horoscope" in THE ASTROLOGICAL MAGAZINE of May 1953 issue, will he please explain the following queries?

1. When he openly admits the birth time as correct and distinct, how can he go back by about 2 ghatis?
2. Is it a God-made rule that the planets come to influence human beings only at the time of the rupture of the membrane? If it is so do not planets operate on the child from conception.
3. When do the planets influence in complicated cases where the child has to be removed by operation and where the rupture of membrane is barren?
4. Does he mean 'Udaya' (rupture of membrane) for the word 'Janma'
5. Does he suggest that the death of Kalathra will be caused when evil planets are posited in the 8th even if the lord of 7th is strong and well-placed? If it is so, when will separation or divorce be caused?
6. He queries how strong Jupiter in the 8th can cause widowhood. I say how can the same Jupiter in the 9th cause the death of Kalathra?
7. When lord of Kalathra is in 12th and Neecha Mars aspects 7th and 8th houses and when Rahu is posited in the 7th will this not denote seperation or widowhood?
8. Is the sight of the native affected due to the position of Neecha Mars and Kethu in the 2nd house during Mars period or at any other period?

Madras—1. M. NILAKANTAN.

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### Kidney Trouble

Sir,—I have read the letter of Sri M.D. Vasudev on "Kidney Trouble", published in the July 1953 issue of THE ASTROLOGICAL MAGAZINE. Before dealing directly with the question of disease, one must, in the first instance, consider the most important factor, *viz.*, the native's longevity.

It may be noted that the horoscope in question is subject to more than one Alpayur Yoga as mentioned below. (1) Presence of malefics in the 12th house; (2) Lagna receives square aspect of Saturn and lord of Lagna, who is conjoined with Rahu and devoid of any benefic aspect and has gone to the 12th in his inimical sign and is further aspected by Saturn and Kethu. 8th lord, Mercury, who occupies a Kendra, is also subject to the evil aspect of Saturn; (3) Chandra Lagna is aspected by Mars and 12th lord Jupiter, while its lord occupies the 8th, the sign of his bitter enemy. Here also, the 8th lord is afflicted by lord of 8 from Lagna and is also subject to the evil cast of Saturn. (4) Mark the evil planets in Kendras (4 and 10), the lord of Lagna or Moon situated in a Dusthana (12 or 8) and afflicted by malefics and the 8th lord from Lagna or Chandra also not free from evil afflictions.

Besides this, it is stated in *Jatakalankara* that if Mercury be powerful in a Kendra and the 8th house is vacant, then the native's longevity would be thirty years. In the same chapter, another sloka states that if the lord of Lagna and the Moon occupy Apoklima house (3, 6, 9 or 12) and be weak and aspected by malefics, then the native may live upto thirty-two years.

As a general rule, in any chart, the Tripod of life, when strong, bestows healthy constitution upon the native. It is not a happy factor in this case that the Lagna, the Sun and the Moon are posited inharmoniously from each other. Further, the 6th and the 12th houses are occupied by Kethu and Mars-Rahu conjunction respectively. It is said that Mars and Saturn occupying the 12th or the 6th house cause Vrana (disease). Mark that the lord of the disease is located in the 12th which falls in Thula ruling Kidneys etc. The centre of affliction is mainly focussed on this particular sign, inasmuch as it is afflicted by Mars-Rahu conjunction besides being badly aspected by Saturn and Kethu. Another sign afflicted is Taurus. It is also unfortunately subject to the evil aspects of Mars and Saturn, thus indicating kidney trouble. Even the ruler of Kidney, Venus is also afflicted by the square aspect of Mars.

Scorpio rules over urino-genital organ. When afflicted it indicates genital disorder. Aquarius and Leo, when afflicted, denote urinary complaints. Mark that the 8th house from the Moon is Leo, which is inhabited by Saturn. The 8th lord in Aquarius is in conjunction with the lord of disease and further aspected by Saturn.

Therefore, to my humble mind, it appears that kidney may be the root cause of the disease producing Toxemia-Uraemia, resulting in the native's death.

Nadiad. M. D. TRIVEDI.

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### A Case of Infantile T.B.

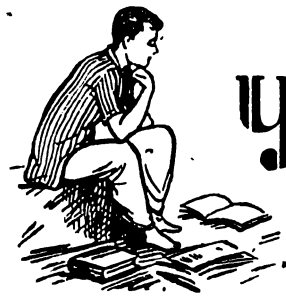
Sir,—I have my only* son now aged about ten years. The tale of sufferings by the poor child and his parent is very pitiable. It may be noted that in the middle of 1947, the boy had pimples (like big small pox) all over his body. Inspite of medical treatment, it so happened that he could not walk properly. Eminent physicians and surgeons on consultation opined that the boy was suffering from T.B. (hip joint right leg) and as advised by them he was kept in plaster of Paris—what a painful condition—for four times during a span of one whole year. But to the boy's misfortune the disease, instead of decreasing rapidly spread and the fourth plaster was removed on 26-11-1948. There were about 15 ulcers between the hip joint and the knee or say on the whole right leg. I was advised that an operation was badly necessary. But the boy being my only son, I was afraid of his life. Even obligations were offered to the Deity as advised by learned local astrologers. As a last resort Ayurvedic treatment was undertaken from 11-12-1948 for a period of three years. This treatment no doubt worked a miracle on the disease of the boy. All ulcers were healed up and the boy is able to walk. However, it cannot be said that the disease is perfectly cured particularly because the hip joint of the boy's right leg is not moving like that of his left leg, and because there is a defect in his right leg which is shortened by 1½ inches and is in a twisted position.

I am given to understand that your journal is famous all over the world and help those in distress. May I therefore request any of the learned readers of your esteemed journal to kindly state as to when the disease will be perfectly cured and whether there is any sign in the near future for the right leg to move from its hip joint with the disappearance of its shortness by 1½ inches.

Nadiad. C.C. SHAH.

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*Born on: 13-9-1943 at 4 a.m. Lagna—Kataka with Guru and Rahu; Simha—Sun and Venus; Kanya—Mercury; Kumbha—Moon; Vrishabha—Mars; and Mithuna—Saturn.



# your Scientific difficulties solved

BY MIHIRA

[In the letters THE ASTROLOGICAL MAGAZINE receives from the readers, many interesting questions are put pertaining to astrological and scientific problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you why not write us about them? *This service is free to all readers of* THE ASTROLOGICAL MAGAZINE. Address communications to—MIHIRA, c/o THE ASTROLOGICAL MAGAZINE.]

**Q. 1.** In your monthly forecasts you often state 'under check'. Will you please clarify what is meant by that expression? In the reading for Kumbha in November 1951 issue of THE ASTROLOGICAL MAGAZINE, you state that Sani is under check for the whole of the month. Mars too is under check for the greater part of the month. Both are in 8th which is neither Gochara nor vedha position. In the reading for Kataka in the same issue, Sun is in 4th and 5th. For Sun the vedha positions no doubt are 4th and 5th but their respective Gocharas are 10th and 11th. There is no planet during this month in either tenth or eleventh and yet you say vedha affects Sun for the entire month. Further you say that Mars is also so affected when he is unfavourable. Mars is in 2nd which is neither vedha nor Gochara position, etc. Please explain. *H. R. D., Madras.*

Ans. Every sign transitted by each planet has its corresponding vedha place. Vedha means obstruction and is indicated by word 'check' as equivalent to obstruction. The full table is given here:—

| | I | II | III | IV | V | VI | VII | VIII | IX | X | IX | XII |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Sun | 1 | 2 | 9 | 3 | 6 | 12 | 7 | 8 | 10 | 4 | 5 | 11 |
| Mars | 1 | 2 | 12 | 3 | 4 | 9 | 6 | 7 | 8 | 10 | 5 | 11 |
| Mercury | 2 | 5 | 4 | 3 | 7 | 9 | 6 | 1 | 8 | 10 | 12 | 11 |
| Jupiter | 1 | 12 | 2 | 5 | 4 | 6 | 3 | 7 | 10 | 9 | 8 | 11 |
| Venus | 8 | 7 | 1 | 10 | 9 | 12 | 2 | 5 | 11 | 4 | 3 | 6 |
| Saturn & Kethu | 1 | 2 | 12 | 3 | 4 | 9 | 6 | 7 | 8 | 10 | 5 | 11 |
| Moon | 5 | 1 | 9 | 3 | 6 | 12 | 2 | 7 | 10 | 4 | 8 | 11 |

For Kumbha, Saturn transits 8th sign. The vedha point is 7. Kethu is in 7 throughout the month. So Saturn is under check. Mars in 7th and 8th for which 6 and 7 are vedha places respectively. Mars is in 7th sign only till 9th. When he comes to 8th the vedha point is 7 which is transitted by Kethu. So he comes under check from 9th onwards. Hence the statement that he is under check for the greater part of the month. All your difficulties will be solved if you follow the above table and include Rahu and Kethu as planets.

**Q. 2.** How to calculate the exact longitude of the Sun to be found for the annual chart from Raphael's Ephemeris or otherwise?

*P. H. G., S. N. 3920.*

**Ans.** By examining Raphael's Ephemeris, you will be able to find out the actual date. It will be near the birth date, either same or next or before. Add the Ayanamsa for the year in question to the longitude of Sun at your birth. Find out by proportion when Sun reaches this longitude on the date in questions. Longitude should be worked to degrees, minutes and seconds. Otherwise: The same thing can be taken straight from any reliable Indian Ephemeris which gives the Nirayana longitudes of planets. In this case you need not add Ayanamsa.

**Q. 3.** *(i)* Please explain the method for the selection of a time to commence a new business for dealing in *(a)* chillies, onions and spices, *(b)* Iron and Electrical goods, *(c)* Ships Stores, *(d)* Marine business.

*(ii)* Is it necessary to select an auspicious time for the opening of the new account for every year subsequent to the starting of the business?

*K. S. K. Tuticorin.*

**Ans.** *(i)* *(a)* Lagna should be Taurus preferably on a Friday. Panchaka Suddhi should be observed. The asterism should be in harmony with your birth star. The map should be free from affiictions especially Lagna and tenth house. *(b)* Mars and Saturn should be powerful and free from evil aspects. Lagna should fall in auspicious signs *(c)* Constellations Jyeshta, Makha, Vaisakha, Ardra, Rohini, Bharani, Krittika as well as Aslesha should be avoided. Sunday, Thursday and Friday are auspicious. Lagna should preferably be in a watery sign and lord of Lagna in 7th, 9th or 11th. No planet should occupy the eighth house. Mercury should be powerful in an Upachaya sign free from affliction. *(d)* The above requirements will suffice. The conjunction of Mars and Moon as well as Mars and lord of Lagna or Lagna should be avoided.

*(ii)* Though it is not obligatory, better results can be secured by observing this.

**Q. 4.** *(a)* Uttara Kalamrita Chapter 2, verse 6: When two retrograde planets are in the same sign within or more than twelve degrees apart, does each of the planets lose half of their strength? *(b)* Will a benefic planet in the 9th sign or house nullify the effects of a malefic in the 8th sign or house in a female horoscope? *(c)* Is it true that a malefic in the 8th house if owned by Jupiter will not cause widowhood? *(d)* Uttara Kalamrita Chapter 4 Verse 8 "If at birth Moon with her digits full etc., etc.," What is the meaning of the expression "digits full".

*P. H. G., No. 3920.*

**Ans.** *(a)* It is sufficient if the two planets occupy the same sign anyhow, the result will be the same. *(b)* Though it depends on a variety of other circumstances whether it is actually nullified or not, the evil effect will certainly be mitigated. *(c)* This may be taken as correct so far as such a general statement can predicate about any rule in astrology. *(d)* Moon with her digits full means a full moon.

**Q. 5.** (*a*) Is the statement that if Rahu dasa comes as the fifth in life, it will prove maraka, true? The above rule will apply to cases of persons born under Bharani, Purvaphalguni, and Poorvashada. But in another treatise, it is stated that natives born in 2, 3 and 4th quarters of Purva Phalguni and Poorvashada have long life. How do you reconcile both? (*b*) Malika Yogam is extolled very much as being an indication of great fortune. Do you agree? How do you reconcile it with the rule that planets in 2nd and 12th from each other have the effect of retarding success in life? (*c*) When 'Naidhana Tara' is generally prohibited, why should text books prescribe shantis for it? (*d*) Is there any difference in the degree of evil of above in 1st 2nd and 3rd rounds? *S. N. 4790.*

**Ans.** (*a*) Neither statement should be taken as absolute rules. They are both subject to modification by other positions in the horoscope. (*b*) Malika Yogam is not really so good as generally depicted. There are several kinds, and the results for each vary much. Planets in 2nd and 12th do obstruct success. But when Malika Yoga is present, the evil of this position is greatly effaced. (*c*) Sometimes it so happens that such a day has got to be selected when the matter is urgent and will not bear postponement. Hence shantis are prescribed to minimise the evil as much as possible. (*d*) The evil in the first round is greatest and progressively less in 2nd and 3rd.

**Q. 6.** In Chapter XV of *Hindu Predictive Astrology* by B. V. Raman, we find, "Add together the longitude of Saturn, Jupiter, Sun and Moon. This gives a point in the zodiac after expunging multiples of twelve. In the case of short, middle and long life, death occurs when Saturn transits over this point in his first, second and third cycles respectively". Explain by giving an illustration. *S. N. 5306.*

**Ans.** Suppose Sun is 18° of Gemini, Moon in 20° of Leo, Jupiter in 2° of Sagittarius and Saturn in 12° of Pisces. Proceed as follows:—

| | | | | |
|---|---|---|---|---|
| Sun | ... | 2 | 18 | 0 |
| Moon | ... | 4 | 20 | 0 |
| Jupiter | ... | 8 | 2 | 0 |
| Saturn | ... | 11 | 12 | 0 |
| Total | ... | 26 | 22 | 0 |
| Expunging | | 26 | 22 | 0 |
| multiples of 12: | 12×2 | 24 | 0 | 0 |
| | | 2 | 22 | 0 |

This brings us to 22nd° of Gemini. Ascertain whether the horoscope belongs to short, middle or long life group. If short life, death will take place when Saturn transits 22nd° of Gemini after birth. If middle life death will take place when Saturn transits this degree of Gemini in his next round after about 30 years. If long life, death will take place when Saturn transits the same place in the third round.

**Q. 7.** (*a*) Mars is said to be the best benefic as well as Yogakaraka for Cancer Lagna, but it is not clear in what position he will give his full benefic results. (*b*) Chart enclosed. In what form and in what nature the benefic and malefic results will happen during the major period of Mars Dasa. *S. V. Sivakasi.*

**Ans.** (*a*) His capacity for conferring maximum good arises by reason of ownership of 5th and 10th bhavas (houses). How much this capacity will manifest in actuality depends upon his strength in the horoscope (six-fold strength) which should be ascertained by calculation. For best results, he should not also occupy the bad houses such as 6th, 8th and 12th houses. (*b*) This relates to an individual horoscope and is not a Scientific difficulty and amounts to answering personal questions. This section has been abolished.

**Q. 8.** (*a*) In Varaha Mihira's *Brihat Jataka,* ascetic yogas are dealt with. Is there any guidance anywhere to find out in what branch or yoga, the natives will excel, such as Asanas, Pranayam, Pratyahara, etc. (*b*) Teaching of Yoga amounts to jobbery nowadays. What combinations are responsible to this?

**Ans.** (*a*) There is no guidance anywhere for separate branches or Yogas. (*b*) It is not possible to give such combinations as they will be of great variety.

**Q. 9.** Answering Q. No. 9 in January 1953 issue of THE ASTROLOGICAL MAGAZINE, Vipareetha Raja Yoga is dealt with. Is there any significance if lords of 6, 8, 12 all occupying the triangular houses?

**Ans.** This has only adverse significance.

**Q. 10.** (*a*) What is the general result of Jupiter in Pisces in 7th house for persons born with Virgo as Lagna (*b*) What is the result if posited in Leo in 7th house? (*c*) Does this give rise to Hamsa Yoga? If so, what result? (*d*) If Moon is in Virgo which is also Lagna but on the junction between Virgo and Libra? (*e*) What are the results of Moon's dasa and Rahu bhukti if Rahu is in Taurus in ninth? *D. J. Ledo.*

**Ans.** (*a*) Hamsa Yoga is formed. Good health, popularity, righteous. (*b*) No yoga is formed thereby but seventh house affairs will prosper. (*c*) The position in (*b*) does not give rise to Hamsa Yoga. (*d*) This will have adverse effects in respect of Balarishta. (*e*) This position alone cannot define the results. The position of other planets will be necessary.

**Q. 11.** (*a*) What will be the effect if Sun, Venus, and Mercury occupy 12th house when Lagna falls in Gemini? (*b*) Lakhs of Sindhis were compelled to leave own homes, property, etc., and travel to India. Will it be shown in the horoscopes of all those who had to leave? (*c*) It is said that Venus in 2nd house gives wealth as well as two wives. Is this true? (*d*) Is it true that if some planets are in the seventh house, the native will have to marry two wives. (*e*) What will be the effect if 2nd house is occupied by three planets Kethu, Mars and Venus? (*f*) What will be the result in annual readings if Saturn is in 2nd and Venus exalted in eighth and Mars and Sun and Jupiter and Mercury in 10th. *N.K.J.,*

**Ans.** (*a*) As Mercury is lord of Lagna, the horoscope as a whole lacks strength and affairs of 3rd and 5th houses will suffer heavily. (*b*) While Mundane Astrology also will account for such happenings, that the reasons will be found in each of the individual horoscopes is certain. (*c*) Venus in 2nd is good for health. Only if it is a double-bodied sign also plurality of wives is likely. (*d*) There is no absolute rule like that. It may happen if the 7th is a double-bodied sign. (*e*) Wealth will be energetically acquired but also lost, perhaps in objectionable ways too. (*f*) The tenth house affairs will be active during the year.

**Q. 12.** (*a*) Which Ayanamsa is correct for 1925—22° 40' 39" or 21° 21' 49"? (*b*) How to determine the sex of a native from horoscope and from horary figure? (*c*) How to arrive at a conclusion regarding Poorva Janma (Past birth) of native from birth chart? (*d*) How to predict insanity from birth chart and from Gochara? *'R'*

**Ans.** (*a*) The Editor of THE ASTROLOGICAL MAGAZINE adopts the latter Ayanamsa and it gives fairly correct results. (*b*) Planets and signs are classified as male and female and hermaphrodite respectively (*vide* any text book on Indian Astrology). If planets are in male signs and male vargas and are more powerful than planets in female signs and female vargas, then male. If otherwise female. (*c*) There are no definite rules. We find these described in Nadis and there are no means of verifying them. (*d*) This is too vast a subject to be discussed here. Articles appear in THE ASTROLOGICAL MAGAZINE on this subject and these will have to be carefully studied. Gochara alone cannot cause insanity unless there is foundation in the nativity.

**Q. 13.** (*a*) How will be the sub period of Mercury in Mercury's major period if Mercury lord of Lagna is in 12th with Sun and Venus? (*b*) Which

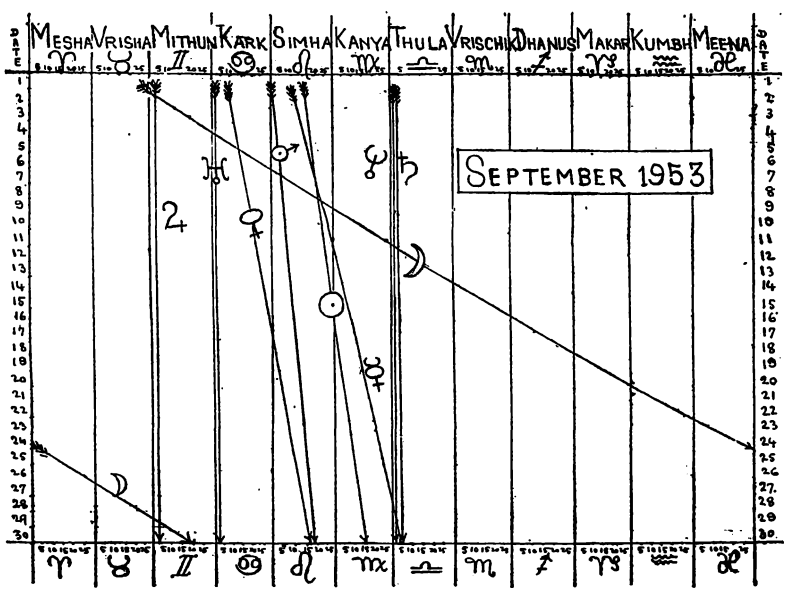
*(Continued on page 670)*

# Astronomical Notes for September 1953

By AGASTHYA

***Sayana Longitudes of Planets on 1st September 1953, true for Noon, Indian Standard Time**

| Graha (Planet) | | | Dhruva (R. A.) | | Kranti (Declin.) | | Sphuta (Long.) | | Kshepa (Lat.) | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | ° | ′ | ° | ′ | ° | ′ | ° | ′ |
| Ravi | ☉ | ... | 160 | 9 | 8 N | 22 | 8 | 31 | ... | |
| Chandra | ☽ | ... | 77 | 15 | 26 N | 34 | 18 | 36 | 3 N | 37 |
| Kuja | ♂ | ... | 144 | 8 | 15 N | 15 | 21 | 27 | 1 N | 10 |
| Budha | ☿ | ... | 152 | 34 | 1 N | 30 | 2 | 35 | 1 N | 47 |
| Guru | ♃ | ... | 82 | 57 | 23 N | 43 | 23 | 30 | 0 S | 35 |
| Sukra | ♀ | ... | 124 | 43 | 19 N | 4 | 2 | 36 | 0 S | 15 |
| Sani | ♄ | ... | 203 | 14 | 7 S | 16 | 24 | 11 | 2 N | 19 |
| Uranus | ♅ | ... | 119 | 30 | 22 N | 8 | 21 | 41 | 0 N | 26 |
| Neptune | ♆ | ... | 201 | 0 | 7 S | 2 | 22 | 1 | 1 N | 39 |




### The Sun

He commences his journey from the 16th degree of Nirayana Leo. He enters Virgo on the 15th and terminates the journey on the 15th degree. His declination diminishes from 8° North to Zero when he crosses the Equator and then becomes 3° South. He conjuncts with Mercury and Moon in the first week.

### The Moon

The Moon's path begins from 27th degree of Taurus and after completely crossing the heavens, terminates the journey on the 20th degree of Gemini. He attains maximum declination of 26° N. and S. on the 1st, 16th and 28th of the month. He reaches his apogee on the 9th and the perigee on the 23rd. He comes to Equator on the 8th and 23rd. He goes to his descending node on the 4th and the ascending node on the 19th. He forms with the Sun the following aspects during this month :—

| | | | |
|---|---|---|---|
| New Moon | on the | 8th at | 1 p.m. |
| Moon at first qr. | ,, | 16th at | 3 p.m. |
| Full Moon | ,, | 23rd at | 10 a.m. |
| Moon at last qr. | ,, | 30th at | 3 a.m. |

*The R.A. is always given on Sayana basis, while in the description of planetary movements, the longitudes are given on Nirayana basis, the current Ayanamsa being 21°-45′-6″.

### Mars

His path commences from the beginning point of Leo. He slowly reaches the 18th degree at the end of the month. He does not form any conjunction with any planets.

### Mercury

His path begins from the 11th degree of Leo. He enters Virgo on the 11th and Libra on the 29th and stops on the 2nd degree. He comes to his descending node on the 25th. He forms with the Sun superior conjunction on the 7th. He comes to Equator on the 17th. He is already invisible in Sun's rays and in the East and is due to re-appear in the West.

### Venus

He commences his journey from the 11th degree of Cancer, enters Leo on the 17th and terminates the journey on the 16th degree. He comes to his ascending node on the 6th. He is still a bright morning star. He approaches Mars for a conjunction at the end of the month.

### Other Planets

All the four major planets will be found moving within first five degrees of their respective signs. None of them is retrograde. The conjunction of Saturn with Neptune is separating.

### Conjunctions in September

There will be only two planetary conjunctions in this month :—

Sun conjunct Mercury on the 7th at about 3 p.m.

Mercury conjunct Neptune on the 30th at about 5 a.m.

Moon will form with planets conjunctions in the following order :—

| | | | | |
|---|---|---|---|---|
| Jupiter | on the | 1st | at about | 9 p.m. |
| Uranus | ,, | 4th | ,, | 3 a.m. |
| Venus | ,, | 5th | ,, | 9 a.m. |
| Mars | ,, | 6th | ,, | 7 p.m. |
| Sun | ,, | 8th | ,, | 3 p.m. |
| Mercury | ,, | 8th | ,, | 4 p.m. |
| Neptune | ,, | 11th | ,, | 4 p.m. |
| Saturn | ,, | 11th | ,, | 10 p.m. |
| Jupiter | ,, | 29th | ,, | 8 a.m. |

# *"The Astrological Magazine" Ephemeris for September 1953*

**All positions are for 5-30 a.m., I.S.T.**

| Sept. | Day of the Week | Sun ☉ *Ravi* | Moon ☽ *Chandra* | Mars ♂ *Kuja* | Mer. ☿ *Budha* | Jup. ♃ *Guru* | Venus ♀ *Sukra* | Saturn ♄ *Sani* | Rahu ☊ *Rahu* |
|---|---|---|---|---|---|---|---|---|---|
| | | ° ′ ″ | ° ′ | ° ′ | ° ′ | ° ′ | ° ′ | ° ′ | ° ′ |
| 1 | Tuesday | 136 30 20 | 53 20 | 119 32 | 130 19 | 61 43 | 100 32 | 182 27 | 279 27 |
| 2 | Wednesday | 137 28 25 | 66 23 | 120 11 | 132 17 | 61 50 | 101 43 | 182 33 | 279 24 |
| 3 | Thursday | 138 26 32 | 79 6 | 120 49 | 134 14 | 61 58 | 102 54 | 182 38 | 279 21 |
| 4 | Friday | 139 24 41 | 91 33 | 121 27 | 136 11 | 62 5 | 104 5 | 182 44 | 279 18 |
| 5 | Saturday | 140 22 51 | 103 48 | 122 5 | 138 8 | 62 12 | 105 16 | 182 50 | 279 15 |
| 6 | Sunday | 141 21 4 | 115 53 | 122 43 | 140 3 | 62 19 | 106 28 | 182 56 | 279 11 |
| 7 | Monday | 142 19 18 | 127 52 | 123 21 | 141 58 | 62 26 | 107 39 | 183 2 | 279 8 |
| 8 | Tuesday | 143 17 35 | 139 46 | 123 59 | 143 52 | 62 33 | 108 50 | 183 8 | 279 5 |
| 9 | Wednesday | 144 15 53 | 151 37 | 124 37 | 145 45 | 62 40 | 110 2 | 183 15 | 279 2 |
| 10 | Thursday | 145 14 12 | 163 27 | 125 15 | 147 37 | 62 46 | 111 14 | 183 21 | 278 59 |
| 11 | Friday | 146 12 34 | 175 19 | 125 53 | 149 28 | 62 53 | 112 25 | 183 27 | 278 56 |
| 12 | Saturday | 147 10 57 | 187 13 | 126 31 | 151 17 | 62 59 | 113 37 | 183 33 | 278 52 |
| 13 | Sunday | 148 9 22 | 199 12 | 127 9 | 153 6 | 63 5 | 114 49 | 183 40 | 278 49 |
| 14 | Monday | 149 7 48 | 211 20 | 127 47 | 154 54 | 63 11 | 116 1 | 183 46 | 278 46 |
| 15 | Tuesday | 150 6 17 | 223 39 | 128 25 | 156 40 | 63 16 | 117 13 | 183 52 | 278 43 |
| 16 | Wednesday | 151 4 46 | 236 14 | 129 3 | 158 26 | 63 22 | 118 25 | 183 59 | 278 40 |
| 17 | Thursday | 152 3 18 | 249 9 | 129 41 | 160 10 | 63 27 | 119 37 | 184 5 | 278 37 |
| 18 | Friday | 153 1 51 | 262 28 | 130 19 | 161 53 | 63 33 | 120 49 | 184 12 | 278 33 |
| 19 | Saturday | 154 0 25 | 276 13 | 130 57 | 163 36 | 63 37 | 122 1 | 184 19 | 278 30 |
| 20 | Sunday | 154 59 2 | 290 25 | 131 35 | 165 17 | 63 42 | 123 14 | 184 25 | 278 27 |
| 21 | Monday | 155 57 40 | 305 5 | 132 12 | 166 57 | 63 47 | 124 26 | 184 32 | 278 24 |
| 22 | Tuesday | 156 56 19 | 320 7 | 132 50 | 168 36 | 63 51 | 125 39 | 184 39 | 278 21 |
| 23 | Wednesday | 157 55 1 | 335 22 | 133 28 | 170 15 | 63 56 | 126 51 | 184 45 | 278 18 |
| 24 | Thursday | 158 53 45 | 350 42 | 134 6 | 171 52 | 64 0 | 128 4 | 184 52 | 278 14 |
| 25 | Friday | 159 52 30 | 5 54 | 134 44 | 173 28 | 64 4 | 129 17 | 184 59 | 278 11 |
| 26 | Saturday | 160 51 18 | 20 48 | 135 22 | 175 4 | 64 8 | 130 30 | 185 6 | 278 8 |
| 27 | Sunday | 161 50 8 | 35 17 | 135 59 | 176 38 | 64 11 | 131 43 | 185 13 | 278 5 |
| 28 | Monday | 162 49 0 | 49 17 | 136 37 | 178 12 | 64 15 | 132 56 | 185 19 | 278 2 |
| 29 | Tuesday | 163 47 55 | 62 48 | 137 15 | 179 44 | 64 18 | 134 9 | 185 26 | 278 59 |
| 30 | Wednesday | 164 46 52 | 75 51 | 137 53 | 181 16 | 64 21 | 135 22 | 185 33 | 278 55 |

**Ayanamsa 21° 45′-6″**

# *Diary of Important Events in June 1953*

JUNE 2. The Hague.—The Indonesian Cabinet at 12-30 midnight, the 4th administration since the transfer of administration by the Dutch, resigned.

4. Atlantic City.—Mr. Gordon Deans, Chairman of U. S. Atomic Energy Commission announced the successfull "breeding" of atomic fuel.

Los Angeles.-(Nevada) The eleventh and final atom blast of the services flashed brilliantly over the Nevada desert before dawn today.

6. London.—A British Canberra jet-bomber set an unofficial speed record when it crossed the Atlantic from East to West yesterday in 4 hrs. 26 min.

8. Pan Mun Jaun.—The chief of U. N. delegate and the Chief Communist delegate signed an agreement here on the Exchange of Prisoners the last remaining obstacle to a general armistice in Korea.

12. Washington.—The Senate Agricultural Committee today approved the President's request to send 10,00,000 tons of wheat for Pakistan.

14. Madras.—A head on collision occurred between a Mixed Train and a Goods Train a little before midnight 20 miles from Madanapalle. 70 were killed and many injured.

15. Khatmandu.—A five-man Cabinet headed by Mr. Matrika Prasad Koirala, former Prime Minister was today sworn in thus ending the Adviser's Regime in Nepal.

17. Washington.—United Nations and Communist negotiators have agreed on the Truce line to divide the opposing armies in Korea after an armistice.

18. Tokyo.—A big U.S.A. transport plane crashed at Kodailla, 30 miles North of Tokyo today. A total of 129 people were killed.

Cairo.—General Md. Naguib tonight proclaimed Egypt a Republic with himself as President and Prime Minister. All royal titles were abolished.

19. Madras.—C. Jinarajadasa, former President of the Theosophical Society died of heart attack at the age of 77 at Wheaton, Illinois, the Headquarters of the American Section of the Society.

New York.—U.S. Atom spies Julius and Ethel Rosenburg died on the

(*Continued on page 656*)



# Market Forecasts



## FOR SEPTEMBER 1953

[This study is not intended as a tip for investors to follow. The writers have arrived at certain conclusions regarding Cotton, Commodities, etc., etc., *mainly based on planetary influences.* Those who act on this information will be doing so at their own risk—*Ed., A.M.*]

By MOGILAL G. SHETH,
B.A., F.R. ECON. S. (LOND.)
*Morvi House, 3rd Floor, Goa Street, Ballard Estate, Bombay.*

THE planetary positions are quite changed in this month as compared to the previous one. Saturn, a planet of wisdom and ruling over labour, lower strata of people and old age has finally left-earthy sign Virgo and as such his evil quadrature with Uranus, an aspect capable enough of obstructing the economic progress and welfare of state, has entered his exalted house, a clear sign of balance, equity and justice aided by Jupiter now and by Uranus after some time. Discreet and wise Saturn, a very hard task-master and a strict disciplinarian, is now all powerful and highly enthusiastic to establish justice, to punish the evil-doers and to let the people work hard and laboriously.

Benefic Jupiter entered the mercurial house Gemini on 30th of last month where he is destined to stay for a period of only months and goes back to Venusian house Taurus by retrogression at the fag end of November. During the month, he is rapidly decreasing his speed-motion before getting retrogression in the middle of next month. It is interesting to note that while both Jupiter and Saturn move very close to the trine aspect within a degree or so, they occupy the constellations Mrigasira and Chitra both ruled by Mars who happens to transit the regal sign Leo in good aspects, *viz.*, sextile to both of them. The constellations, the sign Leo and Mars have a definite relation to metals, gold and silver. It will be, therefore, no matter of amazement if some sort of good fluctuations overtake these markets, the trend of which can be anticipated to be bullish in general. So far as stock-exchanges are concerned, the close trine between the two major heavenly bodies will lead them towards gradual progress depicted in the enhancement of prices.

The malignant square between by Uranus and Neptune has not been over as yet, the effect of which is anything but benign. However, we do not discern any real cause for alarm or even disappointment for the simple reason that Saturn is quite away from Neptune and is moving safely and joyfully in his most powerful house.

Fiery and self-assertive Mars leaves his house of fall on 4th and enters Leo ruled by the Sun. Leo is a masculine, active and fixed sign and yet at the same time it is considered a barren one. In our opinion, martian transit in this regal sign bears quite significant results due to the obvious fact that a spirited planet like Mars must find himself surely happy and commanding in the sign of a congenial nature. As such, we believe, Mars here will try to lift up all markets and specially the rates of precious white and yellow metals. It is instructive to observe that Mars opposes on 6th the solar eclipse point of 14-2-53 and Saturn trines the same point on 8th; the effects are purely contradictory, the first one causing and creating bearish on-slaughts while second denoting happy outlook and cheerful atmosphere. Anyway, the bad and good effects being mingled, the fluctuations will be either heavy or dull; we favour rapid both-sided movements.

Meek and obedient Venus moves till 18th in lunar imaginative watery and fruitful sign Cancer. In the opinion of some, Venus finds himself fine and cheerful in this sign and as such he is considered powerful here to throw benefic rays for the welfare of the masses. So far as commercial markets are concerned, his passage in this sign depicts a double-sided activity bordering on rise to steadiness. His entry in Leo on 18th, a sign contrary to his nature and temparament does not show healthy conditions: but luckily he is assisted here by Mars who is all powerful.

Coming to subtle Mercury, he transits from the start of the month in Leo in company with the Sun; forms superior conjunction with Sun in 21st degree of Leo on 7th indicating a reversal of trend for many speculative markets; enters on 12th his own house Virgo which is also his house of exaltation. It should be noted that here he is hemmed in between two first-rate malefics Mars on one side and Saturn on the other. It will be, therefore, most wise for the speculators to watch the trend of prices after 12th as the configuration is strong enough to start a single-sided move and specially after 16th when Sun joins Mercury in sign. Mercurian rising on 23rd constitutes a change of trend for the markets.

Now that the survey of planetary positions is complete, we should be ready to draw the conclusions for the markets regarding their price-structure. Despite some strong bearish indications as detailed above for the benefit of those who are interested in this most sacred and useful science, the month on the whole is not only capable enough to withstand bear-raids but also to register substantial gains in prices. It is, therefore, advisable to buy on lows and to sell afterwards on advancing rates. Readers are requested to remember well the turning dates given for different markets.

**Shares.**—Mars sextile Neptune on 2nd has only a steadying influence but not a strong factor for raising values. If Mercury semi-square Uranus and Neptune on 3rd brings bearishness, buying is advised for quick profit. In case 4th exhibits strong and rising tendency, selling is preferred as still a chance for buying at lows is expected around 6th. Sun conjunct Mercury on 7th might prove a good turning date. From here onwards till 22nd, first buying on low rates and then selling is advised. 22-26 is a period when the procedure of trading needs a change, *i.e.*, sell first and then buy. The ending days have double-sided movements. The important turning dates are:—3, 9, 14, 18 and 22.

**Cotton.**—The general trend being the same as for shares, we do not think our worthwhile to repeat. However, the following periods should be noted. These are 1-3, 3-7, 7-9, 9-14, 14-18, 18-21, 21-25, 25-29. The turning dates are:—3, 12 or 14, 23, 28.

**Bullions.**—Excepting the initial few days of the month which appear to be bearish in character, the month on the whole is bullish when buying on all lows is advised. From 1st to 7th,

whenever good drops occur, it is profitable to pick up white and yellow metals as the rates are expected to appreciate in value thereafter. 7th to 21st or 22nd is a period when strong rates will prevail. 23rd to the end of the month, the trend remaining double-sided ends in easiness. The turning dates are 4, 9, 12, 18 and 23rd.

**Seeds.**—In sympathy with all other speculative markets, castor-seeds too desire to life up their rates. The dates given in bullion columns are applicable here too. The turning dates are 7, 12, 18 and 30.

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By PRAKASH CHAND GUPTA

*House No. 512,*
*Multanipura (Parao),*
*Modinagar, (Meerut).*

**Shares.**—The month opens with the sextile aspect of Jupiter and pluto indicating sudden and good decline. From 6th to 11th, Market will move both sided with under-tone strong. Then the market will slightly go down and you should follow Mandi in Teji reactions. This trend is expected to continue till 20th. Thereafter you should follow teji. The last three days are weak and easy.

**Bullion.**—During the first ten days, we hope good rise in silver and slight rise in gold due to the parallel aspect between Mercury and Sun. From 11th the market will slightly go down with reaction of teji in intervals. After 20th the market will go high with jumping rise. This trend will continue till 27th. The ending days are bearish.

**Seeds.**—The first two days are bullish and selling on all spurts is advised till 5th. Then the market will show both sides fluctuation. From 21st a good rise is expected. This trend will be backed after 27th and now you should follow mandi till the end of September.

**Guwar and Peas.**—The first ten days show good rise with reaction of Mandi on 1, 2, 5, 8. Thereafter the market will move both sided. From 21st the market will go high and you should be very careful to follow teji. This trend is expected to continue till 27th. During the last three days a good decline is expected in guwar and peas.

*(Continued on page 663)*

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## YOUR SCIENTIFIC DIFFICULTIES SOLVED

*(Continued from page 652)*

Lagnas are best for health and wealth and which are bad. Classify them according to their merits. (*c*) What is your opinion regarding the condition of Sun, Mars, Mercury and Jupiter in tenth house in Taurus in Annual reading. (*d*) Ascendant Pisces and Jupiter, Kethu and Mercury in Pisces. What will be the effect of Jupiter. Whether combination of Jupiter and Moon in 12th house in Meena good or bad?

*B. N.*

**Ans.** (*a*) Enmities of relations, ill-health to members of family, sorrows, heavy expenditure and obstruction in all endeavours. Employment in connection with forest or forest produce and acquisition of some luxuries. (*b*) Leo, Sagittarius are best signs. Pisces and Virgo are weakest. The rest will be according to position of rulers. Even in above cases, the position of rulers should be looked to. Libra too may be taken to be next best. (*c*) Profession and business will be active and prosperous during that year. (*d*) Jupiter forms Hamsa Yoga and so beneficial effects are to be expected. The combination of Jupiter and Moon is always good but if this happens in 12th house effects will be very much reduced.

**Q. 14.** (*a*) When a planet crosses any sign or natal planet by quick motion or Atichara Gati? (*b*) What will be the result of different houses or sign when more than one planet crosses parallel in Vakragati and Atichara gati (retrograde and accelerated)?

**Ans.** (*a*) A transiting planet confers maximum results only when his rate of motion is normal. When the rate is quicker as in Atichara Gati, neither the good nor evil will fully materialise. (*b*) The effects of the retrograde planet during transit will be more lasting, whether good or bad and when there is more than one such planet, the effects of all should be judiciously blended before predicting events.

**Q. 15.** Does Neechabhanga Raja Yoga apply to Navamsa Kundali also?

*J.S.N.*

**Ans.** Since Navamsa Chakra is interpreted in the same manner as Rasi, this yoga should also be deemed to apply.

**Q. 16** Jupiter owning angles becomes evil. Is there an exception when he owns Lagna?

*G. B.*

**Ans.** Yes. Lagna is both a Kendra and Trikona. As the ownership combines in the same planet he becomes Yogakaraka for the horoscope.

**Q. 17.** What are the effects of Saturn dasa if Saturn is in Aquarius which is also 12th house?

*L. R. Nair, Simla.*

**Ans.** This has only favourable effects as stated by B. V. Raman in *Hindu Predictive Astrology* and though Aquarius is a fixed sign, it produces travel in foreign countries as 12th house represents wanderings from home.

**Q. 18.** *Jataka Saptake Meshe Tula*
*Yugmahayo tha tha*
*Simhaghato Sadabayyo nithim*

which means that there should not be a marriage between the two persons when their Moons are 7th from each other but placed in Visama Rasi (See Mesha—Mithuna, Simha—Tula, Dhanus—Kumbha) Do you agree?

**Ans.** We do not. We rely on the verse of Kala-vidhana which says

समस्तमेत्य शुभदौ घट सिंहौ ककि नक्रौ च।

Sama Sapthaka is good except when it is Cancer-Capricornus, or Simha-Aquarius, in which case it is bad.

**Q. 19.** Kindly explain how the following yogas are formed and what are their effects in horary charts? (1) Ittasal, (2) Isaraf, (3) Kanbul, (4) Nakta (5) Yanoja. *T. P. Sundargarh.*

**Ans.** *Vide* Chapter VII of Hindu progressed Horoscope by B. V. Raman.

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## DIARY OF IMPORTANT EVENTS IN JUNE 1953

*(Continued from page 654)*

Electric chair at Sing Sing prison within 10 minutes of each other.

Cairo.—The Egyptian Cabinet was sworn in before the President of the Republic at Abdin Palace to-night.

23. Madras.—Dr. S. P. Mukerji died at 3-40 a.m. at the State Hospital in Srinagar, as a deternu.

27. London.—R. Barrister the 24 year old London University student ran the mile in 4 min. 2 secs. fastest world record of the year.

29. London.—50 Africans died in the great Harbour fire at Beira (Portuguese East Africa) on Saturday night.

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# How is this Month



BY MIHIRA

[The following forecast based on Janma-Rasi is general and as such those having favourable aspects according to present Dasa and Bhukthi, will have favourable results from the indications made below; while those having adverse aspects according to current directions will experience these predictions to a less proportion. The predictions given below are based not upon conjecture as several so-called well-known Journals do, but upon a clear interpretation of the movements or transits of planets. If you do not know your Janma-Rasi write to Mihira, C/o THE ASTROLOGICAL MAGAZINE enclosing a stamped self-addressed envelope.—*Ed., A.M.*]

**MAJOR TRANSITS.—Sun in Simha and enters Kanya on the 14th; Mars continues in Simha throughout the month; Mercury in Simha and enters Kanya on the 11th; Jupiter continues in Mithuna throughout the month; Venus in Kataka and enters Simha on the 17th; Saturn and Rahu continue in Thula and Makara respectively.**

1. **Mesha (Aries).**—*Jupiter in 3rd; Kethu in 4th; Venus in 4th and 5th; Mars in 5th; Sun and Mercury in 5th and 6th; Saturn in 7th; and Rahu in 10th.*

*General.*—Venus alone is favourable for the whole month. Sun and Mercury are good after change of sign that is practically for the second half. Mars is not good for the entire month but is under check. Mercury too is under check so long as he is evil and Saturn practically for the second half. In a month during which unfavourable influences predominate the second half will be better than the first. Mental unrest and anxieties, sorrows and fears, misunderstandings, trouble from enemies, increase of enemies, obstacles, change of place, troubles over journeys, death of some close friends are the sort of troubles that may beset you during the first half. Considerable improvement from most of these conditions will be possible during the second half when your power and influence will increase, you will achieve popularity and there will be help from friends and relatives.

*Health and Domestic.*— Health is liable to suffer during the first half with the likelihood of injuries to person. Your vitality will be at a low ebb and you should take care to conserve it as much as possible during the whole month. Your children too are liable to get ill and prophylactic measures should necessarily be taken if epidemics are in prevalence, especially of the eruptive variety.

*Finance and Speculation.*—In the first half all sorts of mishaps may befall in monetary affairs. Losses through extravagance, waste, by lending money or through litigation is probable, though actually the amount involved may not be much. But during the second half financial gains, through industry or investments, general and financial success is quite possible. All the same, speculation will not be profitable.

*Real Property, Services, Profession, etc.*—Some unexpected developments in regard to affairs of immovable property are likely and it may take some time (even beyond the month) for things to settle down when it will be found that the shake down has worked to advantage, though at the outset there may not be any reasons for such hopes to be entertained and the changes will be felt only as troubles and unwelcome as such. The services should manifest some marked improvement during the second half though the first half may be full of troubles. The welcome change may result from the removal or transfer of those higher in rank who oppress you. The profession and business are likely to deteriorate considerably during first half which will be somewhat remedied later.

*Chandrashtama* begins with sunrise on 14th and extends till noon of 16th.

2. **Vrishabha (Taurus).**—*Jupiter in 2nd; Kethu in 3rd; Venus in 3rd and 4th; Mars in 4th; Sun and Mercury in 4th and 5th; Saturn in 6th; and Rahu in 9th.*

*General.*—Jupiter, Venus and Saturn are all transitting favourable signs but of these Saturn is under check though out. Mercury is in a good sign till 11th and is under check no long[er] evil for the whole month is under check for the first half only. But on the whole as favourable transits predominate, the month's results will be good in general and the first half slightly better than the second. Increase of influence, new position, access of luxuries, good and powerful friends, success auspicious celebrations and enjoyments, freedom from troubles of enemies etc., are among the good results to be expected during the month. Misunderstandings and anxieties, obstacles, quarrels and disputes, profitless conduct, health troubles, evil of bad associations, sorrows through relatives, death of a relative, etc., are the unwelcome possibilities of the unfavourable transits.

*Health and Domestic.*—The general health will be good; but those who are chronically subject to gastric and rectal ailments will have to be careful as to diet, and general habits. The health of children is also liable to be affected somewhat. It may be that you are attracted to spiritual and yogic practices and in doing so unusual experiences may occur and if overdone or carelessly is liable to upset your health and defeat the object. Very great care is essential.

*Finance and Speculation.*—The financial position will improve appreciably and influx of wealth from more sources than one may be expected. Favourable contracts and steady advancement may be expected. Gains through literature, writing, land, will also be possible but towards the end of the month there is some danger of loss by lending or becoming surety and from false friends and inferiors. It is better to avoid speculation as mixed influences are prevalent.

*Real Property, Services, Profession, etc.*—Considerable activities will be manifest in immovable property matters, activities, good and bad. Changes will occur both good and bad. New plans and projects enter into the scheme with profit and loss. Gains by inheritance or by legacies is also probable.

At the same time there are prospects of some loss of property through lawsuits but the scope for favourable changes is greater than for contra and on the whole gains may result through investment in mining, building or plantation shares towards the end of the month. The services also stand to gain this month and attainment of new position or status may occur but some help from natal directions may be necessary to round it off. Profession and business will surely have a good time and steady improvement is likely.

From about noon of 16th to sunset time on 18th *Chandrashtama* rules.

**3. Mithuna (Gemini).**—*Jupiter in 1st; Kethu in 2nd; Venus in 2nd and 3rd; Mars in 3rd; Sun and Mercury in 3rd and 4th; Saturn in 5th; and Rahu in 8th.*

*General.*—Venus and Mars are in favourable signs throughout the month, and Sun is good for the first half while Mercury is good for the latter half. Thus three planets are auspicious at all times. Saturn though evil is held up by check for the second half and so also Sun. The doctrine of check does not play an important part this month. Thus good and bad influences are intermixed and are about equal and this feature will also be reflected in the results for the month. Changes, gains, success, happiness with intermittent anxieties and obstacles, litigation, quarrels and disputes, acquisition of luxuries, troubles through enemies, enmity of relatives, aimless journeys and fruitless efforts, important interviews, help through influence of friends, mental confusion, are the sort of contradictory and mixed effects probable for the month.

*Health and Domestic.*—You will be in enjoyment of good health through out month and the family welfare will be good. Your respect and influence at home and in social circles will be on the increase and you will enjoy luxuries for which you have long planned and desired to possess or your wife for the matter of that—some ornaments or articles of dress, etc. There is also likehihood of some auspicious celebration or other.

*Finance and Speculation.*—The conflicting nature of the transit influences in force during the month will be faithfully reflected in matters pertaining to the finances. There will be advent of money as well as waste and extravagance, at times the money position will be free and at others, there will be great pressure. There is also a prospect of expensive litigation with dayadins. The scope for success in speculative activities is very meagre.

*Real Property, Services, Profession etc.*—The improvement in real property matters will be more perceptible than in the other spheres of activity. There are chances for acquiring new items and adding to your possessions. The affairs will assume a certain amount of steadiness and permanence that has been lacking till now. Values are likely to appreciate and if your possessions are of a liquid variety such as plantation, mining or building shares the improvement will be readily perceptible and you may unload them with profit. The services will meet with recognition from above and that itself will be many points gained though as yet it may not be reflected in actual results by lifts or higher status. These will come by and by. The profession and business will manifest increased activity and come into greater steadiness and on a permanent footing.

From sunset of 18th to midnight of 20th will be under *Chandrashtama* influence.

**4. Kataka (Cancer).**—*Kethu in 1st; Venus in 1st and 2nd; Mars in 2nd: Sun and Mercury in 2nd and 3rd; Saturn in 4th; Rahu in 7th; and Jupiter in 12th.*

*General.*— Venus is good for the whole month and Sun for the second half. This list exhausts the good influences for the month. No doubt Jupiter in 12th need not be taken to be wholly evil. Sun, Mars and Saturn are under check for the first half and Venus and Mercury for the latter half. Perhaps solely for this reason the first part of the month will be less tolerable than later on and will be full of troubles of all sorts. Financial worries, fruitless undertakings, pressure for money, deceits, fears and anxieties, sufferings from quarrels and through enemies, disgrace and dishonour, enmity of relations, difficulties in journeys and physical ills are the sort of troubles to be expected during first half with some relief from all this in the second half. Relief from anxieties following upon success over rivals and enemies and some mental cheer and happiness are due for the second half.

*Health and Domestic.*—Some troubles in health there will be, such as bilious disorders, etc., but they will be only very slight as the emphasis of the evil influences will not be in the matter of health of the body. But the mind will be continually ill at ease with varied anxieties. But in these as in other matters perceptible relief will be felt during the latter part of the month.

*Finance and Speculation.*—The first half will be full of monetary troubles and anxieties with acute pressure felt on occasions. There may arise some minor losses too such as by theft or deceit, etc. But all this will be compensated to some extent at least as the month advances. At about the middle of the month there is just a chance for some item of unexpected gain or advent of money through an investment or in some unusual way. But speculation holds no promise of success whatever.

*Real Property, Services, Profession, etc.*—Alternating conditions will be in evidence with respect to immovable property affairs, still the general rule that the second half will be better than the first will hold good here also. During the first half, some troubles may arise which may even threatent to go to court to be settled there, but you do will to avoid courts right through this month, as there is a chance of its being resolved in the latter part of the month itself without recourse to law. No particular advantage can be derived by the services because of one or two transits being favourable during the second half, but 20th is a date that can be utilised to further one's objects in this sphere. The profession and business will not be able to make much heading this month.

*Chandrashtama* begins at about midnight of 20th and ends with the midnight of 22nd.

**5. Simha (Leo).**—*Mars in 1st; Sun and Mercury in 1st and 2nd; Saturn in 3rd; Rahu in 6th; Jupiter in 11th; Ketu in 12th; and Venus in 12th and 1st.*

*General.*—Venus, Jupiter and Saturn are in favourable signs this month but Saturn is under check and so cannot function properly. Sun who is evil for the month is also checked and Mars another evil planet is partially under vedha. But Jupiter in 11th is a powerful influence for good and will help a great deal. In a month of mixed results, the good element will greatly preponderate. Luxuries, enjoyments, auspicious occasions, celebrations. recovery of lost position, success in undertakings, increase of influence, triumph over rivals and enemies etc.; are among the good things promised for the month. But the month will not prove entirely trouble-free. Some aimless travels may tap your health and money. There may be disappointments in regard to things almost within your grasp but eluding you all the time. You may be the recipient of sad and unwelcome news, at some time or other within the month.

*Health and Domestic.*—Health will continue fairly good throughout the month. There is a liability for slight stomach pains and disorders in the first half which ordinary care as to diet and habits should be able to prevent. You may also suffer some slight injury to your person which should be promptly attended to if it occurs. Some sorrow or mental distress arising from separation from your friends and relatives may arise this month.

*Finance and Speculation.*—The general trends in financial matters is no

doubt generally favourable and usual resources will be available to you without hitch. But some uneasiness or anxiety will be prevalent all along and some loss is not uulikely; probably through following the advice of some designing individual or it may be through negligence or theft. Speculation is not advisable as influences are conflicting.

*Real Property, Services, Profession, etc.*—The first half of the month specially and throughout the month generally will be favourable for steadiness and improvement in matters of immovable property. There is scope for exhibition of enterprise, expansion and gains. At the same time there will be a tendency to go to extremes to limit of rashness which should be avoided. Initial success should not stampede you into extremes. The month is favourable in general for the servicemen and some minor increments, beneficial changes may take place. The profession and business will also have a good time with gains through industry, investments and friends and relatives will play quite a leading part in the expansion of your work.

*Chandrashtama* which begins at about midnight of 22nd lasts into the night of 24th.

6. **Kanya (Virgo).**—*Saturn in 2nd; Rahu in 5th; Jupiter in 10th; Kethu in 11th; Venus in 11th and 12th; Sun and Mercury in 12th and 1st; and Mars in 12th.*

*General.*—Good influences are almost nil this month. Venus in eleventh is very favourable and even after he enters 12th on 17th he need not necessarily be considered evil. But there is no other good transit for the month. Mars and Mercury are under check throughout the month and hence they may not have power to work evil. But Jupiter in 10th and Saturn in 2nd are capable of any amount of mischief. Sorrows, quarrels, ill-health, fruitless journeys, grief from loss or separation of relatives and friends, misunderstandings and worries are the sort of troubles one is to expect during the month. Venus will be responsible too for some comforts, luxuries and happiness but this is likely during the earlier half of the month only. During the second half conditions may just be opposite regarding luxuries, especially with regard to sartorial requirements.

*Health and Domestic.*—During the early days, will be melancholy and depression with many troubles and lowered vitality, illness through colds, chills. etc., but as the month advances, there will be better health and increased vitality. But scope for quarrels with relatives and associates continues and there may be some disappointments in this connection. Still in the midst of all this lasting friendships and favourable attachments will be formed towards the very end of the month.

*Finance and Speculation.*—Conditions here are not so bad as one may be led to expect from the predominence of bad transits. No doubt there will be heavy expenditure and frequent calls for money which will be even difficult to meet. But somehow resources will also expand to meet the increased requirements sufficiently and in time. Here too the end of the month from 20th onwards would be the best part. There is no support for speculation.

*Real Property, Services, Profession, etc.*—Landlord's interests will be tolerable throughout without much of ups and downs and much will depend upon the attitude which one adopts towards tenats, agents, etc. A spirit of enterprise and extravagance may be induced if you are to bs carried away by the advice of others and you may be inclined to take risks which otherwise you may not. Therefore in all matters pertaining to your interests, be warry and circumspect and conservative and think twice before action. The services need not worry much as developments are likely to take place to their entire satisfaction, though nothing may take place actually within the month itself. Profession and business will have a fairly good time on more than average levels.

*Chandrashtama* begins a few hours before midnight of 24th and lasts till one or two hours after nightfall of 26th.

7. **Thula (Libra).**—*Saturn in 1st; Rahu in 4th; Jupiter in 9th; Kethu in 10th; Venus in 10th and 11th; Mars in 11th; and Sun and Mercury in 11th and 12th.*

*General.*—Jupiter and Saturn are good throughout the month but Jupiter is under check. Sun and Mercury are to be found in favourable signs the first half of the month but Venus is bad for the first half and is favourable for the latter half. Saturn in Janma is the only planet who is evil for the whole month. The general results may be expected to be quite good for the first half when four planets are in harmonious signs, through the second half will not be bad. Success, happiness, prosperity, good name, gains in various ways, freedom from sickness, comforts, good news and luxuries. new undertakings proving satisfactory, etc., are the good results due for the first half. Later on, troubles through enemies and rivals, excitement, fear of humiliation, quarrels, ill-health and expenditure, and unnecessary and wearisome travels may have to be suffered.

*Health and Domestic.*—The greater part of the month will be passed in good health though off and on there may be feverish tendencies especially during the third week of the month, during which week you should not expose yourself to infection by taking ordinary precautions. The same precautions will be more necessary in the case of your children especially if epidemics like typhoid are prevalent. Domestic and social matters will run smooth.

*Finance and Speculation.*—Financial matters will undergo general appreciation this month. You will be successful in the realization of your outstandings as well as gains in various ways. Your friends will be helpful to you in many ways in improving your financial position, but success is likely to engender a false buoyancy and extravagance and you may be inclined to venture and take risks. This should be avoided as far as posible and is a warning against speculation.

*Real Property, Services, Profession, etc.*—There is nothing that calls for mention in respect of affairs of landholders except that this is good month for fresh acquisitions and adding to your possessions. Conditions also will shape themselves to that end and it would be advantageous to purchase items that come up even though they be small, even a manaikat. Efforts can also be directed towards the side of improving existing income from lands or houses by your own efforts by extensions, additions, or intensive methods. Services stand also to gain this month but whatever is feasible should be attained during the first half only or even during the first ten days. Later on conditions are not so propitious. Business and profession will go on as usual with extra impetus during first half.

*Chandrashtama* begins after nightfall of 26th and extends till midnight of 28th.

8. **Vrischika (Scorpio).**— *Rahu in 3rd; Jupiter in 8th; Kethu in 9th; Venus in 9th and 10th; Mars in 10th; Sun and Mercury in 10th and 11th; and Saturn in 12th.*

*General.*—Mercury, Sun and Mars transit favourable signs throughout the month but Mercury will not be able to function fully because of check. Mars too is similarly affected but for the first half only. Jupiter and Saturn are unfavourable throughout but Saturn is under vedha for the greater part of the month. Still the general results would be satisfactory and therefore the first half will be even better than for the latter half. Accomplishment of your desires and plans, general success over rivals and enemies, gain of money as well as articles of luxury friendship of influential persons, health and happiness, alround improve-

ment, educational and academical triumphs, auspicious celebrations are the likely results for the good transits. Yet there may be troublesome journeys and fatigues; mental grief and agitation over some matter or other to be experienced at some time this month.

*Health and Domestic.*—You will be able to enjoy good health throughout the month; but conditions in domestic and social circles will not be completely alright. There is likely to be grief or mental distreass owing to the loss of a close relative or valued friend, or you may have to shoulder additional responsibilities owing to changes in domestic or social environments.

*Finance and Speculation.*—This month may be remarkable for activities in this sphere and money is likely to be gained through various sources. Your own outstandings will be realized and some money can be saved for the future this month if you will only restrain your extravagant and even generous impulses. If not, money will easily slip through your fingers. Though this month is good in a general sense, it is not at all favourable for speculative activities.

*Real Property, Services, Profession.*—Affairs pertaining to immovable property also will forge ahead and investments in holdings, purchase of new items are all very probabale. There is much that you can achieve by your individual enterprise and industry and by harnessing upto date scientific and technical help in improving yield or extending your scope for gains by additions to your property. The month is favourable for such enterprises. The month is best for the services. Gain of a coveted post with increased responsibility and honours, success over rivals, overcoming all impediments on your path etc., will be possible of achievement and with your own added efforts, nothing in reason should prove impossible. This is also a remarkably good month for business and profession.

*Chandrashtama* occurs twice this month from the night of 1st to sunrise of 4th and again from about midnight of 28th to the end of the month.

**9. Dhanus (Sagittarius).**—*Rahu in 2nd; Jupitr in 7th: Kethu in 8th; Venus in 8th and 9th; Mars in 9th: Sun in 9th and 10th: Mercury in 9th and 10th: and Saturn in 11th.*

*General*—Venus, Jupiter and Saturn are the good planets for the month. Of these Venus alone is subject to check and that for the second half only. Sun and Mercury enter favourable signs at about the middle of the month so that no less than five planets are transitting auspicious signs during the latter half, Mars alone remaining evil throughout. Mars is under check for the first half. In a month of quite good transit influences, the second half will easily be the best part of the month, or even during the whole year. Happiness and comfort, visits of friends, substantial gains, educational and academical successes, unique honours, researches, auspicious celebrations, successes over rivals and enemies will be among the good happenings for the month. During the first half however, some disappointments and enmities on account of money may arise.

*Health and Domestic.*—Health will be good throughout the month and home and social surroundings will be pleasant and in complete harmony. All kinds of luxuries and enjoyments will be your lot. An important auspicious celebration may take place or be brought out by yourself in which you are very much interested.

*Finance and Speculation.*—During the first fortnight, there may be some petty losses through thefts or through servants, through writings or through undesirable friends and that only though the very early days. But later on conditions will be desirable and prosperous even and positive gains through industry, through investments and through friends will take place and enterprises which you might thought impossible before will be put through with success. The month however cannot be said to be good for speculative deals or activities.

*Real Property, Services, Profession, etc.*—Real property matters will also prosper well during the month. There is scope for expansion in all respects. Very likely there will be new items purchased and acquisition of property. However favourable, this is not the month to have recoure to law or lawyers for redress of your grievances or assertion of your incorporeal rights and even in purchasing properties you should exercise sound judgment or there may be losses through false friends and inferiors. This is an excellent month for the services. You may succeed in your cherished objects and achieve a good name and attain a new position or higher status. Profession and business are likely to secure a new record in income and turnover especially during the second half.

*Chandrashtama* extends from about the sunrise of 4th to sunset on 6th.

**10. Makara (Capricornus).**—*Rahu in 1st; Jupiter in 6th; Kethu in 7th; Venus in 7th and 8ih; Mars in 8th; Sun in 8th and 9th; Mercury in 8th and 9th; and Saturn in 10th.*

*General.*—No planet can be said to be good for the entire month. In fact good influences may be said to be practically nil. The only planets that are good for at least part of the month are Venus and Mercury who are both not very powerful planets in transit influence. Venus is in a favourable sign during the second part of the month and Mercury for the first ten days only. Mercury and Mars are under check throughout and Sun for the first half. In the general results very little good is to be expected. Quarrels, displeasure and misunderstandings, disappointments and despondency, enmities on account of money, enmities of elders, obstacles in work, unmerited suspicions, purposeless journeys, disputes with relatives, anxieties and apprehensions, companionship of undesirables, injuries through women are among the unwelcome possibilities for the month.

*Health and Domestic.*—Both health and domestic affairs are liable to suffer this month but in the matter of health, it will be more a generally unhealthy condition than any specific illness. You should be watchful for high blood pressure. Accidents of course may happen. At home, there will be misunderstandings with the female members and your own wife will be in no good humour. There will be trouble in social circles also.

*Finance and Speculation.*—All sorts of troubles will arise in this sphere and inspite of that you will be able to chart a smooth course this month because of some helpful influences that are present in this connection to which you should use your own efforts. Money will slip through your fingers like water unless you exercise a tight hold on your purse and remember the proverb "charity begins at home". You should not of course think of speculation.

*Real Property, Services, Profession, etc.*—There is nothing in the adverse influences to spoil affairs of real property as such. No doubt matters will be generally unsatisfactory and no definite good will materialise. Very likely there may be some move or enterprise for remedying certain conditions in general but beware as to how you set about it yourself or partake in a general movement towards that end, for there is a prospect of everything misfiring, Quarrels, disappointments, losses of income or produce are probable here also. Services cannot expect any improvement. It will be a good thing if the month passess without setbacks. A lot of plotting and intrigue may be afoot behind the screen and you should take care that you do not involve yourself or get involved in such things as it can only redound to your detriment. Profession and business will go on as usual.

*Chandrashtama* begins at about sunset of 6th and lasts till sunrise of 9th.

*(Continued on page 661)*




# FOR SEPTEMBER 1953

BY MIHIRA

[All timings given in this article are I. S. T. The predictions mentioned under *Fortunate and Critical Dates* have reference to Lagna.]

1. Tues.—L.D. 8 of dark fortnight of lunar Sravana month till 9-35 a.m., then L.D. 9. Rohini till 1-50 p.m., then Mrigasira. A. M. Mildly unfavourable for pecuniary affairs or dealings with women and mildly favourable for literary academical interests or pursuits. P. M. Highly favourable in general and also for business and trade, journeys and travels, recourse to law, investments in property or dealings in land, popularity in social activities.

2. Wed.—L.D. 9 till 8-40 a.m., then L.D. 10. Mrigasira till 1-45 p.m., then Ardra. A.M. Mixed influences prevail. First part bad for health, travels, service matters and nothing new to be attempted. Latter part good for financial activities, speculation, travels, etc. P.M. Before sunset good for legal and literary matters. After sunset: Guard against loss by theft or violence.

3. Thurs.—L.D. 10 till 8-15 a.m., then L.D. 11. Ardra till 2-10 p.m., then Punarvasu. A.M. Good in general and specially for arbitration, journeys, peaceful settlement of outstanding differences, seeking benefits from influential women. P. M. Guard against losses through mistakes, fraud, or deceptions. Be prepared for disappointments.

4. Fri.—L.D. 11 till 8-20 a.m., then L.D. 12 Punarvasu till 3-25 p.m., then Pushya. A. M. very bad. No new undertakings or enterprises to be set on foot; danger of sudden losses, adverse changes or Governmental actions or superiors. Beware of accidents, troubles through inferiors, false accusations, etc. P.M. Adverse no doubt but not so bad as A. M. Matters hitherto unnoticed are liable to come to forefront causing exposure and unpleasant consequences.

5. Sat.—L. D. 12 till 8-50 a.m., then L. D. 13. Pushya till 4-25 p.m., then Aslesha. A.M. Quite favourable in general. Devoted to purchase of articles of luxury, clothes, jewellery, social activities, courtship, etc., family affairs, even investment and speculation within limits. P. M. Not quite good, is likely to give equivocal results, but striving inspite of difficulties will bring good results later on. Therefore exert yourself to the full inspite of opposition.

6. Sun.—L. D. 13 till 10 a.m. Aslesha till 6-12 p.m., then Makha. A.M. Vibrations are not harmonious for any pursuit, liable to quarrels, accidents, bad for dealings with women and their affairs, extravagant tendencies and liability to losses. P. M. Good for money dealings, investments in real property and dealings in land; local or municipal affairs, etc.

7. Mon.—L. D. 14 till 11-30 a.m., then L. D. 15 (Amavasai). Makha till 8-25 p.m., then Poorvaphalguni. A.M. Mixed vibrations prevail throughout; fairly good for business activities, journeys, commercial affairs but waste should be avoided; domestic matters also not favoured. P. M. Same sort of influences continue, quarrels, disappointments. Beware in dealings with strangers.

8. Tues.—L.D. 15 (Amavasai) till 1-15 p.m. Poorvaphalguni till 10-50 p.m., then Uttaraphalguni. A.M. Great care in dealings and business transactions is called for. Do not fall a victim to plots. Do not come to any decision quickly but take time to consider or postpone decision to more favourable time. P.M. Good for pushing on business, unexpected benefits, romantic attachments.

9. Wed.—L.D. 1 (Lunar Bhadrapada Sukla) till 3-45 p,m. Uttaraphalguni till 1-25 a.m. (night), then Hastha. A.M. Favourable for all kinds of business activity. But beware of divulging business secrets as unforeseen consequences may arise therefrom. P.M. Not remarkable in any way.

10. Thurs.—L.D. 2 till 5-20 p.m., then L.D. 3. Hastha till 3-55 a.m. (night), then Chitra. A.M. Before sunrise fairly good but definitely unfavourable in general during forenoon. Crisis may develop in some matter and trouble with officials and superiors may false up. Therefore exercise great control over yourself. P.M. Mixed conditions, liability to accidents before Sunset; afterwards not bad.

11. Fri.—L.D. 3 till 7-15 p.m. Chitrai throughout. A.M. Business activities, travels, good for correspondence, interviews, affairs with solicitors, agents, literary and academic activities, general quickening in all matters. P.M. Avoid overwork or straining yourself too much as there is danger of nervous upsets; be careful in dealing with money matters or in affairs pertaining to the Government.

12. Sat.—L.D. 4 till 8-45 p.m., then L.D. 5. Chitrai continues till 6-15 a.m., then Swati. A.M. Mixed influences prevail; there will be increased activities with scope for profits as well as danger of loss. Expenses in connection with opposite sex should be avoided as far as possible. P.M. Positively bad—Extravagance, friction with friends, difficulties and anxieties.

13. Sun.—L.D. 5 till 9-55 p.m., then L.D. 6. Swati till 8-15 a.m., then Visakha. A.M. Prospects of losses if involved in litigation, not good for lending money. Do not stand surety. Likelihood of losses and troubles through false friends. P.M. Continues bad. Waste of money on opposite sex, luxuries, extravagance and likelihood of illness through dissipation.

14. Mon.—L.D. 6 till 10-40 p.m., then L.D. 7 Visakha till 9-50 a.m., then Anuradha. A.M. Influences are propitious for business advancement. A sudden journey may arise which may bring unexpected advantages. Good for making changes, innovations, making new contacts—business or social. P.M. Mixed influences: help from influential friends may be sought with chances of success, but not after sunset.

15. Tues.—L.D. 7 till 10-50 p.m., then L.D. 8. Anuradha till 11 a.m., then Jyeshta. A.M. Somewhat evil. Not good for journeys, monetary transactions, or speculation or for domestic matters. P.M. Mixed conditions prevail; activities in business, social engagements, travel, beneficial changes, but troubles through inferiors and subordinates.

16. Wed.—L. D. 8 till 10-35 p.m., then L. D. 9. Jyeshta till 11-35 a.m., then Moola. A. M. Quite good for home and domestic matters, agreement with relatives, courtship, gifts and benefits from women, children and their affairs. P. M. Mixed influences prevail but on the whole good; favourable for journeys, investments etc., but not for social and domestic matters.

**17. Thurs.**—L. D. 9 till 9-45 p.m., then L. D. 10. Moola till 11-45 a.m., then Poorvashada. A. M. Mixed. Good for business, trade, relations with opposite sex but not for literary or academical matters, writings, journeys, studies, etc. P. M. Unfavourable in general, causes waste of money troubles through women; exercise of self-control will be very necessary to avoid extravagance.

**18. Fri.**—L. D. 10 till 8-35 p.m., then L. D. 11. Poorvashada till 11-25 a.m., then Uttarashada. A. M. Generally good but specially for financial matters, artistic success, contacting friendships new and idealistic but not so good towards noon. P. M. A motley of influences good and bad, difficult to pursue any straight course of action and so keeping strictly to routine will be the only advisable course.

**19. Sat.**—L. D. 11 till 6-40 p.m., then L.D. 12. Uttarashada till 10-40 a.m., then Sravana. A.M. Good for travel, changes, literary works, correspondence, interviews, diplomatic dealings, dealings with lawyers, their agents, adaptation to new and fresh surroundings, etc. P. M. Business activities, musical and academical interests, recourse to law, etc.

**20. Sun.**—L. D. 12 till 5-5 p.m., then L.D. 13. Sravana till 9-20 a.m., then Dhanishta. A.M. Bad in general. Mind will not be at peace and will be contentious and prone to quarrels. In all that you do there may be opposition from superiors and employers. So keep quiet. P.M. Good for general and financial success, courtships and social matters.

**21. Mon.**—L.D. 13 till 3-0 p.m., then L.D. 14. Dhanishta till 8-20 a.m., then Sathabhisha. A.M. Good time to strive and get results, for investments, seeking favours from friends, Not so good between forenoon and noon. P.M. Positively bad in general. All sorts of mishaps can occur. Keep at home, serene and without exerting mind or body.

**22. Tues.**—L.D. 14 till 12-40 p.m., then L.D. 15. Satabhisha till 6-50 a.m. then Poorvabhadrapada till 4-24 a.m. (night). A.M., Favourable for ordinary pursuits. Business activities, commercial interests, journeys, etc. P.M. Very good. Settling disputes, journeys courtship, benefits through opposite sex, social activities, popularity advancement, etc.

**23. Wed.**—L. D. 15 till 10-15 a.m., then L. D. 1. Poorvabhadrapada till 4-24 a.m., (early morning), then Uttarabhadrapada till 3-30 a. m., (night). A. M. Unfavourable in general. Difficulties and troubles in legal matters—so recourse to law not advisable. Losses through false friends. So do not be too trustful and confiding with anybody. P. M. Slightly better for literary and academical matters.

**24. Thurs.**—L. D. 1 (Lunar Bhadrapada dark fortnight) till 7-50 p.m., then L. D. 2 till 3-40 a.m., (night). Revati till 1-55 a.m., (night) then Aswani. A. M. Highly unfavourable generally. Health liable to be upset easily and mind apt to be worried for no apparent cause. Be devotional with prayerful attitude and do not start on any journeys. P. M. Somewhat better till sunset and again worse till towards midnight.

**25. Fri.**—L. D. 3 till 3-30 a.m., (night), then L. D. 4. Aswani till 0-30 a.m., (night) then Bharani. A.M. Before sunrise, not good Sunrise to noon generally favourable for social and domestic matters, Courtship, dealings with relatives' affairs and affairs of children. P. M. Quite evil: Avoid quarrels on any account and changes of any sort.

**26. Sat.**—L. D. 4 till 1-25 a. m. (night), then L.D. 5 Bharani till 11-14 p.m. (night), then Krittigai. A.M. Not very favourable for anything and mostly nondescript. Advancement with attendant difficulties, troubles though no real harm will ensue. P.M. Bad till sunset; thereafter positively favourable for journeys, courtship and also for business.

**27. Sun.**—L.D. 5 till 11-45 p.m., then L.D. 6. Krittigai till 10-15 p.m., then Rohini. A.M. Not good, worries, be careful as you may easily fall a victim to the machinations of others. Avoid opposite sex and all important correspondence. P.M. Also not good. Avoid all money transactions, speculation and opposite sex.

**28. Mon.**—L.D. 6 till 10-10 p.m., then L.D. 7. Rohini till 9-40 p.m., then Mrigasira. A.M. Not conducive for any new enterprises. Liability to accidents, losses by theft and to domestic dissensions. P.M. Business activities suitable, correspondence, literary and academical matters.

**29. Tues.**—L.D. 7 till 9-30 p.m., then L.D. 8. Mrigasira till 9-25 p.m., then Ardra. A.M. A good period and favourable for all pursuits in general, business increase journeys, dealings with rivals and enemies, Courtship, etc. P. M. Abrupt change to evil, controversies, domestic dissensions. sudden unwelcome changes.

**30. Wed.**—L. D. 8 till 8-45 p.m., then L.D. 9. Ardra till 9-25 p.m., then Punarvasu. A.M. Mixed conditions prevail. Till sunrise quite unfavourable in general and specially for literary and academical matters. Till noon favourable for all matters. P.M. Be careful in all money matters and transactions and also in domestic affairs or dealings with opposite sex. Avoid speculation.

## Fortunate and Critical Dates

**Mesha (Aries).**—*Fortunate Dates:*— 1 Home and domestic matters; religion and profession. 5 social activities, opposite sex, matrimonial affairs. 6 success through personal effort generally. 11 Literary and educational matters, interviews, occult and religious matters. 20 Dealings with Governmental bodies, Government work, contracts, etc. 22 Educational and journalistic enterprise, financial matters, speculation, etc. *Critical Dates:*— 12 Finance, speculation, journeys short or long. 18 Children's affairs and prospects. 21 Personal and service contacts, dealings with friends.

**Vrishabha (Taurus).**— *Fortunate Dates.*—1 Matters relating to wife and her properties. 5 Friends, interviews, personal advancement. 6 Government, dealings with officials, superiors, contracts, tenders, etc. 11 Real property matters and affairs of sons or daughters. 20 Matters relating to opposite sex, legal matters and disputes and their settlement. 22 Journeys in connection with immovable property affairs. *Critical Dates:*—12 Financial transactions, speculation, etc. 18 Dealings with friends, servants, real property affairs. 21 Opposite sex, domestic matters, expenditure, budget, etc.

**Mithuna (Gemini).**—*Fortunate Dates:*— 1 Personal affairs, money transactions, also partnership matters. 5 Wife's property matters. 6 Service contacts, changes, etc. 11 Affairs of brothers or brethren, journeys, etc. 20 Employment or service matters connected with children, education, etc. 22 Literary and journalistic enterprise, educational matters. *Critical Dates:*—12 Dealings with relatives and domestic affairs in general, Partnership matters. 18 Business, Profession. 21 Service and dealings with superiors, elder persons generally.

**Kataka (Cancer).**—*Fortunate Dates:*— 1 Favourable for all matters in general specially service and professional matters. 5 Gains from real property or from a long distance. 6 Personal and service matters, matters connected with law and religion. 11 Financial and pecuniary affairs. 20 Matters and dealings connected with Governmental or Municipal bodies or profession in general. 22 Money matters and dealings. *Critical Dates:*—12 Monetary affairs and dealings. 18 Investments and speculation. 21 Personal matters, liability to accidents.

**Simha (Leo).**—*Fortunate Dates:*—1 Real property and estate matters. 5 Children's matters, prospects etc. 6 Dealings with Governmental and Municipal bodies or any big business. 11 Investments and monetary deals. 20 Government service, or work or

*(Continued on page 664)*

## SIGNIFICANCE OF THE NAVAMASA CHART

*(Continued from page 640)*

sex who went there in the belief that he was an esteemed soul. Note Venus exalted in the Navamsa and lagna Lord Jupiter is debilitated aspected by Moon.

The ancient Sages have very well said that planets are most powerful and benefic when they are Vargottama, *i.e.*, in the same houses both in the Rasi and Navamsa Charts. This means the inner spirit of the native as well as the outward surroundings are well combined and the native may get the full rays of the planets in his undertaking.

We can easily try to predict certain vocations to a subject by analysing the nature of the tenth lord and its position and if the same 10th lord is not powerful in the Navamsa Chart or otherwise inimically disposed towards the Lagna or Lagna Lord, the subject cannot succeed in his attempts.

We can predict the day-to-day affairs of a subject by analysing the Navamsa positions of the lords of different houses together with the Rasi Chart and from the Gochara movements of planets particularly of the Navamsa positions.

For example if the Sun, the second lord for a subject of Kataka is posited in the tenth house, we say that he will get money through his father. If the Sun is in Vrishabha in the Navamsa, we may say that he will get wealth through his father's paddy field or his cotton or textile business. And when the second lord is in the twelfth house, he may lose his wealth through some documents and by ill-considered letters, etc.

The Navamsa Chart is of great significance and if our Pandits spend more time in analysing the Navamsa positions of planets and base their predictions both in the Rasi and Navamsa Charts, combined with the Gochara movements of planets, they will certainly be able to give minute details precisely.

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## FROM WEST TO EAST

*(Continued from page 644)*

details, which may be of interest to readers.

It is claimed that the Faculty is a unique organisation, as there is no other teaching school of its kind, nor is there any other organisation holding examinations regularly of the quality of those organised by its Council.

There are two types of courses. Internal students have weekly classes and fortnightly meetings for advanced discussion. External students use the same syllabus, but the work is conducted by correspondence for those who are not able to get into London for the classes. Examinations are held annually, the first entitling those who pass to the Certificate of the Faculty, the second resulting in the award of a Diploma. A number of external students have already passed the examinations.

It is high time that some guarantee of efficiency should be obtainable, especially by those who wish to become professional astrologers. The name of the Principal, Mr. C. E. O. Carter, is sufficient warrant that the Faculty's awards will not be lightly made.

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## REVIEWS

*(Continued from page 649)*

ance with the "then current Drik Siddhanta". Since the appearance of the treatises of masterminds like Varahamihira, Arya Bhatta, Kesava, Ganesa, Bhaskara and others, it must have been evident that these classicists wrote *without* caring for any agreement or co-ordination.

The "Ayanamsa" presented in the almanac are "Chaitra-Pakshiya". It is explained that this scheme of Ayanamsa has been accepted by the All-India Astronomical Conference held at Akola. It is observed that only when this scheme is accepted "Aswinyadi yogataras will be found in Aswinyadi divisions." The planetary positions given are for the Indian standard time 6-27 a.m. (accoring to Ujjain mean Sun-rise). It is claimed that the aspectarian etc based on the scheme of ayanamsa here adopted is bound to be "scientifically correct and accurate". The telugu-reading public, would find the almanac and ephemeris a valuable daily guide for secular and religious concerns being undertaken.

**10. Gharacha—Jyotishi, (Marathi).**—By U. V. Ruikar, (Mina Printing Press, Karad, Satara Dt. Pp. 42. Price As. 6).

The almanac in *Marathi* calculated and issued by Pandit U. V. Ruikar, which constitutes the 32nd issue for the year *Vijaya* will, I am sure, be wildly used by the Marathi-speaing public. In addition to the usual features associated with panchangs and almanacs, the work contains commercial forecasts, good and bad days for undertaking of this or that piece of business and so forth. It is pointed out that the transits of Jupiter in the signs *Vrishabha* and *Mithuna* (Taurus and Gemini) during the year could not altogether be taken to be favourable to mankind. Movements of the major benefics would appear to be causing some mental beclouding in high national and international spheres.

Pandit Ruiker has drawn the attention of the Marathi-reading public to the existence and annual publication of different almanacs like the Kolhapur Almanac and others in different parts of Greater Maharashtra, but, the more the merrier. Prepared on the basis of the *Drik* methodology, this almanac falls into line with others got ready in Maharashtra and elsewhere, and gives within a comparatively small compass in a concentrated manner the quintessentials of almanac—cum ephemeris publications in reference to which the daily life of average orthodox Hindu is being lived. But, the citations in *Sanskrit* should have been printed with greater care and attention. As they stand at present, the Sanskrit stanzas are vitiated by typographical errors.

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## MARKET FORECASTS FOR SEPTEMBER 1953

*(Continued from page 656)*

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Jupiter and Pluto completing mutual sextile aspects and Herschel's nearing square aspect with Neptune connote an undoubtedly important month ahead for the markets. Besides this, Sayan Rahu gets into Makara. All these celestial happenings indicate heavy fluctuations in all the important markets.

**Shares.**—Mars transitting the zenith point of Tata Deferred Horoscope and Jupiter Pluto sextile aspect denote a bullish trend in the beginning of the month lasting till about the 11th. From then onward till the 15th, decline will be noticed. After this the market will be two-sided, but from the 25th one should be very careful as Rahu's change of Rasi is expected to cause a fairly good decline in all sorts of shares.

**Cotton.**—Jupiter's transit of the Ascendant of the Cotton horoscope and Uranus square Neptune is likely to bring about a sharp decline in cotton till about the 15th of this month. But on the 16th as the destroyer of cotton crops comes into Virgo, there will be bullishness and shortage of cotton. Hence one should follow Teji throughout the remaining days of the month.

**Bullion.**—There will be a good appreciation in the bullion market due to Jupiter-Pluto sextile aspect in the beginning of the month. After the 11th, bearishness is expected, which will continue till the 18th. Then again bullishness may be anticipated in gold and silver. From the 25th, the market is expected to go down owing to Rahu's getting into Capricorn.

**Seeds and Oil.**—The rising of Mars on the 6th after nearly 3 to 4 months' combustion and the position of Mercury in exaltation denote a steady undertone till the 10th and thereafter the market will be featureless. After the 19th again bullishness in seeds is expected lasting till about the 26th. Thereafter the market will again be bearish.

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*C/o Prasad Publications*
*247, Bani Park, Jaipur*

On 1st: Dwidwadash yoga by Mercury and Venus, this yoga will cause rise in the markets, this rise will start from 31st August. On 2nd: Triakadash by Mars and Neptune, rise bound to occur in silver, gold, shares, alsi. Mercury-Herschel at 45 angle, moving bothways, Markets will favour trend towards rise, on 4th, Mars will enter into Simha (Leo) rasi, you should buy in down rates, rise in rates substantiall silver, Rs. 3, 4; gold, Rs. 1½, 2; alsi, sarson, Rs. 2, 2½; guwar; peas, Rs. 1, 1¼; good rise in iron shares, copra (coconut oil) black pepper too; in cotton, there is a chance of rise of Rs. 50/-; for details you should study our Monthly Magazine-Vyapar Rukh; On 5th, Triakadash by Mars and Jupiter, further rise in rates will follow; On 6th, Dwidwadash yoga by Sun and Pluto, trend towards rise; after 2 p.m., markets will be down; on 7th, Sun and Mercury will combine, they will try to make the market loose; on 8th, Mercury-Neptune at 36 angle, this yoga will favour trend towards decline but this decline will not stay for long; good to buy in down rates. On 9th, you should buy gold, shares and you will make gains side by side; there is no doubt about it; on 10th & 11th, market will be moving bothways but in slight measure only; good to 'eat' nazranas on both these days; deal only on small scale; whether you buy or sell, you will definitely find rates moving in your favour.

On 12th, Dwirdwadash yoga by Mercury and Pluto, unfailing chance of rise in guwar, peas, gur, silver, gold; this very day, Mercury will enter into Kanya (Virgo) rasi, on principle, declining attack in cotton and silver, good rise in wheat, barley and gram; on 12th, as soon as there is spurt, sell in the spurt and you will definitely gain. On 14th, market rates will appear to you down in silver and gold but this decline will not stay; rates will continue to rise; good to buy at down rates; on 15th, first, rise and after 2 p.m., decline in rates. On 16th, to-day, Sun too enters into Kanya (Virgo) rasi, rise in cotton, shares, black pepper but declining attack in silver. on 17th & 18th, movements bothways; on 19th, again, there will follow declining attacks in many commodities, combination of Venus and Pluto will do wonders, nazranas will definitely fructify;

On 21st, Triakadash yoga by Venus and Saturn, this yoga will cause rise, On 22nd and 23rd, Venus-Herschel at 36 angle and Sun and Pluto at 36 angle, both these yogas will cause rise, silver, Rs. 4, 5, gold, Rs. 1, 1¼, shares, 8, 12 as. guwar, peas, art silk, gold, Rs. 1, 1¼, on 24th, 25th & 26th, moving bothways, market will be inclined towards rise, buy at down rates and sell in profit, add to your gains side by side, from 28th to 30th, sell in spurts that come and cash gains at down rates, here yogas favour trend towards decline and yogas favouring rise have weakened.

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## *MARKET FORECASTS FOR AUGUST 1953

By B. C. MEHTA, M.R.A.S.,
*Hanuman Building, 3rd Flour.*
*67, Tamba Kanta, Bombay 3.*

**Shares.**—There will be heavy fluctuations and a bullish trend during this month. Bear people will suffer. Jupiter Uranus parallel aspect (4th August) is indicative of reactions till the 10th and then again bullish sentiment which will show a good rise till the 23rd though with reactions of Mandi in intervals. After 23rd, both sided good fluctuations are indicated.

**Cotton.**—Jupiter-Neptune trine near about the 19th August denotes good rise and a steady tone and one is requested to be careful. There will be some bullish sentiment in cotton market from the 4th as Venus enters Cancer. This would gradually increase though with reactions of mandi till the 20th of this month. Then again the market would show a declining tendency till the 26th due to Herschel Venus conjunction on 22nd. After 26th a good rise is expected.

**Bullion.**—In the second week some easy tone is expected. Between 10th and 23rd, a sharp and steady rise is expected. After 23rd, market would show a good decline, and then again bullish sentiment will work in the market during the last week of the month.

**Seeds.**—Airanda would show good fluctuations and bullish trend from the second week. New high level of rates may be reached by Airanda with reactions.

**Chamak & Jute.**—One dealing in Chamak market, should be careful about his mandi business as there may be reverses here. The month is favourable for bull persons. Market is likely to rise from second to third week. Thereafter some mandi reactions cannot be ruled out.

Regarding Jute, the month would be bullish and one should follow teji in mandi reactions.

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* As these forecasts were omitted in the August issue as they were not received in time, the relevant portions are given herewith. *Ed: A.M.*

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## DAILY GUIDE FOR SEPTEMBER 1953

*(Continued from page 662)*

matters relating to services in general. 22 Partnership matters. *Critical Dates:*—12 Investment and speculation. 18 Health matters, children's affairs. 21 Service contacts.

**Kanya (Virgo).**—*Fortunate Dates:*—1 Brother's affairs, Estate matters and domestic concerns. 5 Partnership, social activities, affairs connected with dead persons. 6 speculation, children's prospects, Education, Service, etc. 11 Profession and business, literary work and activities in general. 20 Investments for long range. 22 Profession and business matters, *Critical Dates:*—12 Losses of money, property, etc. 18 Real property and partnership matters. 21 Children's health and prospects.

**Thula (Libra).**—*Fortunate Dates:*—1 Professional matters, investments, service contracts. 5 Family affairs, partnerships, service matters, 11 Interviews, friends, affairs connected with the dead. 20 Personal affairs, dealing

with brethren, co-workers social activities. 22 Business gains and investments. *Critical Dates:*—12 Service contacts and dealings with co-workers. 18 Health and service. 21 Domestic matters, relationship with those connected closely by friendship or family ties or otherwise.

**Vrischika (Scorpio).**— *Fortunate Dates*:—1 Money matters, speculation-service. 5 Social activities, matri, monial affairs, courtship etc. 6 Real Property and service. 11 Profession, business enlargement, new enterprises. 20 Monetary affairs, speculation, children's affairs. 22 Government business, contracts, interviews etc. *Critical Dates*:—12 Service matters and affairs of children. 18 Pecuniary dealings, speculation. 21 Matters connected with Government or its officials in power.

**Dhanus (Sagittarius).**—*Fortunate Dates:*—1 Government work and all matters in general connected with Government or Municipal Bodies. 5 Service conditions, important interviews or seeking favours or recommendations. 6 Matters connected with children, monetary deals, even speculation. 11 Business and partnership matters, dealings with elderly people. 22 Affairs of dead persons, management of trust, executorship, etc. *Critical Dates*:—12 Partnership management or interference with other people's affairs living or dead. 18 Government business or any dealings with Government or Municipal bodies. 21 Children and their affairs.

**Makara (Capricorn).**—*Fortunate Dates*:—1 Partnerships, estatate managements, personal and domestic matters. 5 Monetary matters, dealings, speculation. 6 Real property matters. 11 Service conditions and advancement. 22 Domestic affairs and partnership matters. *Critical Dates*:— 12 Other people's affairs, specially those of dead people. 18 Disappointments in personal and domestic affairs. 21 Health and bodily injuries.

**Kumbha (Aquarius).**— *Fortunate Dates:*—1 Money matters, service contacts. 5 Brother's affairs, journeys, real property. 6 Business and profession and personal endeavour connected therewith. 11 Children's affairs, speculation. 20 Money dealings, house affairs. 22 Personal and domestic matters, affairs relating to partnerships. *Critical Dates*:— 12 Wife's health, dealings with relatives. 18 Wife's property, moneys, etc. 21 Business and profesional dealings.

**Meena (Pisces).**—*Fortunate Dates:*—1 Money dealings, speculative transactions. 5 Family affairs, profession and business. 6 Pecuniary dealings. 11 Service conditions, contacts and personal endeavour. 22 Children's prospects. *Critical Dates*:—12 Children's health and affairs. 18 Speculation or allied dealings. 21 Investments for or connected with children's money or matters connected with them.

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## PALMISTRY AND NERVES

*(Continued from page 636)*

tend to cover the area occupied by the Mounts of the Moon and the Mars Negative. In some cases these patches spread over other parts of the palm too. As a rule such patches betray symptoms connected with acidity in the system which tends to obstruct its smooth functioning. Discomfort and strain on nerves generally accompany the presence of such dotted patterns in the skin ridges. Though the real cause of anxiety may be unknown the strain is felt all the time, as if at the back of the mind. When hair-lines begin to form islands or woolly shapes on the Head Line B. (Fig.3) these sandy patches start giving a signal of impending break down of health. To neglect physical well-being in such circumstances would be unwise. In fact medical advice should be sought without delay as its postponement might result in complications which would very likely necessitate prolonged treatment and rest.

When the Line of Life sweeps well into the palm, and is distinct and well-imprinted in the surface, as in (Fig. 2), it denotes great strength of constitution. There is a strong innate predisposition to resist disease. It also shows love of life as well as great vitality to enjoy it. Any indications of defective health with such a Line of Life, greatly lose their effectiveness. The power of recuperation, in such cases, helps to prevent or recover readily from the effects of bad health. Such people are well-fortified against anxiety or nervous strain.

But when the Line of Life runs straight thereby narrowing the area of the Mount of Venus, (Fig 3) vitality tends to be poor. Constitutional strength by no means is great. Such people, as a rule, ought to live carefully and avoid excesses. The ravages of time and fast living, if indulged in, are apt to cause wear and tear of nerves and health which may prove beyond repairing.

If a well defined long Head Line, straight or slightly curved downwards, backed by a strong thumb, accompanies such a weak Line of Life, rational attitude toward life often brings elements of sane and balanced sense of living. With such a combination prospects of a healthy life are fairly augmented. But with the Line of Head that traces its downward course toward the wrist, c. (Fig. 3), the longing for romance and imaginative trend of mind could easily mislead such a person into a life the damaging effects of which the constitution would hardly withstand.

When such a combination exists, people as a rule feel extremely exhausted under emotional tension or after a late night. The strain on nerves is great. These people often take to stimulants on one side and sleeping pills on the other. A sensible adjustment in the routine of life, in time, can prevent a great deal of suffering. Lack of disciplined life tends to bring inevitable breakdown of health and nerves. Such people unfortunately are prone to become drug-addicts and have to seek medical aid, even when the spark and vigour of youth ought to need no outside help.

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## HOW IS THIS MONTH?

*(Continued from page 660)*

**11. Kumbha (Aquarius).**—*Jupiter in 5th; Kethu in 6th; Venus in 6th and 7th Mars in 7th: Mercury in 7th and 8th; Sun in 7th and 8th; Saturn in 9th; and Rahu in 12th.*

*General.*—Jupiter without any check on his rays transits a very favourable sign the whole of this month. This is the only solid good transit influence you have got for the month. One other

planet, namely Mercury is good for the greater part of the month. Venus, Sun, Mars and Saturn are all in evil signs only. Of these Sun is under check throughout as well as Mars, Venus and Mercury are under check for the first half and Saturn for the second half. Thus there is considerable diminution of the evil rays by vedha; and the general effects will therefore be of a mixed character. Wearisome travels, mental distress, misunderstandings with near of kith and kin, quarrels with friends, vain temptations, worry as to the results of one's own actions, various sorts of obstacles, exposure to danger and disgrace are the likely results of the bad transits. General prosperity, academical successes and auspicious celebrations are also probable.

*Health and Domestic.*—stomach and rectum will be the chief centre of trouble and those subject to colic and anal troubles should necessarily take sufficient care. Blood pressure will tend to rise and this also should receive constant watchful attention. Injuries may happen. Home will not be a pleasant place free from worries and quarrels and domestic squabbles are likely to be plentiful. The partner is likely to be sullen and suspicious and not at all in good homour.

*Finance and Speculation.*—Dearth of ready cash will be felt although the month, more to heavy calls on purse than to lack of income or resources. There is danger of losses through lawsuits or through money lending or becoming surety or from false friends but there is a chance of their being retrieved. As Jupiter is in fifth the month is not without any chances of financial success which may come late in the month when even speculation has a fair chance.

*Real Property, Services, Profession,* The first half of the month will be a difficult one for landlords in general. There may be disputes with agents and tenants and there may be change of personnel. There may be even some waste of produce or loss of rentals; litigation may even be threatened but not likely. Altogether some new developments are probable in connection with real property affairs. This is also likely for the services. Some unrest or unhealthy activity will be going on behind the screens and you may be all along unaware of them until brought in unpleasant contact and feel the adverse effects in a totally unexpected manner. But during the second half better influences prevail. The profession and business will be affected by adverse transits very little and will run on smoothly and above average.

*Chandrastama* extends from about the sunrise of 9th to the sunset time of 11th.

12. Meena (Pisces).—*Jupiter in 4th; Kethu in 5th; Venus in 5th and 6th; Mars in 6th; Sun and Mercury in 6th and 7th; Saturn in 8th; and Rahu in 11th.*

*General.*—Mars is favourable for the whole month. Except for the first ten days Mercury is unfavourable. Venus and Sun are good for the first half only. Jupiter who is evil for the month is under check throughout. Saturn too is under check for the greater part of the month. The first half of the month during which as many as four planets transit favourable signs will be much better than the latter part. Success and triump over rivals and enemies, good name, happiness, alround popularity, end to all strife, meeting of relatives and help from friends and various gains are the likely results for the first half. After that, some mishaps, disgrace and dishonour, separation from friends and relatives, difficult journeys, false implications and changes, worries and misunderstandings are among the unwelcome possibilities and it is important that you do not take part in dubious or equivocal actions lest your name suffers in consequence.

*Health and Domestic.*—Health will be alright during the first half of the month and during the second half colic and anal troubles to those who are chronically liable to such complaints, injuries, etc., are liable to occur. The wife's health also may suffer. Mental peace will be absent because of quarrels misunderstandings and moods. Your own relations will be causing you plenty of worries and your own actions too will give cause for acute anxieties.

*Finance and Speculation.*—The financial position is not liable to be altered very much by the happenings for the month although the first half is likely to prove more than ordinarily favourable and there may be success even in some hazardous enterprise or speculation if very careful. For the danger will be in attempting too much. Therefore avoid going to extremes reaping the benefits. But beware of any such attempts or enterprise during the second half.

*Real Property, Services, Profession etc.*—The month is wholly favourable for the landlord interests throughout the month, though the second half cannot be depended upon to the same extent. If any disputes are pending with regard to items of your property or your incorporeal rights they are likely to have a successful termination this month. You may effect improvements and extensions to your properties so as to increase the yield or rentals. The services will witness healthy activities. There may be a lot of changes, upheavals and movements, the results of which it may be possible to foresee but the net results will be beneficial to you if things settle down within the first half. Later it may not be so readily feasible. The profession and business will witness alternating conditions of prosperity and dullness.

*Chandrashtama* begins at about sunset on 11th and lasts till sunrise of 14th.

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## A SYMPOSIUM OR FATE, FREE-WILL AND ASTROLOGY

*(Continued from page 626)*

conditioning is found even in what we usually term the "Perfect" the *Iswara*. He is conditioned from within, but His nature is not determined, by anything outside of Himself. There are so many "Conditions" in the Being of Iswara, like his inability to die, to speak falsehood, to be unkind to the "Beings" in the world, and so on. But they are not "*Upadhis*", since what is called an "*Upadhi*" is brought out from outside, as in the case of red colour of a white crystal near a red flower, to cite classical example. The limitations of "Fate" come from outside of oneself while the limitations of Free Will comes from within himself. There are limitations both from Fate and from Free Will. "Freedom" is not the absence of limitations, but limitations from within, as in the case of *Iswara*. In the case of the individuals, unlike *Isvara*, there are limitations brought out from outside also, in so far as there are other individuals and other facts in the Universe, and the whole universe works as a unit. Thus each part has an influence on every other part. There is an element of "Fate", that means, limitations from outside, in the case of individuals. As for Sri Vaidyanatha Aiyar's query on P. 502 of the same issue, I have always held that "differentiation in Karma.....as good and evil, virtuous and vicious" never *arose*; this is just there. An absolute first beginning and an absolute last final are impossibilities.

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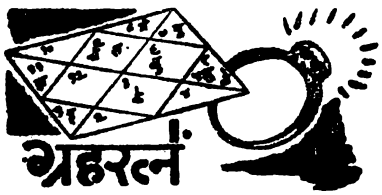
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# PLANETS AND LINGUISTIC STATES

THE question of linguistic division of India, in regard to which opinion has not only been variegated but mutually contradictory ever since it was taken up by the Congress in 1920 or so, has now assumed a serious aspect, partly due to the racillating policy of the Government of India. The Congress promised several things to mobilise enthusiasm for winning freedom. Most of the promises were tactical objectives and their translation into action were beset with great practical difficulties. Whether the ideology underlying the framing of the Constitution of the Congress in 1920, on the basis of Linguistic Provinces was a sensible ideology or it was a mere sop to draw people inside Congress, it is too late to speculate. Viewed astrologically, in the year in which the above Congress Constitution was framed, Saturn was occupying such an unfavourable position that the realisation of the objective smoothly and without heat and recriminations could not be possible. Saturn was transitting Simha or Leo and thus India was passing through the first phase of the Sadesathi influences.

The administrative system of India came to be what it is due to a series of so-called historical "accidents". Large chunks of Indian territory were brought under settled administration without any logic, ignoring the natural. *i.e.*, the astrological affinity or otherwise of the different parts of the territory composing India. Despite the diversities of climate, the fusion of different races, the deviation in religious character etc., there is *one bond* in common that will hold all the parts of India together. and that is the greatest and the most potent, *viz.*, the magnetic and zodiacal affinity. India's ruling sign is Virgo or Kanya ruled by Mercury the intellectual and intuitional planet. Mercury gives the Indian people a quick, inquiring mind, and a strong sense of logic and a rapid comprehension of facts with a taste for detail rather than generalities. The keynote of Virgo is practical mentality. And although usually artistic, literary and gifted with considerable taste, there is a little lack of the appreciation of the facts of life. Virgo is pre-eminently a sign of criticism and discrimination. When Virgo is afflicted as is the case now, the people may become fault-finders, cantankerous, prejudicial and narrow in their views. We shall be able to appreciate the significance of these characteristics in so far as they concern the Indian people today, very shortly. While India as a country is governed by Virgo, the ancient astrologers have divided India into a number of astrological units, probably consistent with local linguistic and cultural peculiarities. If the country is to have peace and prosperity, the linguistic distribution of the country, as per astrological affinity is absolutely necessary. From an examination of a large number of ancient astrological books we have been able to gather the following information about the astrological distribution of States.

| *State* | *Nakshatra* |
|---|---|
| Kalinga | Krittika |
| Kashmeera | Rohini |
| Avanti | Mrigasira |
| Maharashtra | Punarvasu |
| Vindhyagiri | Pushyami |
| Vanga | Pubba |
| Mithila | Hasta |
| Vindhya | Chitta |
| Saurashtra | Swati |
| Vidarbha | Visakha |
| Panchala | Jyeshta |
| Utkala | Moola |
| Andhra | Revati |
| Karnataka | Krittika |

The boundaries allotted to different Provinces in ancient India have been considerably changed. For instance, Maharashtra and Andhra take away the Western and Eastern halves of the modern State of Hyderabad. However the data furnished above will enable readers to appreciate the fact that there is astrological sanction for the linguistic division of the country. In the existing conglomeration of multilingual States the aspirations of the different sub-national groups—Andhras, Kannadigas, Mahrattas, Tamils etc., are bound to remain unfulfilled. The case for linguistic states is clear. "The watersheds of the Godavary and Krishna rivers constitute the rice bowls of India and these must form the habitat of the future Andhra administration. The Maharashtrians would find their life completely centered upon the cotton-belt of Middle India. The Keraliyas obtain their sustenance from the industries which are natural to the sea-board of South-Western India, while the Kannadigas are to depend upon the hydro-electric and engineering industries of Mysore and the surrounding areas. The Punjabi-speaking people would have within their ambit, the wheat granary of the country". The Prime Minister is, of course, consistent with the peculiar constitution of his horoscope, allergic to the very idea of linguistic redistribution. He is reported to have remarked that to say that "they should take up the map of India and redistribute it on the basis of language is a proposition that no responsible person can support". This declaration makes a mockery of past Congress resolutions. There is, of course, no sanctity attached to political decisions under the dictates of expediency. But nature takes its own course.

It will be seen that symbolically the presiding deities of Punarvasu and Revati (ruling Maharashtra and Andhra respectively) have antagonistic characretistics. Consequently Hyderabad—made up as it is of parts of Andhra, Karnataka and Maharashtra—should be disintegrated to establish the natural harmony in this part of India, and the Nizam deposed or pensioned off. The Prime Minister has been opposing this on the vague plea that it will disturb the balance in the South. Nobody asks him how and he does not care to say why. In order to establish zodiacal affinity, it is absolutely necessary that the map of India is re-written linguistically. Otherwise the developments that would emerge from the tragic conflicts of tendencies would be most unfortunate.

But is the present time propitious for such a redistribution of States? Let us examine this quetion astrologically. It must be noted that history is simply a repetition of the problem of adjustment and readjustment in consonance with the ebb and flow of human passions in particular channels. Hence human nature, inspite of the so-called advancement of science and civilisation, has not perceptibly changed. Historical currents run in more or less similar patterns. We have to admit that historical events are adjusted by causes contained in time and the only instrument which can measure Time is astrology. It throws a flood of light on the future of nations and individuals. In other words, astrology leads us to a recognition of what may be termed "planned evolution" proceeding according to recurrent time cycles whose effects could be read. The ebb and flow of passions in an individual are periodic in their occurrence and conform to certain astronomical cycles. Similarly the collective ebb and flow of passions in a State, nation or nations are also in accordance with larger astronomical cycles. And one such cycle is the juxtaposition of major planets or their transits of certain important signs like Aries, Leo, Libra and Sagittarius. The zodiac is the great clock on which all these computations have been written and the hour and minute hands are the signs and the planets. Just as science has its language of symbolism in Chemistry and Mathematics so has astrology its own symbolic language in planets and signs-glyphs of motivating force and energy.

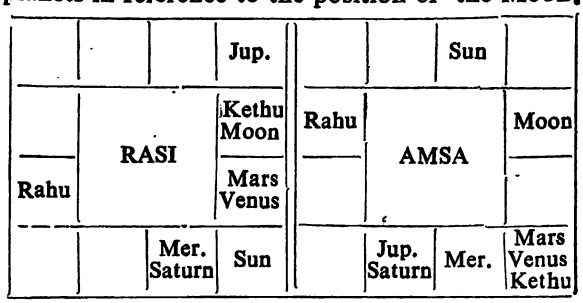
Saturn's transit of Libra is highly significant for India. Saturn, Mars, Rahu and Jupiter are the most important planets that generally decide the fates of individuals and great national and international enterprises. The smooth running of affairs in the States to be re-formed or re-adjusted depends upon the harmonious disposition of these major planets with regard to the ruling sign of India *viz.*, Kanya or Virgo. Saturn's position in Libra marks the third phase of the

destructive cycle of Sade-sathi, while the disposition of Rahu in Makara in a Thrikona is equally unfavourable.

The 5th house in regard to countries denotes the intelligence and the emotional side of the people's nature. Rahu's transit of the 5th house reveals stubbornness, peevishness, obstinacy, irritability, jealousy and an unhelpful attitude. When the emotional set-up of the people is characterised by the above qualities, they lack vision, foresight and a spirit of accommodation. Our passions are stimulated by glandular secretions which in their turn are regulated by the electro-magnetic forces of planetary bodies. Our organisms are delicate and sensitive to numerous radiations and the influences of planets like Rahu and Saturn on our nervous systems are so incendiary that mass emotional tension may break up at any time. Hence the present dispositions of Saturn and Rahu with reference to India's ruling sign do not augur well for the immediate formation of Linguistic States. Saturn, the arbiter of destinies, entered Libra about the beginning of August 1953. He becomes retrograde on 16-2-1954 in the 18th degree of the same sign becoming direct again on 6-7-1954. Retrogression of Saturn will last for nearly five months. Just at the fag end of Libra, he again becomes retrograde on 2nd March 1955 and free from retrogression on 19th July 1955. Finally he leaves Libra in the last week of October 1955. Saturn's transit of Libra connotes* "famine in Uttarayana, destruction of a big ruler and war-like conditions in the central part of the country".

Rahu's movements are equally interesting to watch. At the moment he is in the 8th degree of Makara. He will be getting into Dhanus by about the last week of February 1954. Rahu's position in a war-like sign Dhanus—is full of mischievous tendencies, and forebodes ill for India, as the transit will have reference to the fourth or house of happiness and the people. Rahu gets into Vrischika in September 1955. Saturn-Rahu conjunction takes place in Scorpio in October 1956. The effects of the conjunction will last until both the planets are at least 30° apart from each other which will be the case only by about November 1957. Thus a series of evil influences will be focussed on India during the next four years which may find expression in a number of destructive ways and sudden outbursts of violence unless countered by the combined will of Leaders. The relations between India and Pakistan will be further strained while developments in Kashmir would be swift, sudden and unexpected, upsetting the optimistic anticipations of our Government and Leaders. Real trouble does lie ahead and innumerable difficulties will crop up. In view of the unfavourable planetary set-up above discussed, it is desirable that India's energies are not frittered away for the next 3 to 4 years on such things as formation of linguistic States, etc. Saturn's movements hold the warning that the Indian Government must make adequate arrangements for the defence of the Frontiers. Summing up, while astrologically the division of India linguistically is not only desirable but also essential, such a division is not now timely considering the general disequilibrium that characterises India now and in the next 3 to 4 years, as a consequence of Saturnine and Rahu movements.

According to Press reports, Pandit Nehru will inaugurate the Andhra State on October 1, 1953, "earlier in the day", at Kurnool. It occurs to us that a more inauspicious date could not have been thought of. On 1st October, the lunar day is the 9th of dark half of Bhadrapada, the constellation being Punarvasu. The formation of linguistic States is expected to help the revival of their respective cultures and the Andhra State coming into existence during the *Pitrupaksha* held to be most inauspicious by the vast majority of the public—Andhras as well as other Indians—forebodes ill for the entire country. In the absence of the time at which the State is to be inaugurated, we shall study the influences of planets in reference to the position of the Moon.




The Moon and Mercury, rulers of the mind, are both afflicted. Kethu with Moon is powerfully aspected by Saturn, the spheres of influence being the 4th, 10th and the Chandra Lagna. The 2nd is occupied by Mars and Venus while the 10th is devoid of any good aspect. All the planets are disposed in Dwirdwadasa positions. The only relieving feature is, Chandra is Vargottama. The political planet Sun is subjected to Papakarthari Yoga while in the Navamsa, save the Moon, all the other planets are unhappily disposed. Mars the Yogakaraka is in the house of finance but is spoiled by the association of

* तुलाराशौ भानुसुते दुर्भिक्षम् चोत्तरायणे ।
.....चक्रवर्ती विनश्यति।।
मध्यदेशे भवेद् युद्धम् सत्यमुक्तम् वरानने ॥

Venus. This means the State will meet with a lot of financial handicaps and economic development will be hampered. The Moon's affliction emphasises the fact that the principal architects of the Andhra State will not approach their task with vision and understanding. Any enterprise, national or individual, will come to grief unless it comes into being in a most auspicious moment when Jupiter is highly powerful. The insignificant position of Jupiter and the association of Mercury and the Moon with malefics do not reveal wisdom and sane outlook on the part of the Andhra leaders. It will be seen that in the above chart, the Sun's affliction is pronounced. This means internal dissensions and rivalry will become so much in evidence that there cannot be any stable Government. The position of Mars in the fiery sign of Leo in the 2nd from the Janma Rasi, indicates tension between communities within Andhra, while the demarcation of boundaries will result in violence and bloodshed. The creation of Andhra State at this juncture and on the date proposed, *viz.*, 1-10-1953, would not only defeat the very purpose of forming the Andhra State but would jeopardise national solidarity and create mutual jealousies and acrimonies and weaken the country as a whole. Nor is the selection of the Capital—Kurnool—for founding the State consistent with astrological canons. The capital city has an important bearing on the prosperity of the state concerned as the capital can exert its own magnetic influences due to its geographic and astronomical positions. The rationale of such a belief and its astrological implications shall be examined subsequently. According to Lakhovsky, cosmic radiation produces "the electric current which operates adaptively the organism as a whole, producing memory, reason, imagination, emotion, the special senses, secretions, muscular action", all of which are governed adaptively by the electric charges that are generated by the short wave or ionising radiation in protoplasm. *This means that the thought-forces (electric) of the people should be in tune with the electricity of the place if there were to be happiness and peace.* The nature of the soil of different places varies with reference to different geographic latitudes and longitudes. Cosmic radiations striking the earth give rise to secondary radiations which in their turn modify the field of external radiations. Furthermore, the terrestrial field of cosmic waves is constantly affected by variations caused by interference phenomena due to various astral radiations in consequence of the rotation and revolution of the earth. Thus it is justifiable to establish a connection between the thought pattern of the Government living in a place and variations in the field of cosmic waves brought about by the nature of the soil etc., of the place concerned. The oscillatory equilibrium of the cells composing the brain and nervous system is modified and sometimes broken up when cosmic radiations vary (due to local conditions) either in intensity or frequency, with the result the rulers would be deprived of that vision which could enable them to build a strong and prosperous nation.

It seems to us that Warangal would be best suited from this point of view. It is the ancient capital of Andhras. If the formation of Andhra (or any other linguistic unit) cannot be put off until 1956 or 1957, then we suggest the Andhra State be inaugurated on 18th October 1953 at 12-20 p.m. (I.S.T.) The date selected now is fraught with explosive tendencies. It is in keeping with Indian tradition to inaugurate such momentous ventures in accordance with astrological considerations. But unfortunately, our rulers seem to think otherwise. When scientific developments have been giving strong confirmation to the theory of planetary influences, when even Western thinkers like Jung are convinced that "whatever is born or done this moment of time has the qualities of this moment of time", thus endorsing the age-long belief that each moment has got its own potency, it is strange how Indians could ignore such a vital thing as the selection of an auspicious moment which could ensure the stability and smooth working of the new state. After all what is Muhurtha? It is that precious moment when the vibrations discharged by an individual or individuals are altered to a specific wave-length capable of entering resonance with radiations of the same vibratory rate coming from other planets and stars. Here no question of superstition is involved. It must be admitted that creative, protective and destructive forces are embedded in the Womb of Time. As the Sun and planets are signatures of Time and as all the forces-gravitational, electro-magnetic or cosmic—have their source of origin in the Sun, the movements of planets give us a clue as to when the various kinds of creative, protective and destructive forces which are nothing but radiations set in. Therefore the rationale of fixing an auspicious time consists in screening off of all destructive vibrations and making use of the grand constructive vibrations operating in nature if our endeavours are to be endowed with success. The Maharishis realised thousands of years ago that the Universe is one of harmony and order and that there is nothing like chance in our lives. Whether or not our astrological advice would be heeded to, we feel we have done our duty in pointing out the inauspicious nature of the date announced in newspapers and in suggesting a comparatively more auspicious moment.

# Fate, Free-Will and Astrology

**The problem of Fate and Freewill is an eternal one. It is a topic of vital and ever-recurring interest. According to Free-willists determinism is on the whole demoralising because it tends to shift responsibilities from ourselves to God or karma, at the same time paralysing the will to reform one's conduct when that is needed. Weak-willed and pleasure-craving with other emotional and unbalanced characters, may yield again and again to impulses which they inwardly disapprove and may flatter themselves that fate decreed it—that their natures compelled them to yield and he was destined to act as he did obeying those natural laws which take no account of human ones. At the other extreme is the Fatalist who maintains that the future is as fixed and determinate as the past, that fate is the supreme principal of the Universe and that the so-called Freewill is a " mere figment of the halfwitted mind of a volitionist".**

**This symposium on "Fate, Free-will and Astrology" is intended to give an opportunity for thinkers to expound their points of view on the baffling questions of Determinism and Freedom of the Will. In the July and August 1953 issues Mr. G. P. Vaidyanatha Iyer and Srimathi M. A. Rukmini have dealt with their points of view *for* and *against* Free Will. In the September issue, Prof. C. Kunhan Raja has made a spirited defence for "freedom within limitations". In this issue Dr. R. Nagaraja Sarma holds that the "predetermination scheme, valid and rigorously binding on the human plane or level, has in fact been held to be of universal application." Mr. C. T. K. Chari, Prof. P. S. Sastry and other thinkers will also participate in the discussion—Ed. A.M.**

BY DR. R. NAGA RAJA SARMA, M.A. Ph.D.

DR. B. V. Raman, the tireless and talented Editor of THE ASTROLOGICAL MAGAZINE, in which, he has been presenting the truths and doctrines of ancient Indian Classical Astrology, with such remarkable and singular faith and devotion, as have marked him out as consistent and courageous champion of the work and culture of *Maharishis* and Saints and Sages of the glorious and sanctified land of *Bharatavarsha*, in an age like the present one, when, even after the advent of so-called political freedom, India lies hopelessly and helplessly enthralled by foreign culture and fashion patterns, with the result that even to-day premium is put on so called training in foreign countries and preferential treatment accorded in Government services and elsewhere to those who return to India, after having spent a few weeks, in Britain, Europe and America, has opened a *new* feature, in his journal, with a view to affording opportunity for discussion of the problem of Fate and Freewill, with special reference to Astrology. He has been kind enough to suggest that I should participate in the *Symposium* on the subject which has been inaugurated by Mr. G. P. Vaidyanatha Iyer of Ottappalam, with an ably-written contribution, published in the July 1953 issue of THE ASTROLOGICAL MAGAZINE in which he has endeavoured to establish that Astrology supports the theory or doctrine of Freedom or Freewill.

In the August 1953 issue of THE ASTROLOGICAL MAGAZINE Srimathi M. A. Rukmini, advocate of the Madras High Court, whose expositional and critical studies of different problems of Astrology, published from time to time, in the said journal, should have marked her out as a rational and reliable researcher in Astrology, has expounded her thesis that Freedom is just an illusory phenomenon and that individuals, social groups, and mankind as a whole, happen to be dragged on by inexorable Fate to the appointed end or destiny.

In the coure of a contribution published in the 1949 Annual Number of THE ASTROLOGICAL MAGAZINE, on the subject of *Predestination and Astrology*, I have given expression to my well-considered view that Astrology understood as a Science of prediction or foretelling of phenomena, strongly supports the doctrine of predestination. In fact, it could *not* be otherwise.

In the present discussion, I do not propose to repeat what I have already put in print, as such repetition, would be needless, unfair to your readers and unfair to myself as well. I also, propose to reduce quotations and citations to the indispensable minimum, as I take it, for the purposes of this symposium that practically all your readers, would be acquainted with the relevant literature in Sanskrit (I am *not* concerned with literature on astrology in other languages) on the subject of discussion.

### Origin of Planets

There is no use in wandering from China to Peru in such discussions, and it would save a great deal of labour and energy and contribute to concentration on essentials and clarification of the comparatively obscure and the unintelligible, if the symposium be confined to facts and data, view-points and interpretations, exclusively *astrological* in character.

Origin or birth of anything in *time* and *space* is limitation or conditioning. It is *not* free-origin. Cosmic atoms or constituents had *no* freedom to combine in whatever manner they liked and their very combination had been determined by an Intelligent Agent. (God, or the Supreme Creator of Philosophy and philosophical systems).

In their very origin, the planets are determined, destined to move in the manner they do under the Will and Direction of the Lord. The Upanishadic text has it that on account of dread or fear of the Lord, Wind blows, Sun shines, and the Lord of Death does his duty.

The Purusha-sookta of the Rig

Veda, earliest-known literary document to mankind and human civilization, has it that the Sun originated from the *Eye* of the Supreme Lord — The Cosmic Person. The Moon derived birth from the *Mind* of the Supreme.

Other origins have also been indicated. The Moon sprang up, it is said, from the Milk-Ocean when it was churned for the purpose of obtaining *nectar*. The Sun has been described to be son of *Kasyapa*. (Kasyapeya). Moon has been held to be son of Atri.

Mars, (Bhauma or Angaraka) has been described to be born of Earth itself or herself. That is perhaps the reason why of all planets Mars is considered by modern Astronomers likely to be inhabited by human beings with a civilization like the one developed on Earth.

Mars has also been described to have sprung up from the perspiration of the Supreme Lord Siva. (Svedodbhava–Pinakinah–*Markandeyapurana – Sanatkumara Markandeya – samvada*).

Mercury owes his birth to the Moon. (Himamsoh-Budha-sutah) The Puranic story may contain hidden, esoteric and secret, hitherto-unknown references to some astronomical phenomenon connected with the origin of Mercury.

Jupiter (Guru) is sometimes held to have been brought into existence by the Supreme Lord Himself, and in other contexts the planet has been described to have had *no origin* at all. (A-yonijah).

Venus, (Sukra) is said to owe its origin to *Bhrigu*, as the name *Bhargava* would immediately suggest. It must be, perhaps, the self-same Bhrigu who administered a kick on the chest of Mahavishnu, who he thought did not welcome him properly when he had gone to Vaikuntha, Mahavishnu's place of residence, in the course of his wanderings undertaken to ascertain who was the *greatest* of the three deities, Brahma, Vishnu and Maheswara.

Saturn, (Sani) has been described as the son of the *Sun*. (Cchaya - martanda - sambhoota) Sun-born ferocity and fierceness are associated with the planet. The origin is shrouded in rather shady circumstances.

Rahu and Kethu (the Nodes) are both taken to have sprung up from *Simhika*. I do not quite know if she is the same *Simhika*, who, during Hanuman's flight across the Ocean to reach Ravana's Lanka, suddenly arrested movement of Hanuman by gripping his shadow cast on waters, and met with her end.

I am making no references to Uranus, Neptune, and Pluto as data are lacking. I am not making use of Occidental sources and materials in this discussion.

Even a hasty and cursory glance at the stories of the origins of Planets would convince unprejudiced minds, that just as human beings are understood to inherit from their parents certain characteristics and tendencies, aptitudes and attitudes, even so, the planets or planetary deities are taken to have inherited characteristics from their sources. Eschewing or eliminating mythological elements in the stories and puranic tales connected with the origin of planets, it must be apparent that evil features and unfavourable characteristics of parents have been handed down to off-spring in accordance with universal or cosmic Law of Existence or Origins.

The planets themselves are unable to escape from their own selves. They themselves are obliged, nay, compelled, to move on in their own orbits, urged and dragged on by some mysterious *Force* or *Agent*, keeping and marking time, maintaining uniformity of behaviour, and obeying directions from some Superior Source or Authority. The origin of planets, planetary characteristics, planetary movements, all demonstrate that the Cosmos is based, grounded, and fixed on the Rock of Determinism or Fatalism. In the governance of the planetary universe, only strict determinism prevails. Otherwise there would be *No Cosmos* but there would reign only *Chaos*. To state the argument directly and straightly, origin of anything in time and space, be it the universe of men and things, oceans, mountains etc, or the universe of stars and planets, milky way and nebulae, galactic systems and all in that line, terrestrial and celestial universes in short, must mean strictest *determinism, fatalism.*

### What Planets Do

It is too late in the day to attempt any argument to demonstrate the exact and precise part played by the planets in controlling and determining the destinies of different individuals, social units and nations of the world. Astronomers are in the habit of talking in terms of light-years, and astronomical figures must seem almost baffling and staggering from the standards and measures of computation adopted on the human plane or level. There is absolutely no point in arguing that light rays and other forms of energy-waves emanate from the planets and strike or impinge on individuals and nations making them act in characteristic manner. The only correct interpretation of what the planets do would be that they just *indicate* the consequences of *Karma* likely to be reaped by princes and peasants, high and low, just as a clinical thermometer merely *indicates* the amount of temperature. Rise in temperature is *caused* by other factors-disease germs, bacteria, bacilli and so on. I have argued this out on many occasions. I take it as the truth of the matter.

Predictive astrology is my only concern. The planets indicate

the nature of the development of destinies of different individuals, groups and nations, in a particular manner. Now, the question is—Has the clinical thermometer any *freedom* to indicate the amount of fever or temperature as it likes? Most emphatically, it has *not.* Its readings and indications are strictly and inescapably *determined.*

So are planetary indications strictly and inescapably *determined.* It is *Karma*—individual and collective—that drives and determines the destinies of the citizens of the world.

How will consequences of *Karma* unfold themselves? What are the likely directions? Will the consequences be pleasant or unpleasant? Will they be bearable or unbearable? How best man can secure the needed and necessary amount of adjustment to his surroundings and environment and environmental demands and situational challenges?

With a view to having answers to these and concomitant questions, eager and inquiring souls have always approached professional astrologers. In the ancient methodology of management of political craft or king-craft, each state, each government unit,–each king or chieftain, always had attached to establishment a consulting *Astrologer,* who was usually and generally master of the subject. Now, our governments have so-called consulting *psychologists* and *psychiatrists,* peradventure because they seem to have grown so stark *mad,* and their behaviour has developed to be *pathological,* witness for instance, the eternal and interminable wrangles in UNO-UNESCO-bodies and criminal waste of taxpayers' money in Ambassadors and others moving from country to country sight-seeing and endeavouring to bring about better understanding between India and those countries !! (sic.)

Practitioners of predictive astrology read the indications afforded by planets in the light of the texts studied by them. These texts on Astrology have been written by gifted scholars, who were saints and sages, endowed in full and rich measure with both keen *intellect* and penetrating *intuition.* Now then, what do planets do? They simply *indicate* the development or unfolding of destinies of individuals, nations, etc., in strict accordance with individual and collective *Karma.*

Practitioners of predictive astrology read these indications for the benefit of the clients and inquirers who may care to consult them. How and in what manner the planetary indications are to be read and interpreted are questions that have been discussed and answered in classics on the subject.

From a perusal of the account, just given, of what the planets do, only one conclusion can be drawn. The lives of individuals and sections of humanity, and the life of humanity in general are all *determined.* These predetermined lives are *indicated* by planets. Planets do *not* make one a *saint* and another a *sinner.* Planets again, do *not* elevate an uneducated adult voter to *Ministership. Nor* do planets plunge an educated artist into poverty and penury. Planets foretell and indicate the advent of phenomena in the world like unlettered holding ministerships and lettered holding in their hands the beggars' bowl.

### The Birth Time

Modern scientists and mathematicians have told a thrilling truth that throughout the world, every minute, so many babies are born, and so many are dying and so forth. It requires some systematic thinking and well-ordered mental development to feel the poignant difficulty of the problem.

Free-willists have argued in favour of existence of liberty of thought and action to the extent of transforming or transfiguring one's fate or destiny. The problem cannot be allowed to stand there.

If, in a given moment, so many births are actually recorded, and if again, if at another, so many deaths occur, are such births and deaths due to freedom of will and liberty of thought and action exercised by individuals and others concerned?

Even then, how is the familiar spectacle or phenomenon to be explained, on the plane or level of predictive astrology, that *twins* reveal different careers, different destinies, and different temperaments and so forth?

Other countless anomalous and conflicting instances can easily be imagined. It will be common knowledge that the moment or time of birth is the solid and substantial foundation on which predictive astrology is grounded.

Should there be any error or lapse or mishap in the fixation and determination of the time of birth, uncertain or doubtful birth-time would prove to be the rock on which predictive astrology would be shipwrecked.

The absolute and exceptional importance and significance attached to the birth-time must demonstrate conclusively and convincingly, (I am inclined to think that *no* other proof or evidence would be required) that careers are predetermined and predestined and the moment, too, like planets and planetary mappings should be deemed to indicate the nature of the life to be unfolded and revealed or unfurled.

I have already drawn the attention of readers of THE ASTROLOGICAL MAGAZINE to the unit of time taken as the standard by the author of the *Dhruva-Nadi* and others. The unit has been taken to be *24 seconds.* In the following 25th second a birth is bound to occur, somewhere. The destiny of that individual must be

*different* from those born in the preceding *unit.*

The supreme significance attached to the birth-time, or the birth-second, would demonstrate that there is absolutely *no* room for any freewill being exercised. It is not possible even for Mahatmas and incarnations of the Supreme Lord, to choose the time of their births. At any rate, they do not seem to have exercised any freewill in the matter. If freewill had been actually and concretely exercised, wrong moments would never have been chosen. In "Jatakasaradeepa" and elsewhere, the horoscopes of Rama and Krishna are given with indications of the time of birth and other particulars.

Their lives were full of unhappiness, unpleasant incidents and countless difficulties and dangers had to be encountered by them. If freewill had been exercised, if favourable moments had been chosen for their births, these difficulties and dangers could have been, nay, should have been averted.

The contention that freedom or freewill can be exercised *only* after birth and in full growth and maturity of mental and intellectual development, cannot be seriously entertained even for a moment. It is palpably illogical and absurd. A freedom that lies cribbed, cabined and confined in limitations of time and space, in restrictions of biological growth, in determinations of heredity and environment, can be described to be freedom *only* in name. It is all a tragi-comedy. Euphimism is too mild and namby-pamby a term. Such a cribbed, confined and cabined freedom is really a form of slavery or thraldom. It is contradictory to describe it at all as freedom.

Never mind these incarnations. Consider even ordinary births. Why should predictive astrology make so much of the birth-time?

The answer must be that the birth-time indicates unfailingly the destiny of the individual which would be unfolded in clock-like regularity from the moment of birth to the moment of death. (both inclusive).

If the fate and destiny, if careers and lives, if fortunes and misfortunes, can be controlled at will and pleasure of the individuals and nations concerned, it must be entirely meaningless to attach so great an importance to the moment of birth.

Indeed, the birth-time supplies the best loophole through which many a professional has escaped when confronted with dismal failures of the predictions made by him. He has quietly, and even successfully, argued that he could never have been held responsible if certain predictions went wrong, as such error may very well be due to mistake in dermination of the moment of birth.

One may use the most accurate chronometer or time-keeper. One may have made the most accurate calculations in reference to the latitudes, longitudes and other geographical and astronomical data. Nevertheless, determination of the moment of birth, the actual moment when one contacts mother Earth, separated and torn asunder from his mother, (Bhoosparsa) should be deemed extremely difficult. Even in cases of mass delivery effected in some of the modern hospitals and painless-child-birth-clinics and similar institutions, the birth-time is bound to differ, in terms of contact with Mother Earth. When time of birth differs, destinies indicated must differ too. On the basis of Freewill hypothesis, there would be absolutely *no point*, no sense or reason in consulting astrologers at all, and in examination of birth-data, birth-charts and horoscopes. The individual born is born *free.* His career is in his hands, at least in theory. He is *free* to get whatever education he likes or his family likes. He strives, schemes, browbeats, bluffs and develops to be a Dictator. Let him. In such a life-evolution, I for one, see no place for astrology or predictive astrology at all. I do not frankly understand whether at all there is any sense or reason in Freewillists caring to consult astrologers. They should *not,* if they thought clearly and acted steadfastly and straightforwardly. I shall finally put the main argument in the form of a logical *Dilemma.* If the moment of birth reveals destiny and career, Freewill is non-existent. If it does not, freewill-champions should never consult astrology and astrologers. Though a college boy or girl can construct a counter-dilemma, the formal opposition must ultimately crumble down, leaving the original Dilemma as it stands, impregnable and unanswerable.

### Planetary Map

A chart is constructed for the time or the moment of birth as is the practice in most families when there occurs a new arrival in the family-fold. For the time of birth, again, a *planetary map* is erected. Correct to the minutest position possible, usually correct to the degree and minute, positions of planets are generally marked. Where an exhaustive and accurate chart is found unavailable, at least the planets are found marked in the different signs of the zodiac occupied by them, by reference to the almanac kept ready in most houses for daily reference.

The ancient classicists have attached enormous significance to the planetary mapping. They have posed such questions as—Is a planet rising at moment of birth? Or is it occupying mid-heaven? Is it setting? How many planets are actually to be visible above the horizon? How many happen to be below the horizon and hence *not* visible? These and connected questions

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would forthwith demonstrate that it is a predestined or predetermined career that is read and interpreted by predictive astrology. The ancient classicists were never under any illusions regarding the issue *fatalism vs freewill* which for them had been discussed threadbare, fought and won by them in favour of the strictest and the most uncompromising determinism or fatalism.

To mention but one outstanding point, ancient classicists have laid down that a planet or planets visible over the horizon at the time of birth would indicate a particular characteristic effect. The different effects have found clear formulation in the standard treatises. They await verification as it were.

If the freewillist argument were to prevail at any stage of the astrological investigation at all, so much store need not have been set by discerning classicists on the actual position of planets *either* below *or* above the horizon. Let alone astrology and astronomy for the moment. It may not require any very intense cerebration, anything in the way of global brain-waves, as the result of which Indian Ambassadors strive, suffer, sacrifice and establish better understanding between Bharat and other countries, to realize that a heavenly body shining in the sky and visible to the eyes must be *different* in behaviour and corresponding indications from another which does *not* so shine, is not visible to eyes, and it must be intriguing to enquire what the freewillists have to say regarding the particular planetary mapping, great deal of predictive astrology depending directly upon it.

Freewillists have *not* so far gene to the extent of ordering or directing planets to remain in favourable and auspicious positions, because they are expecting some happy domestic occurrence. The celebrated ten-headed Ravana appears to have done it. The story goes that when the birth of Indrajit was being expected, the celebrated Lord of Lanka commanded that all planets must be in a particular position which he considered most auspicious and favourable, must be on the advice of divine astrologers who must have been at his beck and call, and hurriedly the planets moved on to alloted positions.

But, as ill-luck would have it, poor Saturn, being slowest and tardiest in transition, could *not* reach the favourable position, when Indrajit was ushered into existence. The Gods had cleverly duped Ravana. The unfavourable position of Saturn indicated terrible disaster. Indrajit, doubtless, reached the summit of glory and fame, vanquished the Lord of Heaven, Indra, but, *qui bono?* The glorious Indrajit had to die young before the very eyes of the illustrious Ravana, all because Saturn, determinant of life and longevity, stood in an alarmingly unfavourable position at the moment of the birth of Indrajit. It may be taken for granted that Saturn for his perniciously wicked conduct must have got severest of scolding and chastisement, but, all the fury and rage of Ravana proved unavailing.

Modern dictators like some of the Indian Political All-Highs, would very much like to direct and control the planets in the fashion of Ravana, but Scientific Research even in America which witnessed the birth of atom-bomb, would not seem to have yet advanced and progressed so far and to that extent.

I would *not* have spent so much space in telling the story, which must be known to all but it powerfully illustrates the absolute illogic and futility of the interpretation adopted by freewillists, whose basic and fundamental claim is that by means of individual prevision, intelligent anticipation, foreknowledge, etc., secured with or even without the help and guidance derived from predictive astrology and other types of Free-will-commanded resources, destiny or fate *can* be successfully *averted.* One may not believe the story. Commonsense must prevail. Rising planet *cannot* throw out the same indications as a setting one. Do freewillists contend that *both* throw out the *same* indications? If they do, they have to knock their heads against facts. If they do *not*, their Freewill is gone with the four winds.

### Planetary Ownership

Both in oriental and occidental systems of predictive astrology, the signs of the zodiac are assigned to ownership by different planets. This must be elementary knowledge. I desire to submit that the very idea or concept of ownership must involve a predestinarian scheme. On the theory or hypothesis of freewill, ownership of the different signs of the zodiac must be dismissed as meaningless or redundant concept. The reason must be obvious.

What would it matter if Aries is owned by Mars and Cancer by the Moon? The notion of ownership would have the fullest justification and complete rational vindication only on the basis of predestinarian patterning of the cosmos and cosmic affairs. If a given birth is connected with a particular sign of the zodiac, and if the ownership is to be pressed into service for the determination of characteristics of individuals born under its influence, the entire procedure means that the destiny pre-determined is revealed by the owner of the sign. It is absurd to contend that planetary owner would indicate what an individual would develop to be, as the result of his own free-will. For, at the infant-stage, no freewill is taken for granted.

*(Continued on page 711)*

# Mass Psychology and the Stars

By W. J. TUCKER, D.Sc., Ph.D.

IN the same way that the influences of the Signs of the Zodiac determine the character-traits of the individual, so likewise do they determine the character-traits of large communities, or nations.

The study of the ways in which the passage of the planets through the constellations influences the mass-psychology of selected nations is a fascinating one; but the subject must necessarily begin with a study of how certain individual Signs of the Zodiac influence certain nations in a manner which becomes apparent from consideration of the special national traits which emerge. It is therefore proposed to show this correlation by presenting the well-known national traits of a dozen different nations, revealing their adherence and connection to the special zodiacal sign which is the "birth-endowment" of each nation. We will therefore begin with France, a nation which has affinity with the first Sign of the Zodiac: *Aries*.

### France

In his *Tetrabiblos*, Ptolemy stated: "Italy, Apulia, Sicily and Gaul are in familiarity with Leo and the Sun; and the natives of these countries are more imperious, yet kind and benevolent, and careful of the Commonwealth." This is a statement which has been accepted as authoritative by astrologers ever since his day, and in modern astrological textbooks will be found the assertion that Leo is the Sign-Ruler of France. This, however, is a belief in which your author does not share. Firstly because the history of any given nation must find expression, astrologically, in its national Foundation Horoscope; and if Leo were made to cover the First House of the French National Chart, the recorded history of France would nowhere stand revealed. Secondly, if Leo were the ruling sign of the nation, the French people would never have turned their faces permanently from royalty, inasmuch as Leo incarnates royalty and monarchy. Thirdly, very few Leo traits are at all discernible in the French national character which is impetuous and not easy-going. Leo rulership, for example, would not account for the great colonisation spirit of the French nation which has been so noticeable a feature of its history. Fourthly, inasmuch as Leo is the sign-ruler of Italy, it would indeed be difficult to reconcile astrologically the well-known antagonisms between the Italians and French were it the truth that both these nations are ruled by Leo.

On the contrary, careful observation reveals the fact that Aries is the real sign-ruler of France, and not Leo. For the French national character displays all the well-known characteristics common to people whose horoscopes are strongly stressed with the sign of Aries.

Consider what are the main traits of the average individual moved by major Arian stresses. Such a person is usually a pronounced egoist, and one who loses no time in making clear his conviction that all ideas and actions should be carried out *his* way. For this reason he is both impetuous and impatient. He longs to be at the head of all things and to be possessed of the power to carry out his special plans without let or hindrance. Thus he is by no means remarkable for tolerance. True, he is usually quite a good planner-but at the same time he makes a rather poor executive. He has the instinct of the reformer, seized with an over-riding desire to alter and renovate existing institutions and structures. He is enthusiastic and headstrong, but not nearly as discreet as he should be. However, it is as a pioneer that he excels. Also, inasmuch as he possesses a markedly belligerent spirit, his martial inclinations are usually well in evidence.

In the national psychology of the French, the pioneering instinct is always well to the fore, which is why the French are such great colonizers. In war they reveal a remarkably martial spirit (in marked contrast to the Italians who are a much more easy-going race), and their military men have always been schooled in the tradition that attack is the best form of defence. Thus the French are a voluble, volatile, vigorously-enthusiastic people, stubborn and headstrong. Then again, in all international coalitions, their military men invariably aspire to top leadership, and are apt to react badly if this privilege is denied them. Certainly their generals have a genius for planning; but at the same time they have consistently revealed their weaknesses as executives*. The French love to argue, dispute and demonstrate; and throughout their history they have shown that spontaneity of spirit which time and time again has induced them to rise as one man, be it to storm the Bastille, to penetrate the Tuileries, or to man the barricades. It was this spirit which raised the Maquis in the recent World War. Indeed,

*It will be argued that their great general, Napoleon Buonaparte, was as apt an executive as he was a brilliant planner. But Napoleon was a Corsican and not a Frenchman. In fact the whole schema of his aims, methods, thoughts and ambitions was Leo inspired: Leo directing impetuous Aries!

the French are martial to the core of their being and are readily led by kindred martial spirits. Thus it is not difficult to appreciate the effect which that impelling national air, the *Marseillaise*, and the rolling of the tambours, had (and still has) on French mentality.

Enough has now been revealed of French national traits to show conclusively the psychological affinity of France to the sign of Aries as prime mover, and in a succeeding chapter we shall demonstrate how the recurrence of certain configurations of the planets in the sign of Aries has traced in unmistakable outline the whole rythmic pattern of the history of the great French nation.

### Great Britain

Ptolemy has stated that " the north-western parts of the first quadrant, or that of Europe, are in familiarity with the north-western triplicity, composed of Aries, Leo and Sagittarius.....", and that is the reason why modern astrological textbooks still inform readers that Aries is the sign-ruler of both Britain and Germany. "Among the countries before-named," continued Ptolemy, " Britain, Galatia, Germany and Barsania, have a greater share of familiarity with Aries and Mars; and their inhabitants are accordingly wilder, bolder, and more ferocious ".

Ptolemy was right in connecting Aries, Leo and Sagittarius to Europe; but where he went wrong, apparently, was in including Central Europe and Britain in the sector. Aries is decidedly linked to France as ruling sign. Leo is just as decisively linked to Italy as ruling sign. And it will presently be shown that Sagittarius is the ruling sign of Spain. But the ruling sign of Germany is *Virgo*, while for Great Britain the ruling sign is *Taurus*.

In Judicial Astrology, as students of the subject very well know, natives of Taurus display certain well-known characteristics. They are easy-going, conservative, methodical folk who are remarkably fixed and obstinate in their opinions, patient and not easily moved to anger, but who become literally wild with rage if goaded beyond a certain limit. Such folk are noteworthy for their persistency, perseverance and determination. Once they have set their hand to the plough it needs an earthquake to shift them from the furrow. They know "how to take it", and "how to give it", too. They are excellent sportsmen and very faithful to their friends.

Now, Taurus performs a similar function in collective psychology, and experienced astrologers will readily agree that the traits revealed by the national psychology of the British people correspond perfectly with the traits said to be produced in individuals influenced by Taurus.

For example, the well-known appellation "John Bull" applied to the Englishman proclaims the Taurean derivative from the start. And the French who dub the British a nation of shopkeepers must assuredly have observed the business acumen associated with the influence of the "commercial" sign of Taurus.

Then again, while the Englishman is cool and phlegmatic, he often reveals himself as a particularly dangerous enemy when he is provoked beyond the limit. In fact, the collective psychology of the British reminds us in many ways of our bovine friend, the bull. Once he has set his national hand to a task, no matter whether it be empire building, organisation, social reconstruction, or the prosecution of a war, he allows nothing whatever to deter him from the successful termination of his task. He will carry on in the face of all difficulties, obstacles and dangers, losing perhaps every battle except the last. But he is slow to change his habits, and in fact is more apt to impose them on others Thus he is cautious and conservative in his ways, and, like the earth (with which Taurus has close affinity) he possesses the qualities of stability and closeness of texture.

### The United States of America

The United States of America were unknown to Ptolemy and therefore not mentioned in his treatise. But it may be said at once that the U. S. A. has great familiarity with the sign of Gemini.

Natives of Gemini, as every student of Astrology knows, are adaptable folk, versatile, calculating, serene and ingenious. They are quick-witted and amazingly swift in the uptake. They are voracious devourers of facts, and their special ability is to discern the true relationships between all kinds of things—a facility permitting them to correlate facts adroitly. But at the same time, when it suits them, they can be ruthless, implacable and cold-blooded.

Now the collective national psychology of the people of the U.S.A. reveals the clear characteristics attributable to Gemini. American products and American business methods all reveal the love of novelty and enterprise, swift-moving action, double-talk and ballyhoo which are inseparable from our transltlantic neighbours. The Yanks are a nation of journalists. In fact they are magazine-minded to surprising limits. They are indefatigable devourers of facts and can imbibe propaganda and predigested facts with an extraordinary appetite. They are slick business men who revel in hustle and in bright window-dressing. They love to shout their wares from the house-tops, using the smartest double-talk and most picturesque slang that their versatile minds can invent. In general they are impressionists,

being extremely volatile and changeable in their opinions. Yet they are amazingly adaptable to changing conditions and can react to circumstances in a manner that is surprising to their [illegible]changing, more conservative British kinsmen.

### Holland and New Zealand

Both Holland and New Zealand have great familiarity with the sign of Cancer.

The characteristic of the Cancerian, as is well-known, is to remain unassuming, retiring and non-aggressive. But this does not mean that the native of Cancer is readily sat upon or easily taken advantage of. Quite the contrary is the case, in fact, as the Cancerian is really a very moody and tenacious person. Many, indeed, are absolute slaves to their feelings, and can be remarkably jealous and unforgiving. But towards those who humour them and take notice of them, they are generous, open-hearted and hospitable.

It will not escape the experienced observer that the peoples of Holland and New Zealand display in the mass the quiet and unassuming behaviour of the average Cancerian. The populations of these countries are not envious and belligerent peoples, prone to covet the territory of others. Instead, they are quiet and domesticated folk whose chief interests in life centre on husbandry and domestic development. They are justly proud of their agricultural industry and of the important part they play in world economy as good providers of dairy produce, supplying the larders of millions of homes outside their own borders. It is not from their families that the great dictators and war lords are likely to stem. But this does not mean that these peoples lack the will and ability to defend themselves against attack. Time and again Holland has shown the invader her mettle and the enormous powers of resistance of her tenacious people; and New Zealand has always shown her readiness to rally promptly to the Mother Country and the Empire the instant danger threatens.

### Italy

The Leonian is a generous-hearted, sympathetic individual possessed of magnanimous ideals and a self-confidence born of the inner conviction that he is a person of some importance. His nature is somewhat passionate and hasty, and he has a proud and haughty disposition which appears snobbish to some folk and boastful to others. Bossiness is one trait which tends to arouse resentment; but the Leonian is a charming host who opens his heart wide to those who choose to adopt him as the central sun and who are content to revolve in their allotted orbits about him. He is cosmopolitan, altruistic and good-natured.

It is indispensable that the collective national psychology of the people of Italy reveals the clear characteristics attributable to Leo. Those who remember with bitterness the blackshirts of the Fascist Regime who modelled themselves upon the arrogant pride of their bombastic Caesar, Mussolini, may have some difficulty in recapturing the far truer picture of the genial native of Sunny Italy with his musicality, comicality and cordiality. But the fact is that the Italians are an extremely likable people, voluble, charming, and impulsively sociable. They are a proud and passionate folk, but are never stand-offish or aloof. They live in their emotions and respond readily to those who know how to strike the right chords. And it is also true that they are always prepared to study the good of others even before their own welfare.

Leo is a regal sign, and the Italians have always hankered after the monarchy, despite the communistic movements (spawned by the essential poverty of a land not rich enough in natural resources to sustain its teeming population) which ever and anon arise to break the sequence of otherwise promising developments. For the Italian people are easily led, especially by ambitious swashbucklers who offer them visions of a Promised Land. This is because of their utopian idealism and their readiness to trust the political bucket-shop broker who is capable of conjuring up for their edification all the elements of a first-class South Sea Bubble. That is the reason why Mussolini found them such easy prey when he dangled before them the illusion of a recreated Holy Roman Empire to be founded on the points of ten million Italian bayonets, and why he found them readily acquiescent to his expansionist plans embracing Abyssinia, Albania and Greece.

It is clear that *Leo* is the Ruling Sign of Italy.

### Germany

Our modern astrologers continue to perpetrate the original error of Ptolemy in attributing to Aries the rulership of modern Germany. But in point of fact the real sign-ruler of this great power is *Virgo*.

Persons strongly influenced by the sign of Virgo reveal themselves as critical, methodical, logical, sharp-witted and scientifically prone to the vice of self-pity. They are very versatile and clever; but emotionally they are given to fits of resentment.

In the realm of collective psychology, Virgo performs similar work, and the German race reveals characteristic traits which accord completely with the sign of Virgo. They are an extremely logical and methodical people, and are detail specialists of a remarkable kind. Thus observers agree in describing them as "thorough". Order, classific-

ation, scientific precision and exactitude, are things they revel in. They are coldly dispassionate in their reactions, but they reserve for themselves a freedom of action which embraces the element of change. They are exceedingly critical of other people, especially foreigners, and they have the hard instinct highly developed. They are hard workers and are exceptionally industrious; and they have the civil service type of mind which requires to be organised and "directed". Their individual specialist work has to dovetail into the broad plan in order to achieve perfection, and so they tend to develop as a team, contrary to the British who develop best as a community of individualists. Also their collective psychology bears very plainly the imprint of self-pity. For they show plain signs at times of being very sorry for themselves. Their troubles are never of their own making, but are due to the machinations of foreigners. Indeed there is no doubt that in every phase of their national psychology the clear traces of the influence of *Virgo* are to be seen.

### China

The Chinese are an equable, placid, philosophical race of people who seem to be eternally seeking a means for striking a balance. They are, in their way, a harmonious, perceptive and artistic people who are, normally, more inclined to use persuasion rather than force as a means for settling a dispute. But they rebel over the idea of allowing themselves to be imposed upon. If attacked by an aggressor, it has always been their way, from time immemorial, to give way and seemingly allow the initiative to pass out of their hands. But in actual fact this is a form of strategy which is peculiar to the Chinese, and the idea behind it is to tempt the aggressor to over-reach himself while they prepare to cut in behind him and drive across his lines of communication. Though a seemingly unassuming race the Chinese are no fools. They are patient, and they have always shown that they can afford to wait for what they want.

As related in *Chinese Philosophy in Classical Times*:

"Fan Ch'ih was strolling with the Master below the Rain Dance altars, and he asked about filling up the measure of his spiritual power, the disciplining of the vice in him, and the discernment of states of delusion. The Master said: 'What admirable questions'. To put service first and reward second, that, I suppose, is not filling up the measure of your spiritual power. To attack your own evil without attacking other people's, that, I suppose, is not disciplining the vice in you. In a passing fit of rage to be regardless of your own safety *and* that of your parent, that I suppose, is not a state of delusion.

"The Master said: 'A man of real power in personality is sure to have the gift of speech, but a man with the gift of speech not necessarily has the real power of personality. A human-hearted man is sure to have courage, but a brave man not necessarily has human-heartedness.'"

The equable temperament of the Chinese is proverbial, and the philosophy imparted by their wise men shows their astonishing powers of equating all arguments. There is no room for doubt that *Libra* is the ruling sign of the Chinese nation.

### Arabia

The Arabs are under the rulership of the zodiacal sign of *Scorpio*; and for an appreciation of this fact, let us consider the characteristics of the individual Scorpian who is manifestly reserved in his mannerisms, tenacious in coming to grips with a given situation, and magnetic of personality. Such an individual may display considerable shrewdness and cunning on the one hand, but a forceful, dignified and determined mien on the other. He is also capable of great depth of feeling, being generous, affectionate and altruistic on the one hand, but capable of reacting to the other extreme by becoming exacting, suspicious and mistrustful. The average native of Scorpio can be very self-contained and self-sufficient when he wants to work as a lone wolf; but he has that duality of temperament which makes him extremely hospitable and fond of good company whenever he makes way for the free play of his altruistic urges.

Similarly with the effects of the sign of Scorpio on the Arab tribes, the influence of which makes some of them cruel and vindictive, but which renders all of them hospitable and altruistic.

To the Arab you are either friend or enemy; but you will be treated as a foe and attacked as such until you have been accepted as a friend.

The Arabs are very acquisitive people, and they have no moral qualms whatever where your property is concerned: it will promptly disappear if you are careless or too trustful. But they are an extremely hospitable people and will readily admit you as a guest to the communal feeding. The pieces of goat meat are stewed in a great container, and you are invited by your hosts to squat with them around the communal bowl and fish out your individual pieces of meat with your hands! But the Arabs have a very special form of etiquette for the coffee taking!

The Arabs are a fearless, forceful people, are hardy and audacious. But if you have to treat with them politically or economically, you will find them, in general, exacting, suspicious and

*(Continued on page 694)*

# Evolution of Astronomy

BY AGASTHYA

FROM time immemorial, the study of the stars has attracted the attention of some of the greatest thinkers of the world. The subject itself is so fascinating and so lofty that it is no wonder that the science of Astronomy is coeval with the human race.

We can easily imagine that the first star gazers must have watched with keen interest the regular vicissitudes of day and night, the succession of various seasons, the glorious moon with her changing phases flooding the contented homesteads of primeval man with her silvery flood, her regular disappearance and return after equal intervals of time, the starry firmament alluring those of a more religious turn of mind to a silent and inexplicable communion with the yet Unthinkable Infinite, while the rarer phenomena of the eclipses and comets etc., must have led them to a closer scrutiny of the subject and the mere idle, though quite natural, curiosity must have been supplemented by motives more solid and conducive to the growth of the science.

The spectacle of the starry firmament could not have failed to inspire them with some supernatural awe, and gradually must have led them to connect with the motions of the planets and stars, the destinies of individuals and nations. In this way was laid the foundations of Astrology and the natural craving of the human mind to know, if possible, what is in the womb of futurity, was a sufficiently powerful incentive to the study of judicial Astrology; but as this required the help of the parent science Astronomy, this latter derived greater and greater support with the development of the former. Indeed Astrology had been to Astronomy what at a much later date alchemy was to the more recent science of chemistry.

But as time went on, the primitive people found out that these regular motions of the astral bodies could be made subservient to their wants and conveniences. For instance, by the motions of certain stars, the shepherd could count hours in the night, the traveller could guide his course in the desert, the ancient mariner no longer lost his track on the boundless ocean —the image of eternity—and above all, the most useful member of society, the cultivator of the soil discovered a very useful means of regulating his labours by the appearance of certain constellations giving him timely warning of the approaching seasons.

Apart from these sordid motives, the infant stage of this great science was carried through from motives of a mere speculative nature. For, so long as attention is confined to the fulfilment of our immediate wants and necessities, the further progress of speculative science is seriously impeded. The religious festivals enjoined to be observed at some particular time or season of the year, led to a more careful observation of the motions of the Sun and Moon and to calculate with some pretensions to accuracy the length of the solar year and the lunar month. And thenceforth, the true ground work of exact science was laid.

Many of us will, no doubt, find it interesting to have a brief survey of the state of Astronomy in ancient times. As the Astronomy of the Hindus merits a separate treatment, let us here study the course of the science through each of the great civilizations of the ancient world.

The "spacious and unclouded horizon of Chaldea" afforded the utmost facilities for the observation of celestial phenomena. The Chaldeans according to some authorities, made observations of eclipses extending over no less than 1900* years and discovered the Cycle of 223 lunations of 18 years (solar), which brings back the eclipses in almost the same order. The reason is that the Moon, after this interval of time, returns to nearly the same position with respect to her nodes, the perigee, and the Sun. To this period they gave the name *Saros*. By comparison with recorded observations, they came to discover two other periods, which they called *Sossos* and *Neros*, but there is no certain knowledge regarding them. "Aristotle mentions a circumference of the earth, the measure of which relates to the climate of Tartary: but he does not say by whom or how it had been calculated, while the annals of China explain the operation without giving the date". This curious fact is mentioned by Rambosson.

As regards the progress of the science among the Assyrians, we know very little beyond the facts that they were successful rivals of the Chaldeans, that the priests were the depositories of all such secret arts which they carefully concealed in the garb of allegory and that, probably, they were not ignorant of some of the arts indispensable to carry on such traditional observations of the heavens.

The Phoenecians derived their speculative notions of the science

* "When Alexander the Great made his victorious entry into Babylon in 331 B. C., some of the astronomers presented him with a series of observations extending over 1903 years and dating back to the time of Nimrod (in the 27th century B.C.) Calisthenes, who accompanied the Macedonian, sent them by his order to Aristotle. The latter tells us that some observations still more ancient were lost"..... J. Rambosson.

from both the Egyptians and the Chaldeans and as they appear to have been more busy with other branches of useful knowledge and imbued more with a commercial instinct, they did not make any discoveries regarding the motions of the planets or stars. As their enterprising spirits bade them hold commercial intercourse across distant lands and seas, they turned to practical account the observations of the circumpolar stars while steering their crafts during the night.

The Egyptians originally derived their knowledge of the science from the Chaldeans. Their observation with regard to the motion of the planets, Venus and Mercury, round the Sun, shows how keen they were in this matter. They turned their flat roofs of their temples into so many observatories. They divided the heavens into constellations the names and figures of which were taken from Egyptian subjects and they constructed a circular Zodiac called the Zodiac of Denderah which, when closely examined, reveals the figures of the twelve signs with the sign Leo standing first in this system. According to some, their Zodiac is said to have been known earlier than 2,500 years before Christ. Their civil year consisted of 365 days and was divided into 12 months. Each of the month is sub-divided into 30 days and they introduced 5 extra days to complete the length of the year. Their pyramids inspire the traveller at once with awe and admiration.

Of these venerable monuments of the human skill, the largest is

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## MASS PSYCHOLOGY AND THE STARS

(*Continued from page 692*)

mistrustful. It is fatal to imagine that you can safely pull a fast one on them, for they have a seeming sixth sense which enables them to gauge instinctively the objective you are striving after. Yes, the Arab tribes are powerfully influenced by the zodiacal sign of *Scorpio*.

### Spain

Sagittarius is a sunny sign which conveys a form of influence peculiarly appropriate to the people of the Spanish peninsula. But in order to appreciate the connection, let us first of all glance at the special traits which are peculiar to the individual Sagittarian who, born under the optimistic influence of this Jupiteran sign, are normally hopeful, bright, and impressionable, and who possess a special proclivity for prophecy.

Sagittarians are great lovers of individual freedom. But their instinct in this connection is specially to preserve their own freedom of action rather than indulge in the more idealistic urges of the freedom fighter. For they rarely seem to bother themselves about the freedom to be enjoyed by others. Curiously enough they seem to see little harm in the aims and purposes of collectivists, and one often finds them working on behalf of collectivistic movements, aspiring of course to achieve a controlling interest capable of guaranteeing them their own liberty of action.

Sagittarians are great extroverts, and thereby good mixers, but they can rarely avoid the temptation to intrigue, and thereby often succeed in setting their friends at loggerheads, or at least in engaging them in intermutual intrigues.

Observation of the collective psychology of the Spanish people shows that in general the Spaniards are frank, direct and sociable. Indeed they are a witty and hospitable nation, but withal temperamental. They are by no means bashful and seem to be inherently flirtatious in a way that induces those foreigners who lack real inside knowledge of the Spanish people into believing that the warmness of the climate must have a lot to do with the warmness of the amorous passion in those parts.

The Spaniards are decidedly impulsive; but this does not mean that they are at all lacking in native caution, and only the ignorant need imagine that Spaniards *en masse* can be taken in by smart alecs on account of the rashness engendered by impulsivity.

On the whole the Spaniards are a bright, enthusiastic and high-spirited people. And they are delightfully provocative. In greeting you they display marked cordiality, and on taking their leave they beseech you earnestly to not forget to visit them again, making you see in your mind's eye the welcome on the door-mat. Only the tyro, however, will take them at their word, since no one would be more surprised (and annoyed)! than your Spanish host if you turned up without first having received a renewed and special invitation.

### India

Capricorn (which has Saturn as Ruling Planet) is the sign-ruler of India.

The individual native of Capricorn is persevering, reserved and profound. Industrious, painstaking, slow and cautious. There is an element of gravity about the native of Capricorn which impresses the observer; yet this does not mean that the quality of humour is lacking in him. On the contrary, some of the world's greatest comedians are Capricornians: the curtain of Saturn interposing to mask the smile behind the tears. People influenced by Capricorn are rarely demonstrative or at all fond of display. Indeed they are usually far too economically-minded as to ways and means to wish to allocate an important part of their budget for the purposes of putting up a show. They prefer the meat to the trappings. But

they are a sincere and plain-spoken folk who try to be diplomatic.

The above-outlined traits of the individual Capricornian line up amazingly well with the mass-psychology characteristic of the heterogeneous tribes of India. These people who are externally grave and serious in demeanour, are quite conscientious in whatever they undertake. They seem to act always in accordance with some kind of model which they try to reproduce faithfully. It was Evangeline Adams, if I remember rightly, who commented upon the story of an Indian tailor who was given an old suit for the purpose of taking the measurements for a new one, and who reproduced it so faithfully that he even duplicated the patch in the seat of the trousers!

The Indians are a very frugal, economical people who seem to take their pleasures sadly. But that is probably because of the hardness of their individual lives, necessitating a severe struggle to achieve a bare existence. The people of India accord in mass psychology remarkably well with the traits inherited from the austere hard-bitten saturnine rulership, and there can be little doubt that the people of India come well under the dominion of the zodiacal sign of *Capricorn*.

### Russia

Individuals born under the influence of Aquarius are likable people who are fond of nature, music, art and literature. But there is often something particularly egotistical, unreliable and capricious about the behaviour of Aquarians, so that even their best friends seldom know how to take them. However, natives of Aquarius usually possess clever mentalities and excel as students and teachers. Nevertheless, they are difficult people for other types to understand. At times they appear to be lacking in sincerity, and on other occasions are capable of evoking considerable enthusiasm on account of their seeming idealism.

In collective psychology the Russian people reveal a bent similar to the above-given outline of individual traits. They are a patient, usually unobtrusive people who, because of generations of poverty and oppression, have developed a first-class national inferiority complex. Though they prate about equality, they affect superiority in practice—Russian superiority. Every important discovery or invention ever made had, of course, its origin within the realms of Mother Russia. The art of printing was conceived in Russia; and even the Battle of Trafalgar was fought on strategic and tactical lines previously originated by the Russian Fleet.

There is little room for doubt that the egotism of Soviet Russia finds its origin in the well-ingrained inferiority complex of the Slavs; and their efforts to compensate for this feeling results in the bluff and bluster and truculency of the superiority-complex which they employ as a cover-up.

The dominion of Aquarius over the Russians accounts in large measure for the general unreliability and capriciousness of the nation. The Russian leaders are baffling in their presentation of plans and proposals which, on the face of them, seem patently to be lacking in sincerity. So much so that responsible people of other nations find the Russians extremely difficult to understand.

Yet the Russian people are indisputably a very likable folk who have much of value to contribute to the arts and sciences. In fact, these people are the very stuff from which great idealists are capable of springing. There is, accordingly, much that is to be admired in the nationals of this great power; and when eventually the time arrives for them to drop their suspiciousness and join with other great world powers to promote the general good of mankind, the Aquarius-inspired minds will have much indeed to offer humanity.

### Portugal

The Portuguese are under the dominion of the zodiacal sign of *Pisces*—a fact which will be appreciated after the effects of the influence of Pisces on the individual have been studied and noted.

The individual born under the dominion of Pisces is receptive, impressionable and emotional. Sympathetic understanding and kindness distinguish the Piscean; but this does not mean that he is necessarily unselfish and soft-natured. On the contrary, many Pisceans reveal themselves as extremely selfish individuals. Some also show a particularly hard streak in their natures, notwithstanding that superficially they are hospitable and kind. One great feature of the average Piscean is to be found in the quality of indecision which is manifested by the pronounced difficulty he finds in making up his mind,

Neptune is the ruling planet of Pisces, and the Portuguese naturally excel as sailors and as caterers. They are good hosts, are courteous, considerate and hospitable. But they are subtly deceptive—a quality which is probably due to the domestic state of affairs in the nation which causes the people to fret and chafe inwardly.

It is not very often that the Portuguese complain; and in general the nation displays a good-neighbour attitude of a kind which is worthy of adoption as a model by others. For there is comparatively little friction between the Spaniards and Portuguese despite the acute differences observable between their respective national characteristics.

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# Scientific Phrenology: A Study of A Forgotten Genius

C. W. LE GRAND, F.B.P.S., C.M.B.H.I.

THERE exists a great deal of misunderstanding and ignorance about the science of Phrenology, so perhps it will be as well to start these articles with a clear conception of its origin and scope. Let us say at the commencement that it is a branch of physiology, the physiology and mental functions of the brain, as the instrument of the mind, using this term as including thought, instinct, feeling and emotion.

The term is derived from two Greek words, "phrenos;" mind, and logos; a discourse, therefore the science of the mind.

It has nothing to do with the popular misconception of bumps, for of course on the normal head there are no "bumps".

It is the size and shape, the distribution of brain mass, as revealed by the size and shape of the skull, or head, that is measured by the scientific phrenologist.

We will therefore investigate the history of its discovery. On the 9th of March 1758, there was born in Austria, a boy of remarkable talents, destined to be, in the words of the great English brain specialist, Dr. Bernard Hollander, "the greatest anatomist that ever lived". His name was Francoise Joseph Gall. At an early age he became a great student and observer of Nature and all her works. He was intended, by his parents, for the Church, but this did not appeal to him, so it was decided that he should study medicine.

During his college career, he was struck by the great diversity of disposition and talents among those who had identical education and up-bringing, not only by observing the members of his own family, (he was the sixth of ten children) but also those with whom he came in contact at college, among whom he specially observed those who excelled in verbal memory, which he lacked, so that in subjects which required this, in recitations etc, he was frequently surpassed, while in subjects requiring originality of thought and philosophical investigation he took first place. He noticed that these students who could repeat what



they had learned parrot-fashion all had very prominent eyes. Could there be any connection with this external sign and this gift, he asked himself, and if so, where was the cause? For many years he continued his observations, and eventually discovered that this peculiarity was caused by a certain part of the brain in the third frontal orbital convolution, which when developed, pressed the eye-ball downward and forward, so giving this fullness to the eye.

This was the first phrenological brain centre to be discovered, and was named "Language".

This area is now referred to in physiological text books as Broca's area, but Dr. Gall discovered it 60 years before! Like nearly all great pioneers this great man was persecuted, grossly misrepresented and eventually was forced to leave Vienna, where his lectures were prohibited by the Government, urged on by the Clergy, on the grounds that they led to materialism, a charge which he refuted.

He continued to lecture in Germany and France, settling in 1807 in Paris, where he had a most distinguished following. It must be remembered that in his day, the most extrodinary ideas about the seat of the mind were current. Some placed it in the heart, Descartes placed it in the pineal gland, Van Helmont in the stomach, and so on.

Dr. Gall was the first to reveal the true structure of the brain, by his original dissection, his method being followed to-day, though unacknowledged.

Pursuing his studies, by examining thousands of brains and skulls, by visiting various hospitals, asylums and prisons and noting special developments in those who were noted for some special disposition or talent, he found that these were associated with different parts of the brain, and that according to the degree and strength of the faculty manifested, so was that part developed; as it is an anatomical fact that during life, "the brain fits the skull as the hand fits the glove (Prof. D. J. Cunningham) it follows that development of any given brain area will tend to give a particular formation to the skull; this makes it possible for a skilled observer to gauge brain development by examining the living head. It was only after

some 20 years of research and experiment that Dr. Gall published his discoveries in 1798.

In 1800 he became associated with a Dr. Spurzheim, and together they lectured and travelled all over Germany and France. He visited England in 1823.

Of his visit to Berlin in 1800 *The Medical and Surgical Journal* says that his discoveries on the brain and nervous system was the topic of almost every university and capital of the Northern Provinces of Germany. In Berlin, the King and Queen, Princes and Princesses interested themselves so much in his discoveries that he obtained an invitation to go through a course of lectures in presence of the Royal Family, during which the Queen inspected the dissection of a human brain, while the doctor demonstrated the whole series of his astonishing discoveries. A rancorous attack was commenced against his theory by Dr. Walter, who even went so far as to say that "Gall was completely ignorant of anatomy.". To such lengths will prejudice go. This attack failed, and Dr. Hufeland, first physician to the King, and a famous scientist, said "I am fully convinced that he (Dr. Gall) ought to be regarded as one of the most remarkable phenomena of the eighteenth Century."

Some of his other discoveries, besides that of his crowning achievement of the mental functions of the brain, were that the grey cortex of the brain was the seat of function; he showed the fibrous structure of the white matter, discovered the origin of many of the craneal nerves, the crossing of the nerves in the pyramids, etc., and showed that the evolution of the mental powers proceeds parallel with the evolution of the brain.

Between 1810-1819 he published his great work, "The Anatomy and Physiology of the Nervous System in general, and of the Brain in particular", four volumes, with a magnificent Atlas of 100 plates, a copy of which is preserved in The British Museum.

He passed away in 1828, and is buried in the Cemetry of Per'e la Chaise, in Paris, where a bust marks his grave. He was followed by a great concourse of some of the greatest men of his day. His shameful neglect is one of the dark stains on the history of science, prompted largly by jealousy, prejudice and misrepresentation. It is high time that the value of his work in brain physiology and psychology were recognised, and investigation along the lines laid down by this wonderful man would result in a better and clearer understanding of the natural constitution of the human mind.


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By B. V. RAMAN

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Differences between Jaimini and Parasari; Distinctive features of Jaimini; Importance of Karakamsa; Jaimini's abstruseness; Significance and Determination of Karakas; Certain exceptions; Different kinds of Lagnas; Pranapada and Its Significance; Dwara and Bahya Rasis; Gulika; Finding Brahma, Rudra and Maheswara; Aspects and Argalas; Significance of Argalas; Source of Rasi strength; Numerical Measure of strength; Kinds of Dasas; Importance of Chara Dasa; Determination of the order and duration of Chara, Sthira, Brahma, Shula, Yogardha, Thrikona and Varnada Dasas; Longevity Determination; Increase and Decrease of Terms of life; Main and sub-periods of Death; Horoscope Judgment, Physical and mental characteristics; Financial Prospects; Health and Disease; Education and Marriage; Combinations peculiar to women; Karakamsa and profession; Source and Nature of Death; Raja Yogas according to Jaimini; Misfortunes and Miscellaneous Yogas; Timing events by Chara Dasa; Nature of Results in Rasi Dasas; Maraka periods for Parents, Self, Brothers, etc., according to Nirayana Shula Dasa; Summary.

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# Accidental Deaths

By RAO SAHEB K. GOPALAKRISHNAMACHARYA

WHEN a number of people lose their lives in plane disasters, railway accidents, shipwrecks and the like, one is ordinarily inclined to doubt the probability of so many persons, born on different dates and different places, developing Maraka (death-inflicting) Dasas or directions in their horoscopes at practically one and the same moment. May be, each of the victims of such disasters has his or her own Maraka Dasa operating at the time, but the critic would question, "How can the Dasas which are obviously different in the horoscopes of different individuals synchronise in point of time and indicate the same place, same cause and the same type of disaster?" Mere theoretical explanations will not be very convincing and unless the horoscopes of the victims concerned are examined in detail, the criticism goes unchallenged. But, experience has shown that it is very difficult to secure the essential data of birth of all the victims of such disasters and it is a pity that neither the public nor the press generally cooperates with the research-minded student in this respect. It is my sad experience that all my attempts to obtain the dates of birth of at least some of the victims of the several plane disasters of 1952 have so far proved futile. To approach the members of the bereaved families for this purpose is, naturally, very delicate and undesirable, unless those members are research-minded or believe that the information sought for needed for scientific advancement. More than once, I wrote in vain to an educated gentleman of high rank in Northern India requesting him to furnish me with the data of birth of himself and his late son. I had reliable information that the former survived a plane-crash and that the latter, who was a good pilot, lost his life in a plane disaster. Considerable amount of research work of national importance can be done if the dates of birth of the pilots are made available to the students of Astrology. But, practically, this information appears to be a sealed book to the public. Will the conditions ever improve, I wonder!

Readers of THE ASTROLOGICAL MAGAZINE remember that, in January last, I presented to them (page 91 of THE ASTROLOGICAL MAGAZINE for January 1953) the horoscope of one of the four eminent engineers of the Madras State who, in tragic circumstances, lost their lives as a result of their country boat or punt having unexpectedly capsized in the high floods of the river Krishna in spate at Vijayawada on the evening of 9-9-1952. Since then, I was able to secure, through the kindness of my friends, the horoscopes of two more of those engineers and I am presenting them here to the learned readers. We shall see how far these three horoscopes enable us to solve the problem before us.

All these engineers started on their perilous journey presumably at the same time with the same object and eventually suffered the same type of fate at the same place and in the same manner.

Here are the Nirayana Charts of late [1]Vepa Krishnamurthy, Superintending Engineer of recognised merit and [2]late Prasada Rao, an energetic Asst. Engineer, of Vijayawada. The chart of late Krishnamachary, Executive Engineer, Vijayawada is not given here as it was published in January, 1953.

At the time of the disaster, the sub-period of Sukra in the Maha Dasa of Kuja was operating.

This is a very powerful chart with X and XI houses well tenanted. But, for our present purpose, we shall examine only the implications of the VIII house.

Gemini which is the VIII house, is untenanted. Neither the XXII. Drekkana, nor the navamsa of the Lagna, nor the situation of Mercury ruling the VIII house suggest risk of watery grave. No doubt, the Moon aspecting the VIII house may be said to bring in the watery element into the picture, though in a roundabout manner. But it is difficult to say why the Moon occupying a Maraka Sthana (II house) failed to show her promise, if any during her own Maha Dasa but delegated her duty to Kuja who is lord of I and VI.

At the time of the tragedy the sub-period of the Sun in the Maha Dasa of Guru was in operation.

In this case, the Sun is located in the VIII house and in the XXII Drekkana. But, neither this planet, nor the Drekkana, warrant a justifiable inference connecting death with an accident of the kind. Pisces navamsa of the Lagna may, however, be taken to suggest it. The Major Dasa of Jupiter (ruling the navamsa of the Lagna) and the minor period

[1] **Late Vepa Krishnamurthy**—Born on 13-9-1910 at 10-20 a.m. (I.S.T.) Mesha—Saturn 13° and Rahu 30°; Simha—Sun 27° and Venus; Kanya—Mercury 18°; Mars 30° and Jupiter 25°; Thula—Kethu 30°; Vrischika—Lagna 6°; Dhanus—Moon 12° 20': Balance of Kethu Dasa at birth. Yrs. 0-6-9.

[2] **Late Prasada Rao** — Born on 7-3-1911 at 4-33 p.m. (I.S.T.) Mesha—Saturn 11° and Rahu 20; Vrishabha—Moon 16° 38'; Kataka-Lagna 27° 30': Thula—Kethu 20° and Jupiter 22°; Makara—Mars 3°; Kumbha—Sun 23° and Mercury 12°; Meena—Venus 17°: Balance of Chandra Dasa at birth: Yrs. 5-0-9.

of the Sun (occupant of the VIII house) may, to some extent, support this theory.

Discussing the case of the other Engineer in January last, we have seen how the Sayana chart was able to explain, or indicate, the nature of the tragedy by the help of the secondary directions and the Sahams (Sensitive points). We shall now apply the same principles to the 2 charts under reference and see how far they will help us in solving the problem before us. The Sayana [3]Charts are given hereunder.

Here, the Ascendant is situated in the Watery Navamsa (Pisces) of a watery sign and in a Ganda-Sandhi at that. The Lord of the Navamsa (Pisces) of the Lagna, namely Jupiter, is in the XII house and occupies a watery navamsa (Pisces), indicating that the place of death would be one frequented by aquatic animals. The destructive planet Pluto, situated in Gemini, very close to the cusp of the VIII house, afflicts the ruler of the Lagna, Mars. This may also suggest a sudden death due to Asphixia.

At the time of the disaster, the progressed Moon was just crossing the critical Ganda-Sandhi at the end of the Watery-sign, (Cancer), and applying very closely to the square aspect of the progressed Sun who had also just entered another watery sign (Scorpio). The Ascendant which at birth occupied the fateful 29th degree of Scorpio, with Kethu rising very close, had progressed to the 6th degree of Capricorn where it was hemmed in between the adverse aspects of Rahu and Kethu. The ruler of the Ascendant (Mars) had at that time progressed to a point where he suffered from the vicious square aspect of deceptive Neptune and drastic Uranus, indicating a disaster.

The[4] VIII house is a watery sign (Pisces) and the sign ruling the XXII decanate is another watery sign (Cancer). According to the famous Dhundiraja death as a result of ship-wreck is one of the promises of this decanate. Jupiter, ruling the house of death (VIII), is again in a watery navamsa of a watery sign (Scorpio), while the ruler of the Ascendant is also in a watery navamsa of a watery sign. The effect of all these is obviously in favour of an accidental death in water.

Then, Mars and Uranus are in close conjunction in the VI house, indicating risky public service. At the time of the tragedy, the ruler of the Ascendant (Sun) reached by progression a point (in Aries) where he received the drastic combined influence of Mars and Uranus by a square aspect. The Progressed Moon is in quadrature to to the radical Sun, while the progressed Ascendant was afflicted by a semi-square aspect of Jupiter ruling the VIII house and located in the watery sign, Scorpio.

Readers would now have observed that these evil directions, involving the Ascendant, its lord and the Luminaries, are highly dangerous in nature and disastrous in the result. All the same, it is rather difficult to assert that they point out, clearly and unmistakably, the nature of the accident involved, though, we must admit, the watery element figures very prominently in them. In the previous article of January 1953, we have seen how the sensitive points, called Sahamas, can be of service to us in narrowing down the planetary effects to indicate the particular manner of their operation in matters signified by individual Bhavas. We shall now examine how the Sahamas narrate their own story in the two cases under reference.

The following table gives the radical, as well as the progressed, positions of the relevant Sahams pertaining to these horoscopes :—

| *Sahams (S. P.)* | *Radical or Progressed* | *Late Vepa Krishnamurthy* | | | *Late Prasada Rao* | | |
|---|---|---|---|---|---|---|---|
| | | ° | ′ | | ° | ′ | |
| 1. Jala Yana | R | 7 | 29 | Aquarius | 1 | 46 | Scorpio |
| (Watery Travel) | P | 28 | 0 | Pisces | 9 | 0 | Sagittarius |
| 2. Jala Patha | R | 29 | 39 | Pisces | 14 | 0 | Cancer |
| (Falling in Water) | P | 20 | 30 | Taurus | 20 | 30 | Leo |
| 3. Jalayana Pramada | R | 20 | 47 | Libra | 20 | 28 | Scorpio |
| (Risk in Watery travel) | P | 28 | 30 | Scorpio | 26 | 30 | Sagittarius |
| 4. Jalaganda | R | 9 | 3 | Sagittarius | 4 | 55 | Pisces |
| (Disaster in Water) | P | 17 | 30 | Capricorn | 25 | 0 | Aries |
| 5. Mrityu | R | 0 | 32 | Scorpio | 10 | 14 | Aquarius |
| (Death) | P | 8 | 0 | Sagittarius | 3 | 0 | Aries |
| 6. Punya | R | 13 | 57 | Pisces | 13 | 28 | Scorpio |
| (Fortuna) | P | 6 | 30 | Taurus | 20 | 30 | Sagittarius |

[3] Late Vepa Krishnamurthy (Sayana Chart). Vrishbha—Saturn 6° 3′ and Rahu 22° 15′; Mithuna—Pluto 27°49′. Kataka—Neptune 21′ 5′; Kanya—Venus 0° 34′; Sun 19° 31′ and Mars 24° 20′; Thula—Mercury 11° 6′ and Jupiter 17° 17′; Vrischika — Kethu 22° 15′; and Lagna 28° 32′; Makara —Uranus 21° 24′ and Moon 4° 56′: 10th house 151° 12′; Ayanamsa 22°36′.

[4] Late Prasada Rao (Sayana Chart) Mesha — Venus 9° 44′; Vrisabha—Saturn 3° 14′ and Rahu 12° 58′; Mithna—Moon 9°14′ and Pluto 25°52′; Kataka—Neptune 18° 55′ R; Simha—Lagna 20°; Vrischika—Kethu 12° 58 and Jupiter 14° 28′ R; Makara—Mars 25°12′ and Uranus 28° 0′; Meena—Sun 15°46′ and Mercury 4° 25′. 10th house 50° 0′; Ayanamsa 22° 36′.

*(Continued on page 703)*

# The Hand and Horoscope of Swami Vivekananda

By F. C. DUTT

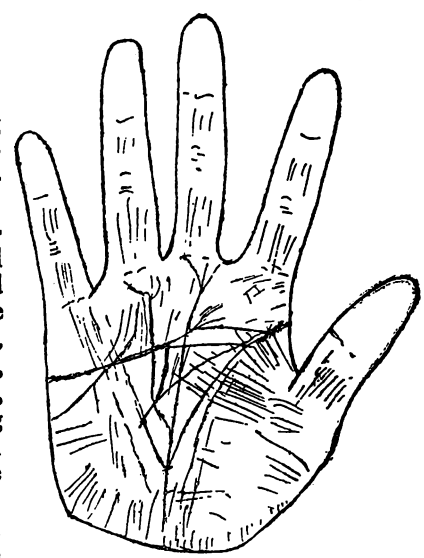
THE advent of the great souls that call into play our deepest, richest feelings and round whom our heart-strings twine in the same familiar, tender and intimate way, is always heralded by particular configurations of the heavenly bodies at the time of their birth, and also unique and uncommon signs and marks are found in their hands and faces to indicate their intuitive power to grasp the things of God, in a superhuman and miraculous way.

The hand of Swami Vivekananda shows in an unmistakable way the unfoldment of the innermost Spirit of Divine love and love for the suffering humanity, which is a practical working power in the world and the greatest force in religious, moral, intellectual evolution.

The hand is that of a 'philosophic type' with the knots well developed, fingers straight and set even on the palm and the hand itself is beautifully outlined, showing a highly refined nature, having great power of argument, analysis, discernment, taking nothing on trust but only on actual experience with a desire to let the daylight of reason stream over all things and a wish to reject all things that have no justification in reason.

The outstanding feature of the hand is the predominence of the upper half of the palm over the lower half, giving the keynote of life as possessing high spiritual power and movement and activity in this particular sphere subjugating all materialism and directing all his actions to the realization of this goal. As the fingers are evenly set on the palm—a rare sign in the hand of an ordinary man—all his attempts in this direction would be crowned with success with brilliancy and glory.

A long, finely curved Heart line starting with a trident from between the mount of Jupiter under the first finger and the space at the junction of the second finger with the palm, shows a cheerful, pleasant, benevolent disposition, with enough humanitarian views for the relief of the suffering humanity, and as the mount of Venus is fairly developed, unsullied and uncrossed and as the second finger and mount of Saturn are fairly prominent, the hand of an ascetic of the highest order without a tinge of sensuality, and a life of complete celebacy and full of Divine love are shown. Thus the shape and lines of the hand definitely show the arch-type of a true Sannyasin.



Hand of Swami Vivekananda

The thumb strong, well-proportioned and finely shaped with the mounts of Mars well developed and combined with such a generous Heart line shows great will power, indomitable courage, great power of endurance, both mental and physical, and a nice cultured and affable temperament without a tinge of selfishness and with enough of milk of human kindness. The space between the first and second finger and that between the third and fourth finger show great independence of thought and action, particularly required in a leader or pioneer in any sphere of life.

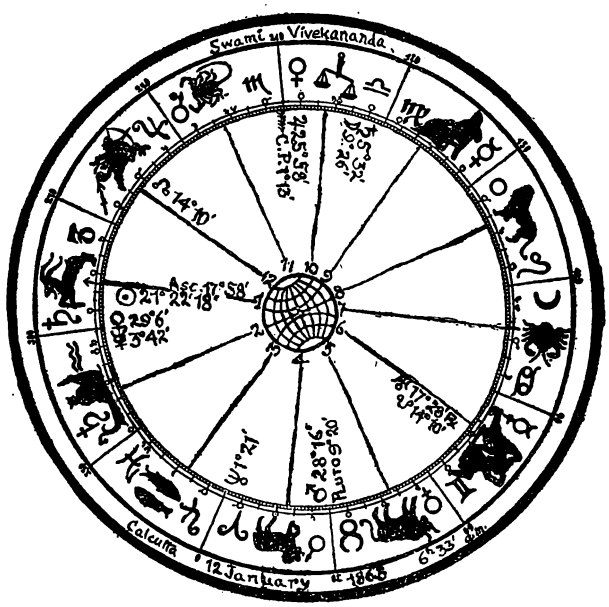
The long, deep, gracefully sloping Head line towards the mount of Moon, the fourth finger well set, long and straight with the first phalange particularly long and the mount of Mercury fully developed, the first finger also straight and the Sun mount developed towards the base of the third finger with a few well-marked Sun Fame lines show the hand of a great genius. Such a combination of signs and lines is a rarity and never found in the hands of ordinary men. All these show a powerful personality with great and wonderful personal magnetism, who can fascinate, charm and draw people towards him with their devotion and admiration, a highly cultured mind living much in advance of his time. These show great power of eloquence, oratory, persuation, quick perception, power to lead others, tact, and great aptitude for learning many languages and various other subjects with a love of reading (first phalange of the first finger being pointed), and a good sense of humour and great cheerfulnesss. The Head line shows great power of concentration, brilliant memory and quick comprehension and with the good mount of Venus and angles of time and tune fully developed, indicates good poetic and musical abilities. The first finger straight and very prominent shows sincerity, honesty and great organising and governing abilities,

and as the portion of the spiritual part of the hand is predominant, all his activities will be centered in this sphere with unparalleled success, and the Heart line in combination shows his love and tenderness towards all things with a deep overmastering desire to make the whole world participate in the life of the Spirit and its perfect bliss. These peculiarities made him a patriotic saint and enabled him to establish several monasteries, ashramas, institutions, relief works, maths throughout the world, the most notable of which is the foundation of the Belur Math.

The fine, clearly marked long Sun lines, a rarity in ordinary hands, indicate undying worldwide fame, brilliancy, honour, glory and success in all undertakings. Some of these lines rise from the mount of Mars under Mercury and show how big financial helps came from many foreign and unexpected sources, for the attainment of his goal. Many marked lines on the mount of Moon show long and successful travels and journeys in various parts of the world.

All the lines are clearly marked in the hand showing a strong constitution, the Life line is strong at the beginning but thins down at the middle of the hand showing gradual depletion of vitality through strain and overwork. The small worry lines crossing the Life line between the age 25 to 30 show great struggles against difficulties and overcoming them ultimately at the risk of his health, indicated by the broken Health line, and the small crosses at the end of the Heart line show high blood pressure and kidney troubles. But his indomitable will power enabled him to fight against these difficulties and achieve success.

The Fate line is straight and rising from the wrist indicates early responsibility and the bereavement line cutting the Life and Heart lines at the age of 22 shows the death of his father. The Fate line mingles with the Heart line and terminates towards the mount of Jupiter clearly showing achievement and fulfilment of his hopes and desires and full spiritual accomplishment. A second Fate line




commencing from the Head line at 31 shows a new additional line of career of a preacher, organiser with great success and glory indicated by the Sun line also rising at this age. The deep bereavement line cutting the Life and Heart line at 24 shows the great shock at the death of his Guru, the great Ramakrishna. The influence of Ramakrishna is shown by a line running parallel to Life line at 21 and this line runs all through his life and shows how he became the greatest of his desciples and preached his doctrine throughout the world. A branch line from the mount of Moon also touches the Fate line at this period and the latter makes a definite rise showing the path fixed for him and also the attainment of spiritual glory by the termination of the line towards the mount of Jupiter. Curiously enough there is no marriage line or sign shown in the hand and the influence lines only show the influence of his Guru lasting all through his life, always giving him inspiration and spiritual help. The second Fate line rising at 31 from the Head line shows his unique success at the Chicago Parliament of Religions, which made him world famous, shown by the Sun line rising at this period. He got many disciples and travelled far and wide obtaining success, fame and help from many sources as shown by the several lines rising from the mount of Mars and running parallel to the principal Sun line. At 38 a fresh Sun line rises and shows his success at the Religious Congress at Paris but this completely broke down his health, as the Life line thins down at 38 and the Health line cuts it at 39-40, and with small crosses at the end of Heart line where the Health line also touches. This shows a critical period and he passed into Life Eternal at this age in Yogic trance shown by the intermingling of the Fate into the Heart line, and the Health line cutting the Life line at one end and the Heart line at the other shows sudden death.

Swami Vivekananda was born at Calcutta on the 12th January, 1863 at 6-33 a.m. The horoscope (sayan) is a remarkable one and the planetary positions and configurations found therein are

found only when great souls are born. The hand shows the horoscope cast by nature and confirms all that are found in the birth horoscope. The horoscope shows the zodiacal sign Capricorn rising and its ruler Saturn is exalted in Libra in the 9th house, the house of Religion, Spiritualism and Higher Life. He is in conjunction with the Moon, ruler of the 7th house, and in benefic trine aspect with Venus and Mercury, and the majority of the planets are either rising or elevated above the horizon and seven planets and the ascendant are in cardinal signs, and also the majority of the planets are in airy signs. All these show an outstanding personality of great intellectual and executive abilities, a great genius with capacity to cut out a line in life and to make headway against difficulties; a pioneer and the forerunner in the sphere of life for which he is destined, to take the lead in this direction, to pave the way for the rest, to prove the possibility of such an attainment by opening the heart wide to God and to all the varied life around. His fame and glory was world wide and as the ruler of the horoscope is exalted in the 9th house, the house of religion, spiritual life, and as Venus was rising in benefic (trine) aspect with the ruler, he devoted his life in humanitarian works and for the uplifting of the spiritual condition of men and thus flowed into him a universal love, producing relatedness and sympathy, which is the basis of that rich, full-orbed, symmetrical character which is his heritage obtained from his master.

The rising Sun, Venus and Mercury indicate a charming, fascinating, personality of great magnetic power. The Sun shows a noble, generous and magnanimous disposition and Venus shows great love for the suffering humanity and the conjunction with Mercury shows good poetic and musical abilities, particularly as a benefic (sextile) aspect comes from Neptune, the planet of mysticism. from the third house, showing a highly gifted nature, higher philosophy and having the benefic aspect of the ruler, Saturn, which shows a retentive memory, easy learning of various languages, a sweet melodious voice with eloquence and oratorial power, fascinating all who had the good fortune in hearing him. His mode of expression was lucid and easy to comprehend. He was a sharp, witty and pleasant conversationalist and curious in pursuit of all natural knowledge and was critical and analytical, particularly because Mercury was in an airy sign and in benefic aspect with Saturn. Both Venus and Mercury are in mutual reception with the ruler of the horoscope and having benefic aspects from the latter, show celebacy and the life of an ascetic; the conjunction of Saturn with the Moon shows denial of marriage, as the Moon was the ruler of the 7th house, the house of marriage, and all these tend to show transmutation of all carnal appetites to Divine Love.

The rising positions of the planets and the ruler of the horoscope very powerful show an undying fame and popularity and Jupiter near the tenth house shows success in establishment of monasteries, asrams and Maths and other humanitarian institutions for the upliftment of his fellow beings, but as Jupiter is in opposition to Mars, he had to contend against various kinds of difficulties and as the former is elevated above the latter, he became ultimately successful in all his enterprises and even in the attainment of higher spiritual development.

Unfortunately the Sun, the giver of life, is afflicted by square aspects of both Jupiter and Mars and Moon conjunction Saturn indicate a short life, and as both Moon and Saturn are opposed by Neptune, the planet of trance, he died suddenly while in a yogic trance or samadhi.

According to the directional movements of the planets at the rate of one degree indicating one year of life, the conjunction of the Moon with the culminating point of the horoscope at 21 shows the commencement of the great influence of his Guru, the great Sri Ramakrishna, in his life, which moulded his whole life for the great task of spiritual upliftment of the whole world.

*(Continued on page 731)*

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## ACCIDENTAL DEATH

*(Continued from page 700)*

In Case number I. S. P. Jalayana is afflicted by the square aspect of Saturn ruling the III house (short travels), suggesting that travelling in water was not good to the native. S.P. Jalayana Pramada receives the adverse square aspect of Neptune and Uranus, indicating risk in water. Then again, S. P. Jala Patha is located at a Ganda Sandhi in a watery navamsa of the watery sign, Pisces, affiicted by the adverse square aspect of the subversive planet, Pluto, who is situated in the VIII house. The Saham points out where the Goddess of Death was awaiting to receive the native. The ruler of the S.P. Jalaganda (Jupiter) is in the XII house afflicted by Uranus and Neptune. S. P. Mrityu situated in a watery sign and in a watery navamsa, is directly under the baneful opposition aspect of Saturn ruling the III house and afflicting the S. P. Jalayana as well. Such is the radical promise, which speaks for itself.

In progression, the following directions were operating at the time of the disaster:—

(*a*) S. P. Jalayana (p) squared by pluto from the VIII house.

(*b*) S. P. Jalapata (p) conjoined Rahu (p).

(*c*) S. P. Jalayanapramada (p) conjoined the Radical Ascendant.

(*d*) S. P. Jalaganda (p) squared Radical Jupiter from XII.

(*e*) S. P. Mrityu (p) afflicted Venus (p) by a semi-square aspect.

(*f*) The Sun (p) conjoined S. P. Mrityu exactly.

(*g*) S. P. Punya (p) reached the place of Radical Saturn.

In case Number II, S. P. Jalayana which is situated in a watery sign and in a watery navamsa is directly applying to the vicious opposition aspect of Saturn ruling the VII house (Maraka Sthana). S. P. Jalaganda which occupies a watery sign is in close conjunction with Mercury, who rules the II house (Maraka Sthana) and who is in adverse sesqiquadrate aspect with the deceptive Neptune from another Watery sign, as well as the square aspect from the watery planet Moon. S. P. Jalapatha which is also in a watery navamsa of a watery sign, assisted by Jupiter ruling the VIII house and situated in a watery sign, gives the necessary warning. The Watery planet Neptune in XII who afflicts Mercury and S.P. Jalaganda is in friendly contact with the ruler of VIII and also S.P. Jalayanapramada. S.P. Mrityu is applying to the adverse square aspect of Rahu and Kethu. S.P. Punya (Fortuna) is at the mercy of the lord of the VIII house and Kethu. Such are the radical indications.

The following directions are seen for the time of the disaster:—

1. S.P. Jalayana (p) afflicted by Radical Moon in XII.

2. S.P. Jalapatha (p) conjoined the Radical Ascendant exactly.

3. S.P. Jalayanaprabha (p) opposed by the destructive planet Pluto.

4. S.P. Jalaganda (p) has squared Mars.

5. S.P. Mrityu is afflicted by Rahu (p) and Kethu (p).

Readers will please judge how these sensitive points, radical and progressed, eloquently point out the trend of the calamity in question.

We now come to the main point. All the three Engineers had, no doubt, simulraneously developed dangerous dasa directions at the time of the accident. But what was there in common for all the three which made them join together at a common place, for a common purpose with a common result? A little reflection will convince us that some particular area of the zodiac which was closely connected with the dangerous directional afflictions operating at the time and in which lay hidden the destructive forces generated by such directions, should have been prominent and violently stimulated into action by dangerous transitory influences of the fateful day and most probably the time of the starting of the Engineering party was intimately connected with it,

The following is the chart[5] of heavens at 5-30 p.m. I.S.T. on 9-9-52.

The "Vishanadi" area of the Star Dhanishta is at 19° Aquarius and the 21° of that sign is a "Mrityu Bhaga", The Dragon was located across the centre of this area and it afflicted Jupiter by a square aspect from both sides. The area around the 20th degree of the fixed-cross was therefore the worst afflicted part of the zodiac on that day. If this area had been involved in the afflictions in the charts of the victims, it is little wonder that they were induced by the adverse stellar forces to undertake a perilous adventure and share a common fate at one and the same place and time.

How the vulnerable degrees in the charts of the three engineers in question were linked up with the afflicted fixed-cross of the fateful day is shown hereunder.—

1. *Late Vepa Krishnamurthy.*—Progressed Rahu and S. P. Jalapatha (*p*) were in the 20° of Taurus.

2. *Late Prasada Rao.*—The Radical Ascendant and S. P. Jalapatha (*p*) occupied the 20° of Leo and S.P. Jalayanapramada was at 20° Scorpio.

3. *Late Krishnamachary.*—Saturn (*p*) was at 19°-1′ of Aquarius.

This was the relationship which dragged them together to the watery grave. As the tragedy is said to have occurred at dusk, it is more than probable that the Engineering party would have started when the "Vishanadi" area of 19° Aquarius (18°-43′ to 19°-36′ to be exact) was rising on the eastern horizon (about 4-40 p.m. I.S.T.) with the Moon in another "Vishanadi" area of the Star Krithika, (26°-30′ to 27°-23′ of Taurus). By the time the Lagna reached the critical 29th degree of Pisces (about 6-52 p.m. I.S.T.), which degree was exactly the place of Pluto—afflicted S. P. Jalapatha of Krishnamurthy, the cusp of the progressed VII house of Prasada Rao and the Uranus afflicted Kethu and Jupiter in the VII house of Krishnamachary, the turbulent waters of the river Krishna would have swallowed them up.

The Chart of the fourth engineer who shares a similar fate in the accident is not available. I feel almost sure that it would also show severe afflictions involving the vicious degrees of the fixed-cross referred to above.

May the Merciful Almighty grant peace to the souls of those heroic engineers who sacrificed their lives in the discharge of their duty in public service!

[5] Time of Accident—Vrishabha—Jupiter 20° 59′ and Moon 27° 44′; Kataka—Uranus 17° 39′; Simha—Kethu 20° 5′ and Pluto 22° 0′; Kanya—Mercury 3° 33′ and Sun 16° 44′; Thula—Venus 7° 35′; Saturn 14° 10′ and Neptune 20° 12′; Dhanus—Mars 7° 52′: Kumbha—Rahu 20° 5′.

# Are Marriages Made in Heaven?

By T. SESHACHARY, B.A., B.L.

IT is a common saying that "marriages are made in Heaven". Are they? If so, all marriages should be heavenly but they are not—most of them are a Hell on earth. Then why do people say marriages are made in Heaven? Do they mean thereby that marriage is a gamble and that it makes some happy and some unhappy according as the Heaven (Fate) decrees? Poor Souls! How helpless.

In India, among orthodox Hindus, marriage is seldom celebrated without first matching the horoscopes of the couple. The family priest who is generally well-versed in Astrology studies the horoscopes of the couple. He reads through the horoscopes, their temperaments, their tastes, their physical and sex conditions, as disclosed by the signs, the stars and the planets influencing their lives. If he finds harmony between their noroscopes, he fixes an auspicious day and time and lo! the marriage is celebrated with all pomp and glory. If he should find disharmony between their horoscopes the marriage is told off and however much the parents or the parties desire or design the marriage does not come off. Marriages where the horoscopes have been harmonized have most often proved happy, fruitful and enduring. Perhaps this accounts for the absence of Divorce among the orthodox Hindus who never strike a match without first consulting the signs, stars and the planets. Verily the orthodox Hindu marriages are made in Heaven, while others are made on Earth; mostly in Registrar's Office.

Do the signs, stars and planets influence human lives and can one learn in advance how they influence? For an answer, one has only to look at the sea on full Moon and new Moon nights. If the Moon should have such a strong pull or push effect on a great sheet of water like the sea, it should not be difficult for one to believe that the signs, stars and planets do influence human lives and indicate their pattern too. What do the signs, stars and planets indicate? The signs, stars and planets not only indicate the general make up of a person, but also show how the person would fare in life. For example, persons born under the influence of Jupiter are generally tall and handsome, generous and kind, intelligent and industrious etc., while those born under the influence of Saturn are the other way about and are mostly mercenary.

The Ancient Hindu Books on sex have classified sex into groups according to their temperaments, personal make up and sex conditions. According to temperaments and general make up the female is classified into four types:

1. Padmini (Lotus Woman)
2. Chitrini (Artistic Woman)
3. Sankhini (Conch Woman)
4. Hastini (Elephant Woman)

According to the dimensions of their sex organs the female is classified into (1) Mrgi (She-deer) (2) Vaduva (Mare) and (3) Karini (She Elephant) and the depth of their organs are six, nine and twelve digits (3″/4) respectively.

Similarly the male has been classified into (1) Sasa (Hare); (2) Vrshabha (Bull); (3) Asva (Stallion) and the length of their organs are $4\frac{1}{2}$″; $6\frac{3}{4}$″; and 9″ respectively.

The family priest in matching the horoscopes interprets through the signs, stars and planets to which of the above class the couple belong and aims at harmonizing them in the following order:—

| | |
|---|---|
| 1. Sasa with Mrgi<br>Vrsha „ Vaduva<br>Asva „ Karini | Being equal is approved for marriage. |
| 2. Vrsha with Mrgi<br>Asva " Vaduva | Being high on male side is also approved if other qualities match. |
| 3. Sasa with Vaduva<br>Vrsha „ Karini | Being low on male side is rejected, |
| 4. Asva with Mrgi | Being very high male is rejected. |
| 5. Sasa with Karini | Being very low male is rejected. |

Since the primary necessity for marriage is sex harmony, great attention is paid to the suitability of the couple on the sex plane.

The Ancient Hindu books have also noted the presence of three species of vermicules bred by blood within the organ of the female which produce in them according to their strength a sort of voluptuous itching which may be (*a*) Light (Laghu) (*b*) Middle (Madhya) (*c*) Great (Uru). This accounts for some women being frigid, some normal while others passionate.

Besides reading and interpreting the signs, stars and the planets, the family priest seeks information about the couple from other quarters, namely, friends, doctors, barbers, dhobi

etc., to ascertain and check the qualities of the couple with his interpretation of signs, stars and planets. The friends report about their temperaments, the doctor about their general health, the dhobi about their discharges and soiling of the clothes put to wash and the barber about the skin conditions of not only the parties but also of the members of the family. This eliminates the chances of a leper or a partner with leucoderma being wedded to another.

The Ancient Books commenting on the eligibility of a maiden for marriage have written as follows on female discharges:

Oh! Wise One, will you tell me why some persons after marriage grow healthy while some grow old and decay.

*Brahmadeva.* — The human blood varies from person to person. There are six main stocks and several sub-stocks. The sub-stocks are mixtures and contain strains of the main stock in weak dilutions. Marriages between main stock and sub-stock are not fatal, the sub-stock gets strong in a particular strain and strengthens the person with sub-stock blood. In some cases it may weaken but not prove fatal as the mis-matching of the main stocks do.

*Pupil.*—How does one determine the stock and match its equal?

*Brahmadeva.*—As the blood so the Discharges, The main stock discharge the main colours and the sub-stocks in varying shades. The white watery discharge is "Nirmal"—pure—this is harmless. A match with this maiden is safe and healthy; Yellow discharge denotes "Shoka"—melancholy—a match with this maiden will beget mental disease to the husband; Brown discharge denotes "Shitu"—decline—the husband will decline, become senile; The Green discharge "Mirthu"—death—the man who takes this maiden for wife will surely die within six weeks of their relation; Blue discharge denotes "Shucha"—bewail—and the husband shall bewail the match *i.e.*, get weeping sickness.

*Pupil.*—Oh! Wise One, how if the maiden hath no discharge?

*Brahmadeva.*—Listen my son! It is rare a woman is free from discharge. Where this is—Mix the blood direct and keep the man and prospective bride apart for two waning moons. If both are hale and hearty, verily they may marry otherwise not.

(Thus ends the discourse on Female Discharges)

Modern medical science considers Brown discharges in females as a possible indication of cancerous constitution and Yellow or Green discharge if accompanied by other symptoms as characteristic of venereals. Dr. Edwin M. Hale, M.D., writing on sterility in the Homoeopathic Herald, (Vol. IV, page 492, January 1942) refers to "poisonous leucorrhaeal discharge" as one of the causes of sterility. Hippocrates, father of modern medicine, in his treatise on affection of Women (Sec. 5, Aphor 62) writes:

"They who have cold and crowded (dense) womb, do not conceive.—for the germ is extinguished in them",

The above go to confirm that the female discharges play a very important role in the child bearing capacity of the Female as well as in influencing the health of the partner. Many a doctor must have heard his patients saying "Doctor, I was hale and hearty before marriage, but since marriage I have started declining in health". Few doctors know that the cause is the discharge of the other partner, and are often baffled when their best prescriptions fail, as the cause of which, they are not aware, has not been investigated into and removed. Galloping Pthisis sweeps away one of the partners within six months, while the other partner, inspite of close contact is left unharmed. Does the doctor pause to think and question why? No! He just treats it as galloping pthisis, a name he has given to such cases and is satisfied with it. Could galloping pthisis be the consequence of unsuitable sex relations a poisonous discharge contaminating one of the partners?

Modern science is too engrossed in analysing the material world. It specializes in super specialization. It considers human beings as a set of parts—like car parts—which can be studied in parts and detached into parts without considering that the human being is a complex unit with a Mind and Body so entwined and blended that any attempt made to study them apart would only give one a cock-eyed view of the human being. The human being should be studied as a part and parcel of the universe, his entire volition being controlled by the signs, stars and planets.

It would be worth-while for the modern States to pay some attention to this side of the human picture, namely, to study man in relation to the signs, stars and planets under whose influence he is born. The State could while registering births insist upon a horoscope too being drawn and registered. It could determine the blood group of the child, and study which combination of the signs, stars and planets generally produces this particular group. It could follow its life from the cradle to the grave and note if it follows the pattern indicated by the signs, stars and planets. It could control marriages by permitting only couples whose horoscopes agree and watch their lives. It could also examine their discharges and note which blood group produces what type of discharges and what sign, star or planet induces these discharges.

*(Continued on page 708)*

# The Late Mr. F. C. Dutt

By Dr. Bh. SATYANARAYANA RAO

IT is not uncommon that persons of even outstanding merit and talent are fast forgotten the moment they are dead. This is partly due to their own inherent disinclination for and repugnance to even the minimum amount of show and publicity often compatible with and in a way necessary for, worldly rise, eminence, fame, recognition and popularity which many hunt after employing especially now-a-days, means, fair or foul; and partly due to the lethargy or the inability of the public to assess their worth properly, as De Quincy rightly remarked, "Men do not know how to distinguish the genuine from the false, the coin from the chaff, gold from copper or to perceive the wide gulf that separates a genius from an ordinary man." Hence, a memento deserving of them and their life-work, even by way of a few lines in cold print, is rarely contemplated.

When I wrote to the Editor of The Astrological Magazine why something by way of biography of Mr. Dutt had not been published, he was generous enough to ask me to prepare one. A tremendous task has thus been imposed on me as I had not the good fortune of interviewing Mr. Dutt even once and of thus knowing some outstanding particulars of his life except what pleasure and profit I could derive from some correspondence exchanged between us, only on and off, for the last 25 years. The doubts I had in the course of my self-study of the western system of Astrology were ably cleared by him. Thereafter, I utilised fully the facilities of his lending library, then offered, and could read books by various authors. This salutary help rendered by him was solely responsible for my being able to edit and publish my *Text Book of Scientific Astrology* in 1934 and for my further progress. Hence, the main purpose of venturing this incomplete sketch of his life is to pay my gratitude and obeisance to one whom I have ever since considered as my preceptor.

Mr. F. C. Dutt was born and educated at Calcutta. He wrote some books on Astrology, Palmistry and allied subjects. His *Perpetual Ephemeris* requiring great command of higher mathematics, his book on *Pre-natal Epoch, Predictive Astrology, Market Forecasts*, etc., are praiseworthy contributions to the Science. He believed in silent work and in sincere duty to man and God. He rarely aspired for fame and social eminence, choosing to remain incognito by mentioning "Mihiracharya", a pseudonym, as the author of the works produced by him. If worthy, as he once wrote to me, success comes unsought for. He is a scholar in astrology and allied subjects and was considered not only by me but by very many occult students all over the world as a veritable authority. Unostentation is the keynote of his career.

I addressed to him in November, 1952 very earnest and solicitous letters to inform me of the activities of the Society of which he was the Secretary and some of his life particulars.

As I believe, most of you may not be aware of the real merits of Mr. Dutt, I have chosen to give hereunder some extracts from his recent letters which portray the greatness of this eminent person in the true perspective which may suffer from distortion by my summarising them.

His letter of the 5th November 1952 in reply to my appealing letter of the 1st instant reads thus :—

"I thank you for your kind and sympathetic letter. As you have surmised, I am a Post-graduate not only in Mathematics, but also in Biology and Psychology. I began life in a very moderate scale and rose to eminence in career (what he does not mention) but being interested in occult science, I devoted the best portion of my life in research.....As I was fortunate enough to know a few European languages, I was selected as the President of the Society founded in 1901 with many famous occult students all over the world for exchange of experience, but in the next year I undertook to work fully for the Society as its Secretary and all the noted astrologers and palmists of all countries joined it for exchange of experience, and the Society was not open to the public for show but for real study and research... Now my works are finished and I am awaiting my final dissolution and I have long ago renounced the world. I hope this information will satisfy your curiosity. I had a coronary thrombosis attack some 17 years ago and since then confined to bed and have done many valuable works.....I tried yogic practice and got much benefit and I explained my experience to Dr. Tirla of Munich who adopted my method in Munich Hospital and has cured many from high blood pressure and other heart diseases. I am about 75 had three severe attacks of anginal pains and coronary spasms—it is a wonder how I have survived. At present I am getting 4 to 6 attacks a day..... and during the interval, I do a little writing in bed only..... I live a very frugal life and my expenses are very few".

# *The Other Horoscope (8)

By JOHN M. THORBURN, M.A.

AS I gave it in a preceding number of this serial, the description of the configuration with which we are now concerned in Nietzsche's horoscope runs as follows:—

4. The Sun opposes Pluto closely, while Venus in the ninth *in a sign of Mercury* sharply irritates the opposition, the Moon being caught up in the discordance. The mediation through Neptune in the third is powerful,—one of the most remarkable features in the horoscope.

Those interested in the Moon's nodes will note that the insertion of these in this horoscope serves, if anything, to intensify the discordance. For they are not so close to the quintile and contraquintile of Neptune as the Moon herself, while they are terribly close to the square of geocentric Venus and to the oblique aspects of Pluto and the Sun. (Comment on the nodes in epoch will be reserved for concluding number).

I had concluded the last section with the suggestion that we now encounter the crux of Nietzschean problematic. Should I not rather have said, the climax of his tragic destiny? For the question now becomes that of the relation of such destiny to the creativeness of his individual being. What light has the natal horoscope to cast on this question?

We have already tried to gauge the general character of the basal opposition of Libra to Aries in the epoch. It is of the same form here, save that on the one hand there are fewer elements of opposition and mediation, while on the other, those of mediation, at least, are more closely enforced. The configuration reduces, in its own intensive way, to the opposition of Sun to Pluto mediated through Neptune, the afflictions to opposition and to the term of mediation being kept in mind.

An important point would, I think, emerge through comparison of the epochal Neptune with the natal one. Twice during Nietzsche's life Neptune by progress passed by direct motion over his own place, once in epoch—in his twenty-ninth year and once in his third. This would be revelatory of the planet's own peculiar quality. The similarity of pattern is that in both cases the attitude expressed in his writing is polemical towards recognised—in a sense, orthodox—view, resulting in his own isolation. The difference of pattern is that in the first case (epochal) though in isolation from a certain orthodox public, he nevertheless had the support and companionship of the friends he needed, whereas in the second case (natal) he felt the bitterness of isolation from his friends. In this second kind of isolation, there was an element of illusion and disillusion. He did not expect, he certainly had not bargained for, the noticeable tendency of his friends to evade occasion of the fellowship which he had taken for granted. With regard to the wider public, he was not playing for conciliation. That was not his style. It did not matter if he was greeted, so to say, with hostile withdrawal. It was in his day's work. But it did matter if his friends withdrew. He had not looked for that. Yet it is just to this kind of withdrawal that the natal horoscope bears witness. The opposition, Mercury to Uranus, makes impact upon Neptune, so that the mediating planet even as successfully, even as creatively, fulfilling its mediatorial role cannot save the situation as regards the illusory quality of its action, or—to use a gentler phrase—free it from the misconstruction which Nietzsche is bound to place upon the situations at issue. In epoch, Neptune is fairly close to Jupiter, while but little affected by affliction from Uranus, and supported by Mercury as well as by the Sun.

Jaspers in his admirable treatment of "Nietzsche's loneliness" has made it clear that this 'moment' of isolation is not to be treated as merely negative. Nietzsche's attitude must be understood as the effort to preserve at all costs the integrity not only of his own mind but of *himself*, more properly, to preserve the integrity of his own mind and *therein* of himself. It was a question not merely of the 'truth' of what he wrote, but *in so writing* also of preserving the 'truth' (*i.e.*, authenticity or integrity) of himself. If his friends could not follow him, and dared not acquiesce in views which seemed so to run athwart their own, then Nietzsche on his part dared not acquiesce in any compromise on behalf of friendship. Compromise of this kind would have run athwart not only the truth of idea but the 'truth' of being. Hence there arose for Nietzsche what Jaspers calls "the existential necessity" of an absolute isolation. This was what Nietzsche had begun to realize when he spoke of his own sacrifice as unconditioned. For the full expression of his genius—more properly, of his own authentic self,—he *had* to carry sacrifice to the extent of risking the loss of all his friends. Or perhaps more in the spirit of reverence with which Jaspers approaches the matter, we should rather say that for the sake of the work which he, Nietzsche, alone could accomplish in its fulness, purity, and integrity, there was no other way save the absoluteness of sacrifice.

In both horoscopes the position of Neptune is of paramount importance. In both horoscopes the opposition of Aries plays a central role. The two planets that have most to do with loneliness are Neptune and Pluto,—at least in the natus. For there Saturn, to whom loneliness, if it is in question, is largely attributed, is in Aquarius and sextile Jupiter. In epoch, certainly, Saturn would need to be taken into account. Saturn in Capricorn, afflicting both luminaries and Mercury, is no easy proposition if isolation is in question anywhere; and if we are at liberty to suppose, following Campanus, that Saturn is to be allotted a fifth house position, Nietzsche's tragic destiny would be decisively revealed as the failure and eventual rupture of those friendships whose value lay in the education of mind and heart—rupture that for the friend might beget anger, grief or bitterness, but for Nietzsche himself nothing less than essential tragedy. The facts that in natus Pluto afflicts Venus sharply, in epoch not negligibly, and in epoch, too, Saturn heavily, are to be remembered. What stands out as the factor common to both horoscopes is the relation of Neptune to Pluto and the Sun. Now since this relation in both horoscopes either itself is, or deeply participates in the main potency and issue of the horoscope; and since it constitutes, both logically and temporally, the last or final 'moment' of Nietzsche's thought, it will repay such scrutiny as we may be able to give it.

The peculiarly Nietzschean concept of Transvaluation was first mentioned in our effort to gauge the mediatorial function of Neptune-Aquarius in the epoch. Our conclusion was that the idea of Transvaluation emerged as the creative inversion of the sign effected by Neptune. And the argument is cogent for the natus as well. Indeed, the greater stringency in configuration at this point of the natue gives it greater purchase. But the peculiar interest of the natal configuration is that this stringency in the interplay

*The first seven parts of the article have appeared in March, April, May, June, July, August and Sept. 1953 issues of THE ASTROLOGICAL MAGAZINE.

of discord and construction, first, because of what it implies, and second because of the absence of the protective Jupiter, brings the question of Nietzsche's loneliness and its meaning the more to prominence in this horoscope.

Before specifying the idea of Transvaluation in this second application, we shall therefore consider the notion of inversion, a notion that can be all too readily taken for granted in connection with Neptune. What is inversion we have to ask, in this context? We can scarcely give it full definition, but a few illustrations will render the conception more luminous.

The vision of the sword, Excalibur, in Tennyson's *Morte D' Arthur* is an almost perfect illustration of the inversion of Sagittarius by the planet. As presage or annunciation of the King's death the sword is indeed thrown afar over the waters of the lake, but there it can inflict no wound and can strike no mark, and revelation (or uncovering) takes on the contradictory aspect of concealment. The mystically clothed arm rises from the waters to receive the far flung weapon, which *can but be received* by the grasp on the hilt. Thrice brandished, not at the source of its flight, but at the point of arrest, then withdrawn in majesty beneath the surface, it passes into the Unseen. For a weapon to be *received* in mid flight, for the hilt to be *grasped* in silence by the receiving hand, for the blade to be divested of its cutting or piercing impact on behalf of an entirely different function which belongs elsewhere, and for the consummation of the revelatory vision to become a vanishing from sight is indeed the extreme—inversion alike of archery and of apocalypse.

Tennyson had Neptune in the early degrees of Sagittarius just leaving its point of station in direct motion in both horoscopes, while in epoch Mercury in Leo was in close trine aspect.

Our next instance will take us closer to Nietzsche. Mallarme was born three years earlier than the latter and had Neptune pretty well in the middle degrees of Aquarius. He had, it is true, Uranus close to the Sun in Pisces, and that might be taken to confuse the issue, for what is Uranus in Pisces but a variant on an aquarian Neptune? Nevertheless it is quite possible to differentiate. For while we could surely satisfy the claims of Uranus--Pisces by the poem which brought Mallaime such abiding fame, *L'apies-midi d'un faure*, we can thus distinguish these claims from those brought forward by Neptune-Aquarius aspected as it was in different contexts by Jupiter, Mars and—most forcibly—by Mercury. What, then, was the 'inversion' which Mallarme's Neptune effected upon his Aquarius? The answer is given in a little story told about the painter, Degas. Once in a fit of apparent inspiration, but abortive, hesitant and ineffective, Degas called on Mallarme. He said to the latter that he was sure he—Degas—could write poetry for he had all the ideas. Mallarme's reply is priceless. "On ne fait pas", he said, "on ne fait pas la poesie avce das idees mais avce des mots".

Poetry is not made with ideas but with words. Mallarme carried the view to its extreme limit. Instead of using words in the ordinary way to convey ideas, as European poetry undoubtedly had done—had been content to do through long centuries of poetry that, notwithstanding its intelligible content, was nevertheless pure poetry from Thomas of Celano to Friederich Holderlin, Mallarme realized that it had gone as far as it was profitable or possible for it to go in that direction, so that instead of using words as meanings, it occurred to him that words should be used rather as sounds, at all events divested of conceptual meaning as far as possible so that they might thereby rely the more certainly on their inevitable imaginative and emotional implications. This he was able to do—he could not have done it otherwise—through the literary heritage which was his own,—the possession of a poetic *style* to be wrought out and brought to further perfection through intensely eager discussion with those who belonged to a literary movement of which he was the forerunner and became the leader. This, precisely, was Neptune's way of 'inverting' Aquarius so far as Mallarme was concerned,—the aquarian teleology being, in his case, aesthetically or artistically experienced—rather than given in conscious formulation by the intellect,—though the latter power was by no means absent. The *difference* between Tennyson and Mallarme is that whereas Tennyson could live without complaint in the sagittarian vision which gave him his inspiration as poet, Mallarme conceived a new social purpose which ran athwart, or seemed at first to run athwart, the well established collectivity or consensus of poetry, unchallenged as it had been in Europe for more than a millenium of time. From Mallarma it is but a step to Nietzsche to whom we may now return.

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# Letters to the Editor

[The Editor does not hold himself responsible for the views of his readers. Constructive criticism is always welcome. Vituperation and inuendo will not be permitted. While the Editor encourages healthy controversy on subjects relevant to THE ASTROLOGICAL MAGAZINE, he must remind readers that claims on the available space in this column are heavy. The Editor therefore requests readers to be as brief as possible in all letters submitted for the correspondence column. *Ed., A.M.*]

### Fate, Freewill and Astrology

Sir,—As a layman, I am writing this letter with a view to eliciting a suitable reply from your esteemed correspondents who are now participating in the symposium on "Fate, Freewill and Astrology" initiated in the July 1953 issue of THE ASTROLOGICAL MAGAZINE. I have read the articles of Mr. Vaidyanatha Iyer, Shrimathi M. A. Rukmini and Dr. C. Kunhan Raja in the July, August and September 1953 issues respectively. Whilst Messrs. Iyer and Raja have made a case for Freewill, Shrimathi Rukmini has taken an uncompromising attitude by upholding the superiority of Fate. It occurs to me that discussious proceeding as they have been, on a high intellectual level, cannot be of much practical significance to a layman like me unless their respective points of view have been suitably illustrated by horoscopes. The discussions have been academic and abstruse. From a commonsense point of view, I am anxious to know whether Fate is supreme or Freewill is supreme or there is a *relative existence* to both in the day-to-day human activities. If Fate is supreme as Srimathi Rukmini holds, then we must wish goodbye to all ethical, moral and religious codes and choose to be a pawn in the hands of a merciless Vidhi. The Sages who have propounded the Theory of Karma are the very same persons who have given us moral and ethical codes in the shape of Dharma Sastras. etc. A man commits a murder and the plea he puts forth would be that his destiny drove him to do so. Then there is no use for law and the crime morally becomes justified. If, on the other hand, crimes like murder are not morally justified, then their commission can be controlled by human effort. I do not wish to take the position that even our thinking is controlled by some fate. This is a philosophy of a pessimist. Supposing some evil is indicated in the horoscope. This is bound to happen. We are asked to perform certain remedial measures to minimise the nature of the evil. We do not perform these remedies. The evil happens. The fatalist would say that as the evil was fated to happen even when guidance was forthcoming, it could not be availed of because the man had no inclination to have it done. My argument is that when an evil is indicated, the man may or may not use his discretion or will-power which is purely of his own accord. Use of this willpower is not restricted by some preordained factors. I hope I have made my viewpoint clear.

I request some of your learned contributors to take up the cases of persons who have suffered misfortunes inspite of having been warned years or months in advance, etc. Such a practical illustration would not only convince a layman like me but will go a long way in clearing the mysteries that have surrounded this question of Fate and Freewill ever since creation.

I am neither a scholar nor an Astrologer nor a Philosopher. I am just a commonman possessing a little intelligence and capable of understanding what appears in the pages of THE ASTROLOGICAL MAGAZINE.

Bombay. R. K. S.

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Sir,—Shrimathi M. A. Rukmini says in her contribution on page 560 of THE ASTROLOGICAL MAGAZINE, for August 1953 that "In some cases, the texts stand to the effect that if such and such rituals are performed, if such and such propitiations are done, then, the patient is bound to recover. Here, the illness and its course, the remedial measures and rituals have all been predetermined and preordained". In this connection I would request her to be kind enough to throw more light on this matter on the following points, by giving an illustration of any person's horoscope.—

(*i*) As to how it can be predicted from the horoscope of an individual that he/she will resort to such and such propitiation or ritual prescribed for particular misfortune as per texts and

(*ii*) Whether that individual will be successful in his attempt in that respect and if so, to what extent? (*iii*) Whether he will meet with failure in his attempts and if so why?

Simply arguments in the matter would not suffice. I would request all the eminent thinkers and astrologers participating in symposium on "Fate, Freewill and Astrology" to kindly illustrate their views by giving actual horoscope charts of some individuals known to them, in support of their arguments

Astrology is after all a science and the laymen cannot grasp the discussions like these without illustrations and hence this request.

Bagalkot. NARAYANRAO I. KULKARNI.

### Dr. S. P. Mookherjee

Sir,—With reference to your issue of June 1953, the horoscope of late Dr. Shyam Prasad Mookherjee given therein seems to be correct, because according to it Kethu Dasa started from 23-6 1951. It is notable to mark the fixed date also. In Jaimini Sutras, it is stated that पापै: कीकटै: (2-27 sloka). This means if a malefic planet is in the 3rd or if it sees 3rd house, death occurs in the Kingdom of Mohammedans. I have seen the death horoscope and the horoscope of his entry in to Jammu on 11-5-1953 at 4 p.m. Sun and Moon were in 8th or house of death and thus death came on 23-6-53

Poona 2. N. G. DHADPHALE.

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Sir,—On the Fateful day of 23rd May, 1953, India lost one of her worthy sons of the soil, in the untimely demise of Dr. Shyam Prasad Mookherji. It was made clear in the August Issue of your Magazine, that, since the full particulars of his date of birth were not available, no comments as to his nature of death were published.

As a stout champion of democracy—even after his resignation from the Cabinet—he was too small a man to be banished into the political wilderness. His selfless service, as the leader of the opposition and in various other fields, are too numerous to be mentioned. Today, the Lion of Bengal and the Tiger of India is no more.

Phyruz Canteenwala, in the August issue of the "*Filmindia*" has thrown a challenge to all the Astrologers to disprove his predictions on the death of Mr. Mookherji. He has based his predictions on the strength of the Chart* given below. (Incidentally, it is mentioned that he had also received a personal letter from Mr. Mookherji as to the date of his birth).

According to Mr. Canteenwala, his death occured in the Mahadasa of Mercury in Sukra Bhukthi. It will be noted that Mercury is the lord of the 5th and *8th* (the house of death) and is in conjunction with Sukra in the 6th house. Mars is also occupying

*Born on 7/6-7-1901 at 2-0 a.m.

*Rasi.*—Mesha—Kethu; Mithuna—Sun; Kataka—Mercury and Venus; Kanya—Mars; Thula—Rahu; Dhanus—Saturn and Jupiter; Kumbha—Lagna and Moon.

the 8th house (the house of death) in the inimical sign of *Virgo*. And further, on 23rd May, 1953, when he breathed the last, Saturn (the lord of the Lagna) was retrograde in Virgo, which is also the eighth house both from Lagna and the Moon. All these unfavourable factors clearly point out that he cannot escape the jaws of death.

Will the learned Editor, be kind enough to throw some light on this extremely complicated and controversial topic and unveil the mystry of his death?

As a regular reader of this Magazine and as a Student of Astrology, I have every reason to believe that my appeal to you will not go in vain.

Bombay. K. LAKSHMINARAYANAN.

### Monthly Forecasts

Sir,—I am a chronic reader of your popular monthly THE ASTROLOGICAL MAGAZINE and regular winner of "Film India" prizes since 1948! I come, according to your esteemed magazine under *Leo* and under *Pisces*, according to English calculations. What is this difference due to? Please throw some light on this subject. But it is not a flattery when I dare say that 75% of your predictions under Rasi come true. I would never be surprised if your predictions come cent-per-cent true after charting out from the date of birth. To give substantial support you had predicted that I should meet with an accident that will harm my feet. Refer June 1953 issue. Already met with an accident caused by collapsible gate and I am treating my left-foot thumb. I fear the nail may go out and a fresh one may come in! Bravo Editor B. V. Raman!"

Calcutta. T. A. RAMANATHAN.

### Rohini Shakata Bheda

Sir,—In the July 1953 issue of THE ASTROLOGICAL MAGAZINE, I contributed an article on the phenomenon of Rohini Shakata Bheda, illustrated by a figure. I had also sent a notice of this phenomenon to several newspapers of India before its occurrence. I have now received reports of the observers from various parts of India. At some places the phenomenon could not be seen on account of clouds, but at other places, where there were no clouds, it was seen exactly according to the figure given in the article. The following persons made an observation of the Phenomenon.

1. Shri Ganapati Deo Shastri of Banaras. 2. The Editor of "The Aj", a Hindi daily paper of Banaras. 3. Shri L. G. Date and Shri D. L. Date, the Editors of the Nirnaya Sagar Panchang of Bombay. 4. Shri Manishanker P. Sharma Editor of the Sandesh Pratyaksha Panchang, Ahmedabad. 5. Shri P. Narasinga Rao, Retired Headmaster of Gooti (S. India). 6. Shri H. Subramaniyam, B.A.,B.L., Pleader, Gooti. (S. India). 7. Shri S. V. Sarma, B.A.,B.E., Junior Engineer. Melapugha Project, Via Olavakkod (S. India). 8. Shri R. N. S. Mani, Ram Vilas, South Car Street, Dindigul, Dist. Mathurai (S. India). 9. Shri K. R. Mudaliar, Pensioner, Penugonda, Dist. West Godavari. 10. Shri Velji Vashram Pethani, Vankia, Via Amreli (Saurashtra). 11. Shri Dalsukhram Nathuram Raval, Gavada (N. Gujerat). 12. Shri Vallabhdas D. Pathak, Chorwad. (Saurashtra). 13. Shri P. N. Krishna Iyengar, Melaavour, (Dist. Tinnevelly). All these gentlemen report to have observed the phenomenon exactly as printed in the figure. 14 and 15. These are cases of persons who, on account of clouds, could not see the phenomenon when it happened, but saw Venus on the opposite sides of the triangle Rohini on the days before and after. As the straight line joining these two positions crosses the triangle, this may be taken as sufficient proof of Venus having crossed the triangle of Rohini. One of these observers is Prof. Kashi Ram, B.A., Professor of Jyotisha Shastra, Sanatana Dharma College, Ambala (Cantt.) and the other is myself.

I thank the above gentleman much for kindly sending their reports.

Out of the above observers Nos. 8, 9 and 10 had not seen the figure printed in THE ASTROLOGICAL MAGAZINE or THE SANDESH PRATYAKSHA PANCHANG. They have sent the figures of their observations, which resemble exactly the printed figure. Nos. 6 and 7 also had not seen the printed figure. They have given verbal descriptions of their observations, which agree exactly with the printed figure. I, myself, could not see it on account of clouds.

It is noteworthy that I have received no letter to the effect that the phenomenon was seen to differ from the printed figure.

The above shows that there is no doubt that Rohini-Shakata-Bheda did occur on the early morning of the 15th July 1953, earlier than 3 a.m. (I.S.T.) and lasted till after the sunrise.

Ahmedabad. HARIHAR PRANSHANKER BHATT.

### "A Strange Birth"

Sir,—In June 1953 issue of THE ASTROLOGICAL MAGAZINE on page 453 under the heading "A Strange Birth", one Kripasindhu Hota of Dharakota has cited a very mysterious case of a woman giving birth to a full-fledged lizard and has quoted by way of explanation sloka 1 of Chapter 3 of *Brihat Jataka*. The sloka referred to above simply mentions the planetary condition under which beings other than human could be born. It does not tell us that human beings can beget animal beings. Perhaps some of your esteemed correspondents will try to explain this strange freak of nature—biological or pathological or physiological phenomena.

Kumbakonam. R. MADHVARAJA RAO.

### Syed Kasim Razvi

Sir,—Syed Kasim Razvi, the ex-leader of the now defunct Razakar Organisation, has tried to make History. Imitating Hitler, he attempted to stand up single against the whole Indian Union, almost like a lunatic. He was born on 31-5-1902 at a time when Taurus was rising. The details of his horoscope are the following.*

In the major period of Budha, the sub-period of Sani began on 1948-7-7.

This is a very interesting horoscope. For Vrishabha Lagna, Saturn is a Yogakaraka as he becomes the lord of the ninth and the tenth houses. Such a Saturn is in his own house here. The lords of the fourth, seventh and twelfth have met in the ascendant. The Sun has Vargottama too. The lords of the lagna and the twelfth have interchanged their places. Jupiter is debilitated in the ninth, aspecting Sun and Mars. These facts reveal the outlook and motives of Mr. Razvi. He bluffed the world that he is the loyal subject of the Nizam. On the one hand, he is a subject of the Indian Union. On the other hand, the astrological facts noted above reveal that he is the most selfish human being permeated by the spirit of imperialism and fascism. The presence of Sukra and Kethu in the twelfth has really helped our Government in capturing him alive. This combination also makes Mr. Razvi realise his position. The seventh house from Lagna is Vrischika ruled by Mars, while the seventh from the Moon is Simha, governed by the Sun. And both these are powerfully aspected by Mars. This indicates that all these years real power had been in his hands, and that the Nizam had virtually been a prisoner in his hands till the Nizam gave a cease fire order. The situation of the Sun, Mars, Jupiter and Saturn point out his intellectual powers, his capacity to organise, his steady resolve and will to push through, his cunning and diplomacy. The interchange of places

* Lagna—54° 51'; M. C.—314°; Sun—46°; Moon 322° 41'; Mars—32°; Mercury—69°; Venus—3°; Jupiter—295°; Saturn—275°; Rahu—190°; and balance of Jupiter's Dasa at birth: Yrs. 12-9-15.

between Mars and Venus, and the Dwirdwadasa between them reveal that he is a braggart, plunderer, and the like.

Turning to Navamsa, we notice Mars in exaltation. This is so in the sixth house and in association with Rahu. As such he is singularly capable of committing a rash and foolish deed most unexpectedly. On the sixth of September Rahu came to 13° 5' of Aries and began transitting his radical Kethu; and on the twentyfifth of December the progressing Rahu will be 10° 5' of Aries, having a conjunction with his radical Kethu. This is the period of his collapse, and luckily he was caught within a fortnight of this transit. Thereby the planets have asserted their sway and tried to undo what Mr. Razvi wanted to accomplish.

The positions of Guru and Sani in the ninth house is intriguing. Guru is debilitated, though not actually. Ravi and Kuja are in the ascendant itself. The peculiar malefic influences cast by Venus and Kethu are evident. From these it is clear that a close investigation might reveal a deep laid plot of Mr. Razvi to depose and dethrone the Nizam, planned the murder of the Nizam himself. The twelfth house is the house of Treason and Mr. Razvi has been the greatest traitor of the country. A further critical study of his horoscope will throw more light on the various motives, intentions, and actions of Kasim Razvi.

Let us have a look at the Nizam's horoscope, which has been ably expounded by the learned Editor of THE ASTROLOGICAL MAGAZINE in July 1949 issue. Both the Nizam and Mr. Razvi have Venus as the ruler of their ascendants. There is, of course, a Shashtashtaka between their lagnas. The Nizam has Sukra and Kethu in the fifth, and Kuja and Rahu in the eleventh. His twelfth house is occupied by Guru and as such one might be tempted to feel that by nature he is not Anti-Indian. But consider that Guru is in the house of Mercury, and that this Guru has a direct opposition with the Sun. These facts will lead one to suspect that for a long time the Nizam was unaware of Mr. Razvi's intentions, with the result that he took the support of the latter to further his own ends. The position of the Moon and Mercury in the seventh complicates the issue, and makes us seriously think about the Nizam's part in the whole drama staged during the Razakar regime.

Saugor. P. S. SASTRI, M.A., M. Litt.

### Re. Pataka Chakra

Sir,—

| *Critical Day* | *Month or Yr.* | | |
|---|---|---|---|
| Mesha ... | 24 | 22 | 30 |
| Vrishabha ... | 9 | 14 | 12 |
| Mithuna ... | 24 | 15 | 30 |
| Kataka ... | 15 | 15 | 9 |
| Simha ... | 14 | 14 | 11 |
| Kanya ... | 22 | 22 | 16 |
| Thula ... | 22 | 24 | 30 |
| Vrischika ... | 14 | 9 | 12 |
| Dhanus ... | 15 | 24 | 30 |
| Makara ... | 24 | 24 | 16 |
| Kumbha ... | 9 | 9 | 11 |
| Meena ... | 24 | 24 | 9 |

Calculating on the basis of the Chakra given by Shri Thribikram Purohit we get the above critical periods against the corresponding Lagna. These dates are constants and as such can be used without the Chakra and the elaborate Tables.

I have also seen such periods given in some cheap vernacular books although I did not know how they were arrived at.

If space permits, please publish the above.

Thanking you,

Bombay. S. V. S. IYER.

### An Uncontrollable Boy

Sir,—A study of the horoscope of Master Bhagavath of Thakurdwar' Bombay, with the help of Raphael's Ephemeris for 1943 (using 21°-37' Sri B. V. Raman's ayanamsa for that year) shows that at the time of birth.

*(a)* Moon was parallel to Sun.

*(b)* Moon was square to Mars 5 degrees applying.

*(c)* Moon was square to Sani 12 degrees applying.

*(d)* Moon was parallel to Sukra and opposition to Sukra.

*(e)* Moon was opposition to Budha 14 degrees applying.

*(f)* Sani and Kuja are 6 degrees apart though in different Rasis.

*(g)* Kuja is in Rasi Sandhi at 28° 43' in Vrishabha.

*(h)* Guru right in Rasi Sandhi at 29° 40' of Cancer.

In this horoscope, Chandra has splendid Kala-bala, equal to 13 Kalas, in addition to Digbala. Such a Chandra is having strong sambandha with Ravi, Kuja and Sani indicating that the native is naughty and daredevil in his nature. A reference to *Saravali* sloka No. 86, Chandrasraya Rasi and Dristi Phala, will convince anyone that the conduct and nature of the native is quite justifiable. There is also Sukra dristi and a semblance of Budha dristi. Later on in life, this dardevilish nature of the boy will get smoothened slightly.

There is Amala and Sarabha Yogas in the horoscope, besides a subha graha in the 8th from Lagna and Chandra (Janma) indicating, longevity.

There is also Chandra Adhi Yoga (though vitiated), Dama Yoga, Vasumathiyoga, all these pointing to the fact that the native will enjoy general prosperity as any average man. This is corroborated by the fact that lords of Bhagya and Karma sthanas and Guru, have all got more than average number of bindus in the respective ashtavargas of the 3 planets and their dispositors are with moderately good strength.

Kuja with only 2 bindus in his ashta varga and in Rasi Sandhi is in Lagna kendra and Janma kendra denoting poor sahodara bhava.

Chandra with digbala and kalabala and in Lagna kendra, with 5 bindus in ashta varga, is a guarantee that the native will acquaire education. It is, particularly, to take care of cases of this nature, Maharishies advised that Vidyarambha should be started on an auspicious day and in the month in which Budha and Ravi are passing in Gochara through Rasis where they have ample bindu-bala in ashta varga with subha-dristi.

Cancerning Dasa phalas, Guru is conjunct Rahu, resulting in (Pitru Nasam, Dhana Kshayam) troubles to father and loss of money. Also, Guru who is past his Utcha degrees in Cancer will confer in his Dasa sufferings to parents, of various sorts, and loss of ancestral properties.

Camp Deolali. MANTRESWARA SHESHYA

### Table of Destiny

Sir,—Sri V. Ranganathan of New Delhi expressed some doubts in his letter published in December 1952 issue of correspondence Section of THE ASTROLGGICAL MAGAZINE regarding the article entitled "Table of Destiny" by Sri Rajaram published in March 1952 issue.

Sri Ranganathan's attention is invited to an article captioned "Planetary Valuation" by Sri D. V. Ramanayya in the Magazine for February 1943 at pages 135 and 136. Tables 1 and 2 of Sri Ramanayya's article are identical with tables A and B of Sri Rajaram's article. The tables given by both, of course, contain some printer's error. Mr. Ranganathan is right when he says that in the 2nd division of table B Mars should have the figure of 22 instead of 32. In table A of Rajaram's article Venus was given 35 Marks both for Simha and Kumbha. A planet can never have equal number of marks in any two given Signs. The marks diminish by a constant figure for each

of the twelve signs and each planet has got its own constant. Constant for Jupiter is 7, Sun 6, Venus 5, Moon 4, Mercury 3, Mars 2 and Saturn 1. That is to say Jupiter's maximum is $12 \times 7 = 84$ and minimum is 7. That of the Sun is $12 \times 6 = 72$ and its minimum is 6. So also, Venus is 60 and 5, Moon is 48 and 4, Mercury is 36 and 3, Mars is 24 and 2 and Saturn is 12 and 1. Sri Ramanayya's table I allots 35 to Venus in Simha and 30 in Kumbha. Hence Sri Rajaram's table A should be read with 22 for Mars in Makara and 30 for Venus in Kumbha. Automatically figure 32 in table B for Mars in fixed signs division becomes 22. With these corrections the tables of Sri Rajaram are alright.

Sri Ranganathan seems to have been a bit confused in the application of Table B to charts. In the example Chart No. I of Sri Rajaram's article, the planet Mercury is wrongly put in Taurus instead of in Gemini as its longitude is 74°. Table B has nothing to do whether Lagna is in a cardinal, fixed or mutable sign. Table B mainly refers to planets situated either in cardinal, fixed or mutable signs with reference to the Lagna. If a planet is in a cardinal sign the first division should be referred to and its position with reference to Lagna gives the marks. If a planet is in a fixed sign the second division should be referred to and its position with reference to the Lagna gives the marks. And if the planet is in a mutable sign the third division should be referred to and its position with reference to the Lagna gives the marks. Chart IV of Sri Rajaram's article contains Mercury and Venus in Pisces but they ought to be in Makara as Mercury is in 298 and Venus in 272. In chart No. 2 the total in the first column is correct though the figure for the Sun ought to be 72 for 76 and in the second column the total ought to be 241 for 251 as the marks for Mars are put as 32 for 22, The total of a planet's marks in the 12 Rasis in Table A should tally with that planet's marks in Table B. For example Sun's marks in table A total 468. In table B Sun's marks are 468. The maximum for a chart cannot be more than 672 marks.

Sri D. V. Ramanayya's article in February 1943 issue contains some more enlightening information. It is reproduced for the benefit of the readers: (1) "If the third house is considered more strong than the 12th house, as there are different views regarding this point, then the line 2-5-12 should be read as 2-5-3 and 3-6-8 as 6-8-12. (2) Conjunction of any two planets having mutual enmity produces vitiation and no marks given to them. They comprise of Ravi—Rahu, Moon—Kethu, Saturn—Mars conjunctions. (3) The Asthangatha and Retrograde aspects are not considered here." Sri Ramanayya gave the charts of Sri Rama and Ravana, King George V and Kaiser of Ger, many, and King George VI and Hitler to prove that the Victors had more marks in their charts than those of their respective enemies that were vanquished.

Yellamanchili. NEMANI SATYANARAYANA.

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### Clarification Required

Sir,—I have read with great interest many of the publications by the learned Editor, Prof. B. V. Raman. These books are so marvellous and illustrative that even a beginner in astrology would not find any difficulty to understand them thoroughly well. One cannot but heartily appreciate the valuable services rendered by Prof. Raman in the field of astrology. *Bhavartha Ratnakara* translated into English by Prof. Raman is one of those praiseworthy and authoritative books. His notes to the stanzas in the said book are very extensive with copious examples. I may be permitted to deal with some special combinations relating to the situation of Mars either in the 3rd or in the 12th, for I feel, with my little humble knowledge, great difficulty to get the results while applying them to the charts which are given below.

St. 9, Ch. II states that "if different karakas are present in their respective bhavas, such bhavas lose vitality and give rise to very little of iheir indications". In chart* 1, Mars is situated in the 3rd house. As per above dictum, 3rd house ought to lose its vitality but it has not so happened in this case. For the native is happy from his brothers and sisters,

St. 6, Ch. VIII states that "the person will be fortunate in respect of that bhava, whose karaka is situated in the 12th from Lagna". In chart II, mark that Mars is situated in the 12th from Lagna. This is further supported by St. 18, Ch. VIII, which states that "whoever has Mars in the 12th, he will be fortunate in respect of brothers". Even so, the native, to his misfortune, has no brother or sister.

It may be that a planet standing karaka for a house may not be the only determining factor, inasmuch as other ingredients, *viz.*, (*i*) the 3rd house, (*ii*) its lord, (*iii*) planets occupying or aspecting the 3rd, have also to be carefully looked into. In chart II, note that the 3rd receives aspects from its own lord and its karaka as well. Moreover, Jupiter, the greatest benefic by nature. casts his benign aspect over the 3rd and its lord. From the Moon, Mars and the 3rd lord are combined together. Even inspite of this, the karaka has failed to enhance the indications of the 3rd house as per above dicta.

It is therefore requested that the learned readers, will kindly throw some light on the non-applicabilty of the above two dicta in respect of the above two charts.

Kindly publish this in the next issue of your widely read journal and oblige.

Nadiad. M. D. TRIVEDI.

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*Chart No. 1:—Born on 23-12-1908.

Lagna—Leo with Jupiter; Libra—Mars; Scorpio—Venus; Dhanus—Sun, Moon, Budha and Kethu; Pisces—Saturn; Gemini—Rahu.

Chart No. 2:—Born on 23-11-1931.

Lagna--Dhanus with Saturn; Pisces—Rahu; Aries—Moon; Leo—Jupiter; Virgo—Kethu; Scorpio—Sun, Mars, Budha and Venus.

### Martian Influences

Sir,—I give below my experiences as a student of the subject for the last 18 years. I began the subject as a hobby and except by way of study of a large number of books of the late revered B. Suryanarain Rao on the subject and several side collections of ancient books in Tamil and Sanskrit by some others, I had no other coaching from the beginning.

The late Mr. Suryanarayana Rao has done yeoman service to the cause of the science by his vast publications in English language. Apart from his books, THE ASTROLOGICAL MAGAZINE (conducted by his worthy grandson Mr. B. V. Raman) wherein practical points are discussed was of immense guidance to me as a student.

After a long period, I came to the conclusion that a practical study of charts with observations on happenings is equally important if not more than the theory to verify the truths contained in this ancient science of astrology. So whenever I had chances to verify the results of the positions of planets in the charts I came across, I never failed to do and if instances were such where the happenings did not coincide with the indications I used to search for the reasons and also consult learned and proficient men for solution for doubts.

Though I cannot even now claim to have the knowledge of an average astrologer, I have learnt this much *viz.* that the subject is a very interesting one worthy of learning by those who have faith, perseverance and patience.

I narrate all these only to how that without theoretical knowledge we

(*Continued on page 716*)

# From West to East

BY DOUGLAS HUNT, M.A.

*[Every month Mr. Hunt will present an accurate picture of the astrological, occult and spiritual climate in the West, so that readers of* THE ASTROLOGICAL MAGAZINE *may be kept informed of the current developments in astrological and allied knowledge in Europe and America. —Ed., A.M.]*

FROM time to time mysterious and impressive figures have made their appearance in European history. Perhaps the best known is the Count St. Germain. We hear of him from no less a person than the composer Rameau, who speaks of having met him in 1710, when he had the appearance of a man of about fifty. In 1760 Voltaire is writing about him to Frederick the Great, asserting that he had been at the Council of Trent in 1545!

Whether Voltaire was being facetious or not we do know—probably he was. But we do know that the Count was conducting secret peace negotiations between the kings of England and France with a view to bringing to an end the Seven Years' War.

We hear of him again at a Masonic Convention in Paris in 1785, at a private interview with Louis XVI at about the same time, in which he warned Louis and his Queen of the horrors to come, and finally in the journal of Mme, d'Adhemar, who had been present at this meeting and who records seeing him again in 1813. Of his death we never hear, and there are even those who claim that he is alive to this day.

But there is a far more mysterious figure in European history—so mysterious that we cannot say for certain that he ever existed.

In 1616 there burst upon the astonished cognocenti of Europe an amazing document entitled; "Fama Fraternitatis: or, a discovery of the Fraternity of the most Laudable Order of its Rosy Cross," and addressed to "the learned in Europe."

The Fama related how "the most godly and highly illuminated Father, our Brother C. R. C." had brought to the West the secret wisdom of the Orient.

"Our Brother C. R. C." was that enigmatic figure Christian Rosenkreuz, who was said to have reached the mysterious city of Damcar about 1400 A. D., to have been initiated into the Mysteries, and to have died at the age of 106 in 1484. There are various stories—probably apocryphal—of the discovery of his tomb containing the ever-burning light and—some say—the living body of the Philosopher.

The "Fama", which describes the discovery of the tomb with its ever-burning sun and the inscription "after one hundred and twenty years I shall appear", appeals to men of learning and goodwill to make themselves known to the Rosicrucian Fraternity. The "Confessio", which appeared a few years latter, proclaims: "Everyone's opinion shall assuredly come to our hands, in what language soever it be, nor anybody shall fail, whoso gives but his name, to speak with some of us, or else, if there be some lett, in writing."

Little more is known of the mysterious Brotherhood which created such a sensation in seventeenth-century Europe. We do not know *for certain* the name a single Brother. Johann Valentin Andreas was almost certainly one, so. in all probability, was Thomas Vaughan, twin brother of the Silurist, who translated the "Fama" into English, although he disclaimed that honour. Robert Fludd too must have been one.

Francis Bacon, sometimes identified with the Count St. Germain, is usually considered to have been one of the most eminent of the Rosicrucians, which may account for the fantastic nonsense talked about his authorship of the Shakespeare plays.

If the Rosicrucian Fraternity survives, its members continue their policy of anonymity. A number or organisations have adopted the name Rosicrucian and many of them are doing excellent work in promulgating esoteric truths, but it can be categorically stated that no organisation which allows its name to be brought before the public has the remotest connection with that mysterious figure Christion Rosenkreuz.

One of the best of these soi-disant Rosicrucian Orders is that founded by Max Heindel, which has its headquarters at Oceanside, California. In its 'Bible', "Rosicrucian Cosmoconception", may be found all the teachings which one associates with the Wisdom Religions. The Rosicrucian Fellowship Magazine, published monthly, contains much excellent material, a good proportion of which is astrological.

Heindel Rosicrucianism is distinctively Christian, but does not fail to point out that Karma is Christian teaching—Whatsoever a man sows, that shall he also reap—and that reincarnation is taken as a matter of course in the Master's teachings.

The Magazine is continually on the look-out for signs of spiritual awakening among the inhabitants of the earth; an encouraging contrast to that section of the Press which concerns itself only with political crises, murder, juvenile delinqueney, and adultery.

Quoting from "The Voice" it enthusiastically reports the activities of the World Parliament of Religions among whose directors are, Yogis, Christians, Moselms, and Jews. It is, in fact, largely in America that we must look for such progressive and world-wide movements towards world sanity,

While some other magazines and newspapers are salaciously recording the supposed continuous degeneracy of youth 'Things are not what they were in *my* young days' Rosicrucian Fellowship records how young American Quakers are volunteering to do the most menial and unpleasant tasks as attendants in mental institutions and often gaining the confidence of these despised and rejected ones. The very least they achieve by their willing self-sacrifice is to ensure that under-staffed institutions can extend recreational therapy to a larger number of patients.

If I am asked what all this has to do with occultism I would reply that the doing of the World should be the whole aim and end of every occultist. However all this, unlike arson, sadism, and sex-murders, is not NEWS.

Interest in Spiritualism seems to be laying hold of more and more prominent people in England. That well-known historian of the stage, W. Macqueen Pope, though not a Spiritualist himself, has been receiving messages from the late Ivor Novello for which he can find no normal explanation and which show a knowledge of intimate details hardly accessible to outsiders.

Ursula Bloom tells in the "Empire News" how her dead mother apparently telephoned for a doctor when the husband of the authoress lay dying. An English vicar has written a book in which he states that, "Every Christian is or ought to be a Spiritualist."

Finally Lindbergh, the American aviator who made the first solo flight across the Atlantic, recalls in a series of articles he is writing for a popular American magazine how spirit passengers came aboard his aeroplane—"vaporlike shapes crowding the fusel-

age, speaking with human voices, giving advice and important messages from a world beyond."

All these facts are recorded in that excellent Spiritualist weekly, "Psychic News", and many of them also find their way into the continental press. Before one rejects Spiritualism out of hand—however much one may have against individual Spiritualists or Spiritualist groups—it would be worth perusing a dozen or so numbers of "Psychic News."

My space has vanished again almost as soon, it seems, as I have put pen to paper. Next month I hope to start with a few paragraphs about that deeply spiritual French monthly "L'Astrosophie."

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## LETTERS TO THE EDITOR

*(Continued from page 714)*

cannot proceed to the practical side in this subject as in everything and that practical examination and study of different horoscopes with verification of actual incidents side by side, both past and future, alone can make us attain some perfection and correctness on the predictive side. The greater is the contact with scholars and literature in the line, the greater will be the accuracy in predictions. Even 50 or 60 years' study of a whole-time man will not be too long a period to master the subject.

According to my findings, Mars is astronomically a fiery planet and astrologically a furious one. Still he sheds beneficial influences also.

*(a)* Mars as lord of birth, if not in any way weak by debilitation or otherwise ill-disposed, helps the individual with extraordinary resistance power even during the worst illness and if he occupies his own house also, he can be considered as a benefic.

*(b)* Mars in Lagna with Moon gives room for asthmatic complaint in the middle age of life.

*(c)* Mars with Rahu in lagna even if it be his own house in a female horoscope, weakens the Mangalyasthana, though she may be well-off in other respects. Such a combination gives long life but not Mangalyam. In a male horoscope, the combination causes bloody accidents, or poisonous fevers during the major or sub-periods of either.

*(d)* Mars as lord of or occupying 2nd house, makes the individual a liberal-minded one and he never suppresses anything in his talk. In the expression of gratitude to others, he even overdoes it. He is an eater of delicious food and he tries to keep up his words.

*(e)* With Mars in 2, if it is his house, the dosha for matching marriages can be ignored completely. I have seen horoscopes, with such Mars, matched to horoscopes without dosha and yet without bad effects in the life of the couple till a long period even though Mars Dasa has intervened.

*(f)* Mars and Venus in the 2nd house of a male if it is an Ubhaya rasi, makes the native die a widower even if he marries twice. The late Mr. Suryanarayana Rao has written that such a combination is a gem from astrology which never fails and it is truly so as seen by me in more than one horoscope.

*(g)* In a male horoscope where Mars aspects Venus or even 7th house, the conjugal happiness will be very good. Whether male or female the conjugal happiness of an individual lies in direct proportion to the strength of both Venus and Mars.

*(h)* A good Mars in Kendra to Moon makes one free from wants or poverty.

*(i)* Mars in the 8th house gives stomach troubles now and then in the middle age or in its ruling period or sub-period, and if it joins Kethu surely there will be an operation for stomach trouble once at least.

*(j)* I am inclined to give credit to the presence of Mars in fifth house, if it be Virgo, as contributory to the removal of Putra Dosha caused by reason of Budha being the lord of the 5th house. The aspect on Virgo by Mars equally strengthens the Putrasthana in my humble opinion.

Nagapatnam. V.J. SRINIVASAN.

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BY B. V. RAMAN

(FIFTH EDITION)

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# Reviews

BY DR. R. NAGA RAJA SARMA, M.A., PH.D.

CASEMENT LITERATURE

1. **Science and the People**—By Eric Ashby, Booklet No. 1-Pp. 35.
2. **Facts or Fiction**—By W.N. Ewer, Booklet No. 2, Pp. 32.
3. **Chinese Puzzle**—By O. M. Green, Booklet, No. 3, Pp. 34.
4. **Art and Ideology**—By Francis Watson, Booklet No. 4, Pp. 33.
5. **Follow my Leader**—By Hugh Sutherland, Booklet No. 5, Pp. 34.
6. **The Press and Party**—By Douglas Hyde, Booklet No. 6, Pp. 33.
7. **Communism and the Government Machine**—By Raymond Postgate, Booklet No. 7, Pp. 25.
8. **Farmers into Factory Hands?**—By Percival Griffiths, Booklet No. 8, Pp. 33, Price each Booklet *annas Four* only. (1953). (Casement Publications Ltd., Bombay.

First published in 1953 by Casement Publications. Ltd., 13, Park Place London, S. W. 1. and issued by Casement Publications, Bombay, now, the series of booklets planned aims at giving correct available information on all subjects and problems of world-wide interest, and these Booklets have been written by specialists or experts who can speak with authority on the subjects of their choice or special study and these have been written too under a direction that the different subjects expounded should be approached only from a "strictly international standpoint".

The *first* booklet is entitled *Science and the People*, and written by Eric Ashby, President and Vice-chancellor of Queen's University, Belfast. Explaining how the Scientist actually works and elucidating the difference between *pure* science and *applied* science, the author has laid considerable emphasis on Scientific inventions being used for the good and benefit of the people. Limitations of Science have been frankly recognised. About "good and evil", about "values", Science has nothing to say. Science has given the world atomic weapons, but, no guarantee that these should *not* be used for destruction of mankind.

The *second* booklet entitled *Facts or Fiction* constitues a brillinnt and illuminating commentary on the attitude of Marx, Soveit, and Stalin towards History and historical facts. In the adroit scheme of valuation adopted by the Soveit and Stalin it is maintained that whatever accords with and advances Soveit-cum-Stalin-interests must be admitted as historically true and factually established and whatever does *not* accord with such interests should be summarily rejected as historically *untrue* and *false*. Mr. Ewer, the author who served as Diplomatic Correspondent of the *Daily Herald* London, has portrayed an excellent picture of Soveit conception of History, and one would be left wondering whether Indian Diplomats in Moscow know even a tithe of what Mr. Ewer has seen and known.

In the *third* booklet entitled *Chinese Puzzle*, Mr. O. M. Green, Editor of "North China Daily News", and who knows China at first hand, has examined the account given by Mr. M. Sivaram, an Indian correspondent of the Press Trust of India, of China under communist regime. China seems to have been completely enslaved physically and mentally by communists. Communist-ambition is *not* limited to China. It would appear the Communists in China are eager to secure the "liberation" of 1,000 millions of the people of Asia from imperialism. It may *not* require much thinking to realize who is to-day actually in need of liberation. Communist China is described by Mr. Green as the "New Neighbour". Certain high politicals seem to be hobnobbing with communist China. Mr. Green has uttered a timely warning against such childish hobnobbing. For, very wisely, does he observe—"Communism is always the same." (P-34)

How "Art and Ideology" connected with Art have got on in Communist countries, particularly in the Soviet, is the question discussed in the *fourth* pamphlet by Mr. Francis Watson. If free creative Art is to survive and flourish, it can only be in Free Democracies and Republics, but, *not* under Communism which regulates and regiments Art in the interests of Surrealism and "Socialist Realism." Mr. Watson who is described as "full-time writer and broadcaster" has clearly brought out the fact that like Religion, Art too would seem to be anathema to Communistic thought and ideology,

In "Follow My Leader", the *fifth* booklet, Mr. Hugh Sutherland, described to be "Journalist" and "Radio-script writer" tells, in an interesting and arresting manner the story of Soveit authorities under the dictatorship of Stalin, having stifled independent and unfettered thought and criticism even in departments of Sciences like Physics, Physiology, Psychology and others. If a Science fails to conform to the philosophy of Dialectical Materialism, the official Doctrine of the Soveit, it should be summarily rejected and condemned. One can easily imagine how Science can thrive or progress in such atmosphere of *regimented* thought. Be it noted that World's leading scientists like Einstein have been attacked and denounced by Soveit.

In the *sixth* booklet, Mr. Douglas Hyde, News Editor (formerly) of "Daily Worker", London, the Communist paper, who first had great faith in Communism, but, later renounced it, telling his story in his confessional biography or auto-biography entitled "I believed", has given a very vivid description of the nature and conditions under which Press and Newspapers are functioning in the Soviet. By way of contrast, he has also described the Press and Newspapers existing and functioning in the Democracies. It is interesting to note that in Soveit Newspapers, divorce-cases, sex-crimes, murders-or-suicides and Police News do *not* find a place.

"Communism and the Government Machine", by Mr. Raymond Postgate, for some years, Foreign Sub-Editor of the *Daily Herald*, which forms the subject-matter of the *seventh* Booklet, would show something of the strange and even amusing vicissitudes through which the Russian Constitution has passed. People in democracies would be shocked to be told that in the Russian Constitution, "There is no equivalent of *habeas corpus* or of an action for false imprisonment". Somehow, by means of persistent propaganda, Russians are made to believe that they are much better off than people in other countries.

In the *eighth* booklet on "Farmers into Factory Hands?" Sir Percival Griffiths examines the condition of Russian Pesants who are advertised by the Soveit propaganda to be leading wealthy and prosperous lives. The author, formely of the Indian Civil Service has pointed out, after an examination of the facts and data emanating from Russian Sources that

Pesants under Collective Farming are *not* living on beds of roses. Those who want to imitate Russia would do well to know first the truth about Russian pesants and the lives led by them. On the whole, the *Casement Booklets* sold for *four* annas each give *best* information on different subjects, in *briefest* compass at *cheapest* cost. Designers and publishers of the series are warmly to be congratulated on their wonderful enterprise.

**9. Hindu Law in 1952**—By M. N• Srinivasan, B.Sc., LL,B., (Anandaram & Co.. 439, 9th Main Road, Malleswaram, Bangalore 3, Pp. 23, Price Re, 1-0-0.)

"Hindu Law in 1952" constitutes "a review of the Marcn of Law in the year", which briefly records the decisions of different Courts on important matters and aspects of Hindu Law, and Mr, M. N. Srinivasan, the learned and talented author has brought to bear on the preparation of this pamphlet all the care, caution, circumspection, and critical judgment necessary for presentation of Law-Reports to publiclay as well as to practitioners of Law. "Decisions of the Year" are recorded briefly with statement of arguments *pro and con.* Thus it is noteworthy that a number of sections of the H. R. C. E. Act 19 of 1951 are held to be *ultra vires* of the Madras State Legislature.

Decisions on "Inheritance", "Marriage", "Adoption", "Joint Family and Co-parcenary Property" "Enjoyment of Co-parcenary Property", "Partition", "Debts", "Widow's Estate". "Maintenance", "Religious Endowments", have been assembled together. It is amusing to contemplate how erratic judges can be when they decide that marriage with *impotent* girl once celebrated should be deemed *valid!!* Legislators would do well to tackle such problems effectively and solve them permanently, instead of concerning themselves endlessly with their rights and privileges as legislators. Mr. Srinivasan whose "Hindu Law in Bharat", is almost a celebrated Legal Classic has done a valuable service to judges and legal practitioners by publication of the pamphlet.

**10. Nayas—Ways of Approach and Observation.**—By Nathmal Tatia M.A. D. Litt (Cal). (The Jain Mission Soeciety G. 146, Chickpet Bangalore City Pp. 14).

Dr. Nathmal Tatia, professor of Pali and Buddhist philosophy at the Nalanda Pali Institute, (Rajgir-Bihar) read a paper before the 27th session of the Indian Philosophical Congress, and the paper is reprinted and reissued in the form of a pamphle. The pamlet deals with an important aspect of Jaina-Theory of Knowledge and epistemology and contains an exposition of "Naigama-naya", "Sangrahanaya", "Vyavahara-naya", "Rijusutra-naya", "Samabhirudha" and "Evambhuta", with suitable illustrations.

It should be pointed out that Jaina Doctrine of "Nayas", and that of "Saptabhangi" or "Syadvada" have been subjected to systematic metaphysical criticism by the schools of Vedanta and it would have been better if these had been referred to and answered by a champion of Jainism like the author.

How artificial the Jaina theory is would be apparent from the following —"Asked about his residence, a man may observe that his residence is in Asia, India, or Bengal, or Calcutta, or Chowringhee, or in a particular house with a particular number.....or as a soul living in his own body". (P. 3) If the last-mentioned alternative is given as answer to Income-Tax Department, one would be knowing where Jainism exactly atands. Dr. Nathmal deserves the thanks of students of philosophy for the publication of his pamphlet on Jaina Theory of Knowledge.

GERMAN

**11. Astrologisches Wetter Lehrbuch.**—(Astrometeorologie) — By A. M. Grimm and others (Verlag Baumgartner, 20—a-Warpke Billerbeck. (Hann) Pp-88).

The booklet here noticed which bears No. 22 of the general series entitled "Astrologische Universal Harmoniem Sonderdruck" deals with elucidation of the principles of astrology to the extent to which they may be applicable for the purpose of affording guidance in determining weather conditions and other meteorological phenomena, which notwithstanding the uniformity revealed, nevertheless, happen to be erratic and uncertain.

It is obvious that for navigational, agricultural, and even social and public purposes, determination of rains, winds, and allied weather conditions would be indispensable, and in the booklet, A. M. Grimn and his collaborators have studied the laws governing these phenomena, in the light of the astrological principles. Astrology of course, does not pretend to achieve the impossible, and it must be within the practical personal experience of every one that Nature and Natural Phenomena do *not always* obey the directions laid down or indicated by meteorologists, and often, the meteorological reports published in the Daily Newspapers do not turn out to be safe guides.

The booklet is marked by German thoroughness and methodological approach and in *ten* sections, the different aspects of Cosmic Meteorology have been expounded in a striking and illuminating manner. A. M. Grimm and his Associates are warmly to be congratulated on publication of this booklet on *Astrometeorologie.*

SANSKRIT-GUJARATHI

**12. Jatakalamkara of Ganesa Kavi:** Done into Guzerathi—by Pandit Durgasankara Umasankara Sarma (Jyothisha Granthamala, Rajakot Pp. 140, Price *not* stated.)

The well-known work and classic in Sanskrit on principles and practice of predictive Astrology, entitled 'Jatakaalamkara' by Ganesa Kavi, is a volume of permanent interest and it has been done into Guzerathi by Pandit Durga Sankara Umasankara, and printed as a separate and independent volume. The Volume bears Nos. 2-3 of "Jyotisha Granthamala" issued under the able editorship of Jyotisha Bhaskara Revasamkar. The Sanskrit text of the work is printed in bold, clear Devanagari. Each stanza is immediately split into independent and separate constituitive terms. (Padaccheda). Import is then explained in Guzerathi of the stanzas term by term. There is also an elucidatory commentary published under the heading "Teeka".

The work has been planned to fall into *six* chapters, the *seventh* (concluding) being devoted to an account of the geneology of the author.

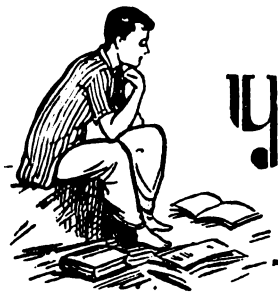
It is unfortunate that in the review copy a full form of *eight pages* has been missing and such an abrupt break in the text is sure to be found annoying by readers and reviewers alike. (Pp. 57-64 missing).

Ganesa Kavi's work has to be considered as a fine and attractive piece of literary workmanship and poetic craftsmanship, in the realm of Sanskrit Literature, as the author has chosen the long, meter named "Sragdhara", (containing 21-letters for each line) difficult to control and negotiate. Here and there other metrical patterns have also been pressed into service.

It may also be mentioned that Vedanta Desika, the illustrious champion of "Visishtadvaita" has composed his wonderful work on "Vedanta-Sutras" entitled "Adhikaranasaravali" which runs to hundreds of stanzas in the "Sragdhara" meter.

All matters of life and death, birth, health, longevity, marriage, impotency, prostitution and violation of marriage vows and miscellaneous sex-contacs and relationships, Poison-women, (Vishakanya) Cases in which poison-women conditions are cancelled, (Vishabhanga, or Vishakanya-bhanga) and other matters of moment have been discussed by Ganesa Kavi and

*(Continued on page 720)*



# your Scientific difficulties solved

BY MIHIRA

[In the letters THE ASTROLOGICAL MAGAZINE receives from the readers, many interesting questions are put pertaining to astrological and scientific problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you why not write us about them? *This service is free to all readers of* THE ASTROLOGICAL MAGAZINE. Address communications to—MIHIRA, c/o THE ASTROLOGICAL MAGAZINE.]

**Q. 1.** On page 72 of *Hindu Predictive Astrology* by B. V. Raman, we find, 'Add together the longitudes of Saturn, Jupiter, Sun and Moon. This gives us a point in the zodiac after expunging multiples of 12. Please explain the above point with an illustration and oblige. *S. K. S.*

Ans. Suppose Saturn is in 11° of Sagittarius, Jupiter in 11° of Aquarius and Sun in 11° of Pisces and Moon in 20° of Pisces. These should be added together thus, Saturn 8s 11° plus Jupiter 10s 11° plus Sun 11s 11° plus Moon 11s 20°. The result is 41s 23°, the point that will be arrived at and so the position is 23rd degree of Virgo.

**Q. 2.** Chart A: 24-11-1884. Chart B. Birth 2-11-1908. In "*300 Important Combinations*", by B. V. Raman Chatussagara Yoga has been defined as being formed when all kendras are occupied by planets. (*a*) Is it necessary that the kendras should be from Lagna only. (*b*) Will such a yoga be found if kendras from lord of Lagna are occupied by planets. (*c*) Will such a yoga contribute to financial soundness in spite of Lagna lord being in a dusthana and also combust as in Chart A. Both charts are of *Sakata Yoga* and yet A amassed a great fortune and died some 3 years ago while B has come to serious grief about a year age. Why? *V. M. N., S. N. 5899.*

Ans. (*a*) and (*b*) Chatussagara Yoga can be formed only by planets occupying all kendras from Lagna and not from Lord of Lagna. Rahu and Kethu are not planets for this yoga. So it is not present in chart A nor in B, and so we have to look elsewhere for the good fortune of this nativity.

कोशेशेरन्ध्रेनिध्याप्तिः ।

लाभेशेकेन्द्रकोणे शुभसम्बन्धे धनाप्तिः ॥

If the lord of the 2nd occupies the 8th the person will come by a treasure. Moreover lord of 5th is in 5th and he is a first rate benefic. The lord of 11th in a kendra or kona and in benefic relations indicates influx of wealth. Mars lord of 11th is in 7th aspected by Jupiter. No doubt he is also aspected by Saturn lord of 8th and 9th.

For any yoga to take effect fully, lord of Lagna has to be strong. In Chart A lord of Lagna is in 6th and combust. No doubt this is a defect. One compensating circumstance is that he is in eleventh from Moon. *Sakata Yoga* is present in both charts. Please refer to notes on *Sakata Yoga* by Mr. B.V. Raman in the abovementioned work, where an authority has been quoted for the opinion 'One born in *Sakata* will have his fortune obstructed now and then'.

**Q. 3.** Can any planet say Rahu be said to have Vargottama when he occupies Mercury's signs though not the same sign in both Rasi and Navamsa? *T. C. P., Perambur.*

Ans. No. For Vargottama position, a planet has to be in the same sign in both Rasi and Navamsa Charts.

**Q. 4.** (*a*) What is the effect of a debilitated lord of Lagna occupying 12? What will be the modification in its effects if (1) it is with the lord of 12, (2) if it is aspected by Saturn? (*b*) What are the horoscopical indications for a miser? (*c*) Will Saturn in 11 in transit cause death? (*d*) How is the weakness or strength of a planet gauged, *e.g.*, if Moon has got 6.5 rupas and Saturn has got only 6 rupas in a Kumbha Lagna horoscope, which planet is considered stronger? Saturn should have 5 rupas to be considered powerful while Moon should have 6 rupas. Saturn has one rupa and Moon only 5 rupas above the minimum required. *S. No. 5041.*

Ans. (*a*) Lagna will become very weak and this will affect the entire horoscope. The significations of Lagna Bhava will suffer. (1) If lord of Lagna is in 12th with lord of 12 much will depend on the natural harmony between the two planets. If they are friends, the association will prove to be a source of strength. If they are enemies, it will be just the opposite. (2) If the lord of Lagna is aspected by Saturn, matters will be still further worsened. (*b*) There are several combinations for this and it will not be possible to exhaust all (1) Moon in 3rd house, (2) Jupiter in 3rd house, (3) the lord of Lagna being posited in the 8th or 12th houses. (4) If the lord of Lagna and 12th house exchange places. As a general rule, the aspect of Saturn to second house or lord of 2nd house or having any connection with 2nd house tends to miserliness. (*c*) Saturn in 11th by transit will not cause death nor will it be able to prevent death if it is otherwise indicated and is due. (*d*) If other things are equal, then a planet which has greater number of rupas above its minimum should be held to be more powerful than another planet which is above its minimum by a lesser number of rupas. In the example given Saturn has got one Rupa above minimum and Moon only 5 rupas. Therefore Saturn should be held to be more powerful.

**Q. 5.** (*a*) Chart given. Is it a powerful yoga as four planets are conjoined in one sign, Sagittarius? (*b*) How can we know that a person is born in a rich and respectable family? *R. A. M., Dehra Dun.*

Ans. (*a*) Only bad effects are attributed to the above combination both in *Saravali* and in *Brihat Jataka*—two standard works on Astrology. Saravali: "Defective in some limb, addicted to bad practices, will incur enmity through relations, will meet with failure generally in his attempts". *Brihat Jataka*: "Will suffer disgraces, will be slothful, will be possessed of good qualities". (*b*) Ninth house represents father and 4th house represents mother. If either bhava is powerful or when the lord is exalted, or well placed or other-

wise strong, then the family is likely to be in affluent circumstances, otherwise not.

Q. 6. (*a*) How to predict from a horoscope whether the native will be successful in speculation or race? (*b*) What are the benefic planets to be taken into account for good gains in speculation? (*c*) What are the houses to be judged for such predictions? (*d*) Is there are any particular planet responsible for making a native a gambler? (*e*) Chart particulars given. What planet made the native a gambler? *P. Sen, Calcutta 2.*

Ans.-(*a*) The second and fifth houses should be strong. There should be present also yogas for sudden wealth, *e.g.*, exchange between lords of 1st and 2nd houses or between 2nd and 5th houses. (*b*) The principal planet is Jupiter, the Dhanakaraka. (*c*) Second and fifth houses. If speculation is adopted as a profession, the eleventh house also strong if lord of Lagna is essential. (*d*) Mars is the planet usually associated with gambling. But *Uttarakalamrita* makes specific mention of Rahu being responsible for gambling. (*e*) It is difficult to answer questions like this with Rasi diagram alone without time or birth. Querents should make it a policy to supply these to have such questions answered scientifically. But this chart furnishes some materials as to why the native took to gambling. Rahu associated with lord of 5 in 5th from 5th that is in 9th; lords of 1 and 8 joined in eleventh. Mars in debility aspected by lord of 5th Mercury and by lord of 8th, Jupiter.

Q. 7. (*a*) Which is the correct time of sunrise? Is it when the upper limb of sun is visible at the horizon including refraction or without refraction or is it when the centre of the Sun is at the horizon without refraction. (*b*) On page 133, *Studies in Jaimini Astrology* by B. V. Raman it is mentioned in line 3 that a number of issues will be born if the 5th from Upapada lord happens to be in an even sign. Yet later it is mentioned that if the fifth from Upapada happens to be an odd sign, there will be a number of children. Which is correct? (*c*) On page 148 it is mentioned 'a Devatakaraka'. Who is the Devatakarara? Is it identical with the Atmakaraka or with Sun? (*d*) The determination of Brahma is causing a good deal of difficulty. Who is Brahma for these two Kundalies.

Ans. (*a*) The correct time of sunrise for purposes of astrological calculation is when the centre of the Sun's disc appears on the horizon. It is the mean time that is to be taken and not the apparent time. No refraction is to be allowed. (*b*) The distinction is apparent from your question itself which is quoted from the abovementioned work. There will be a number of issues born when 11th house from Upapada or the 5th house from Upapada lord happens to be an even sign. Then it is stated "predict that the person will have a number of children if the fifth from Upapada happens to be an odd sign or the Sun, etc" It should be easy for anyone to see that the earlier observation is with reference to fifth from Upapada lord whereas the later one is with regard to fifth from Upapada itself. (*c*) Jaimini Chapter 1, Pada 4, sutra 43 says: अमात्यावुचरार्द्धेवता भलि: ।

Take the planet next in degrees to Atmakaraka and find out from him the religious tendencies of the person. So Devatakaraka is the same as Amatyakaraka.

(*d*) *Chart* 1.—Atmakaraka is Mars. Rahu is in 8th from Atmakaraka and the lord of 8th from Atmakaraka is Saturn. Sutra 52 in Pada 1. Chapter II says Vivade Bali (विवादे बली) and this has been translated by B. S. Rao as "Between the two planets the lord of 8th from Atmakaraka and the planet who joins the 8th the stronger of the two becomes Brahma". This is also the opinion of commentator Nilakanta. Saturn is stronger of the two, Saturn being exalted. But Saturn becomes automatically disqualified. Therefore the sixth planet from him is to be designated Brahma. The sixth from Saturn is Mars and so Mars is Bramha. There is no other planet for competition, when computed from Lagna, which is stronger than 7th. From Lagna lord of 6th is stronger than lord of 8 or 12 as he is Atmakaraka. He occupies an even sign in the invisible part of the zodiac. Therefore he cannot be Brahma.

*Chart* 2.—Atmakaraka is Venus. The lord of 8th from Atmakaraka is Jupiter, Rahu is in 8th. Jupiter is stronger than Rahu. So Jupiter is Brahma. The other method can be applied only when of Langa and 7th one is stronger than the other but here both are equally strong. But according to the inherent strength of the kendras, 4th is more powerful than Lagna, 7th more than 4th and 10th more than 7th. So taking 7th, the lords of 6th, 8th and 12th therefore are respectively Venus, Moon and Mars. Venus is the strongest as he is Atmakaraka. But he is in an even sign and so cannot be Brahma. Here too there is no competition.

Q. 8. (*a*) How is Parivarthana Yoga determined, *i.e.*, whether it is exchange of places between the lords of signs or between lords of bhavas? (*b*) For Lagna Sagittarius, Sun and Mercury are said to be Yogakarakas. Is this the case even when they are lords of 8th and 11th bhavas respectively? (*c*) If the Moon is in Ascendant sign, can the signs be treated as bhavas (that is each rasi as representing the bhava also and predictions made). (*d*) Conjunctions of lords of 9 and 10 and 1 and 10 is said to produce Raja Yoga. Should the conjunction be a conjunction in sign or a conjunction in the same bhava or both? Again what exactly is meant by 'lordship', is it lordship of a sign or of a house? (*d*) If lord of 2nd bhava is in 9th bhava and lord of 9th is in 2nd bhava, is there any Yoga? *T. C. P., Madras.*

Ans. (*a*) For a Parivarthana Yoga of maximum efficacy, both bhava and sign should be involved in the exchange. Otherwise, there will be Parivarthana Yoga only nominally. (*b*) For horoscopes born under Sagittarius, Sun is said to be good as he is the lord of the ninth house and not merely because Sagittarius happens to be Lagna. But if the disposition of the house cusps is such that the cusp of the 8th house falls in Leo and the cusp of the ninth does not fall in Leo, then Sun becomes lord of 8th and cannot be considered favourable.

As for Mercury, this planet can be a benefic or malefic according to associations and aspects. If he has got malefic associations and aspects and thus becomes malefic, his, lordship of angles makes him benefic. Not otherwise. But if the cusp of the eleventh house falls in Virgo, he becomes inauspicious by reason of such ownership whether he has benefic or malefic associations. But, for all those born under Sagittarius he has to be lord of 7th house a Kendra as this is the opposite point of Ascendant and

*(Continued on page 731)*

## REVIEWS

*(Continued from page 718)*

planetary principles governing them elucidated.

It is rather intriguing that the *opening* and the *sixth* chapters have both been entitled "Bhava-adhyaya" by the author himself, while, as a matter of fact, he could easily have combined both into one under the title.

The date of this useful astrological treatise has been given by the author himself as *Saka-year* 1535.

The commentary and rendering of the text into Guzerathi are both attractive and faithful to the original. They afford pleasant reading.

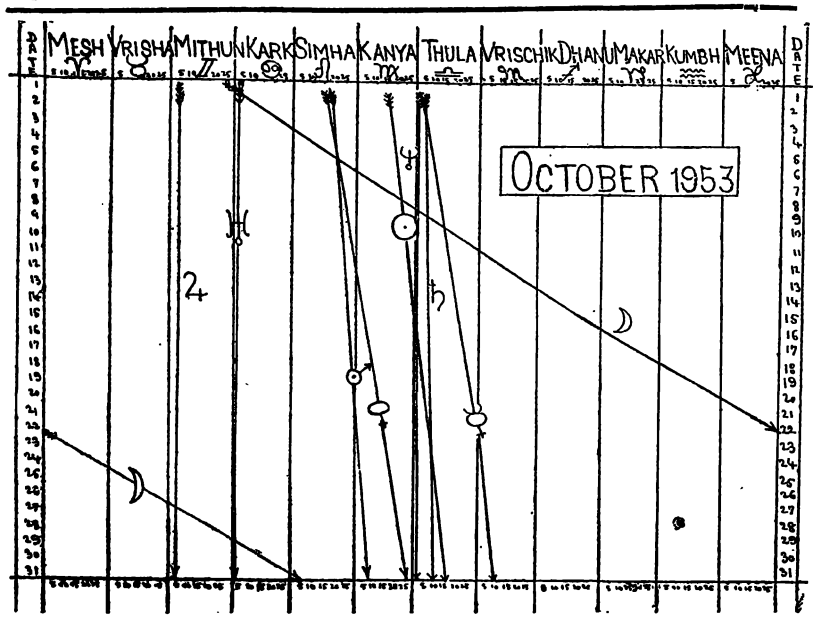
On this publication, the Editor, Translator, and publishers are warmly to be felicitated, and Guzerathi-knowing public should readily welcome it.

# Astronomical Notes for October 1953

By AGASTHYA

***Sayana Longitudes of Planets on 1st October 1953, true for Noon, Indian Standard Time**

| Graha (Planet) | | | Dhruva (R. A.) | | Kranti (Declin.) | | Sphuta (Long.) | | Kshepa (Lat.) | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | ° | ′ | ° | ′ | ° | ′ | ° | ′ |
| Ravi | ☉ | ... | 187 | 9 | 3 S | 5 | 7 | 47 | ... | |
| Chandra | ☽ | ... | 115 | 35 | 0 N | 39 | 23 | 36 | 22 N | 2 |
| Kuja | ♂ | ... | 162 | 17 | 1 N | 14 | 10 | 25 | 8 N | 34 |
| Budha | ☿ | ... | 202 | 31 | 0 S | 50 | 24 | 56 | 10 S | 59 |
| Guru | ♃ | ... | 85 | 50 | 0 S | 35 | 26 | 10 | 22 N | 49 |
| Sukra | ♀ | ... | 160 | 4 | 1 N | 9 | 8 | 39 | 8 N | 56 |
| Sani | ♄ | ... | 206 | 14 | 2 N | 16 | 27 | 24 | 8 S | 30 |
| Uranus | ♅ | ... | 114 | 40 | 0 N | 27 | 22 | 46 | 21 N | 58 |
| Neptune | ♆ | ... | 201 | 54 | 1 N | 38 | 23 | 1 | 7 S | 27 |




### The Sun

The Sun's path begins from 16th degree of Nirayan Virgo. He enters Libra on the 15th and terminates the journey on the 16th degree. His South declination increases from 3° to 14°. He conjuncts with Saturn and Neptune during this month.

### The Moon

His journey commences from the first degree of Cancer. After travelling completely through the zodiac he stops on the 5th degree of Leo. He comes to the descending node on the 2nd and the 29th and to the ascending node on the 16th. He crosses the equator on the 6th and 20th. He comes to his apogee on the 7th and to his perigee on the 21st. He attains maximum declination of 26° on the 13th as well as on the 26th of the month. He forms with the Sun the following aspects during the month :—

| | | | |
|---|---|---|---|
| New Moon | on the | 8th at | 6 a.m. |
| Moon at first qr. | ,, | 16th at | 3 a.m. |
| Full Moon | ,, | 22nd at | 7 p.m. |
| Last Quarter | ,, | 29th at | 7 p.m. |

### Mars

He starts from the zero degree of Leo and crosses only 18° during the month. He meets the Moon and Venus on the 5th. He goes to his aphelion on the 26th. He is still "heliacally set" in Sun's rays.

### Mercury

His path commences from the 11th degree of Leo. He enters Virgo on the 11th and Libra on the 29th terminating the journey on the 2nd degree. He conjuncts with Saturn on the 3rd of the month. He appears in the West out of Sun's rays on the 10th. He comes to his aphelion on the 5th and attains greatest elongation of 24° on the 23rd.

### Venus

Venus begins his journey from the 11th degree of Cancer. He enters Leo on the 17th and stops on the 16th degree. He comes to his perihelion on the 10th. He rises exactly in the East on the 21st. He conjuncts with Mars and the Moon on the 25th.

### Other Planets

All these planets are now direct. Neptune and Saturn separate their long associationship, the latter going ahead of the former by four degrees. Uranus travels only one degree, while Jupiter is very slow and does not cover even 3 degrees. Uranus will be occulted by the Moon twice in this month—on the 1st and then again on the 28th.

### Conjunctions in October

The following planetary conjunctions will take place during the month :—

1. Mercury with Saturn on 3rd.
2. Venus with Mars on 4th.
3. Sun with Neptune on 17th.
4. Sun with Saturn on 24th.

The Moon will form conjunctions with planets in the following order :—

| | | | | |
|---|---|---|---|---|
| Uranus | on the | 1st | at about | 10 a.m. |
| Mars | ,, | 5th | ,, | 2 p.m. |
| Venus | ,, | 5th | ,, | 4 p.m. |
| Sun | ,, | 8th | ,, | 6 a.m. |
| Neptune | ,, | 8th | ,, | midnight. |
| Saturn | ,, | 9th | ,, | 10 a.m. |
| Mercury | ,, | 10th | ,, | 4 a.m. |
| Jupiter | ,, | 26th | ,, | 5 p.m. |
| Uranus | ,, | 28th | ,, | 6 p.m. |

*The R.A. is always given on Sayana basis, while in the description of planetary movements, the longitudes are given on Nirayana basis, the current Ayanamsa being 21° 45′ 10″.

# *"The Astrological Magazine" Ephemeris for October 1953*

**All positions are for 5-30 a.m., I.S.T.**

| Oct. | Day of the Week | Sun ☉ *Ravi* | | | Moon ☽ *Chandra* | | Mars ♂ *Kuja* | | Mer. ☿ *Budha* | | Jup. ♃ *Guru* | | Venus ♀ *Sukra* | | Saturn ♄ *Sani* | | Rahu ☊ *Rahu* | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | ° | ′ | ″ | ° | ′ | ° | ′ | ° | ′ | ° | ′ | ° | ′ | ° | ′ | ° | ′ |
| 1 | Thursday | 165 | 45 | 51 | 88 | 31 | 138 | 30 | 182 | 47 | 64 | 24 | 136 | 35 | 185 | 40 | 277 | 52 |
| 2 | Friday | 166 | 44 | 52 | 100 | 52 | 139 | 8 | 184 | 17 | 64 | 27 | 137 | 48 | 185 | 47 | 277 | 49 |
| 3 | Saturday | 167 | 43 | 56 | 112 | 59 | 139 | 46 | 185 | 46 | 64 | 29 | 139 | 1 | 185 | 54 | 277 | 45 |
| 4 | Sunday | 168 | 43 | 2 | 124 | 57 | 140 | 23 | 187 | 15 | 64 | 31 | 140 | 15 | 186 | 1 | 277 | 42 |
| 5 | Monday | 169 | 42 | 10 | 136 | 49 | 141 | 1 | 188 | 42 | 64 | 34 | 141 | 28 | 186 | 8 | 277 | 39 |
| 6 | Tuesday | 170 | 41 | 21 | 148 | 39 | 141 | 39 | 190 | 9 | 64 | 35 | 142 | 42 | 186 | 15 | 277 | 36 |
| 7 | Wednesday | 171 | 40 | 33 | 160 | 29 | 142 | 16 | 191 | 34 | 64 | 37 | 143 | 55 | 186 | 23 | 277 | 33 |
| 8 | Thursday | 172 | 39 | 48 | 172 | 22 | 142 | 54 | 192 | 59 | 64 | 39 | 144 | 8 | 186 | 30 | 277 | 30 |
| 9 | Friday | 173 | 39 | 5 | 184 | 17 | 143 | 32 | 194 | 23 | 64 | 40 | 146 | 23 | 186 | 37 | 277 | 26 |
| 10 | Saturday | 174 | 38 | 23 | 196 | 18 | 144 | 8 | 195 | 46 | 64 | 41 | 147 | 36 | 186 | 44 | 277 | 23 |
| 11 | Sunday | 175 | 37 | 44 | 208 | 25 | 144 | 47 | 197 | 7 | 64 | 42 | 148 | 50 | 186 | 51 | 277 | 20 |
| 12 | Monday | 176 | 37 | 7 | 220 | 39 | 145 | 25 | 198 | 28 | 64 | 43 | 150 | 4 | 186 | 58 | 277 | 17 |
| 13 | Tuesday | 177 | 36 | 31 | 233 | 3 | 146 | 2 | 199 | 48 | 64 | 43 | 151 | 18 | 187 | 6 | 277 | 14 |
| 14 | Wednesday | 178 | 35 | 57 | 245 | 40 | 146 | 40 | 201 | 6 | 64 | 44 | 152 | 32 | 187 | 13 | 277 | 11 |
| 15 | Thursday | 179 | 35 | 25 | 258 | 33 | 147 | 17 | 202 | 23 | 64 | 44 | 153 | 46 | 187 | 20 | 277 | 8 |
| 16 | Friday | 180 | 34 | 55 | 271 | 45 | 147 | 55 | 203 | 39 | 64 | 44 | 155 | 0 | 187 | 27 | 277 | 4 |
| 17 | Saturday | 181 | 34 | 27 | 285 | 20 | 148 | 32 | 204 | 53 | 64 | 43 R | 156 | 14 | 187 | 34 | 277 | 1 |
| 18 | Sunday | 182 | 34 | 0 | 299 | 20 | 149 | 10 | 206 | 6 | 64 | 43 | 157 | 28 | 187 | 42 | 276 | 58 |
| 19 | Monday | 183 | 33 | 35 | 313 | 45 | 149 | 47 | 207 | 17 | 64 | 42 | 158 | 42 | 187 | 49 | 276 | 55 |
| 20 | Tuesday | 184 | 33 | 11 | 328 | 34 | 150 | 25 | 208 | 26 | 64 | 41 | 159 | 56 | 187 | 56 | 276 | 52 |
| 21 | Wednesday | 185 | 32 | 50 | 343 | 39 | 151 | 2 | 209 | 33 | 64 | 40 | 161 | 10 | 188 | 3 | 276 | 49 |
| 22 | Thursday | 186 | 32 | 30 | 358 | 53 | 151 | 40 | 210 | 38 | 64 | 39 | 162 | 25 | 188 | 11 | 276 | 45 |
| 23 | Friday | 187 | 32 | 12 | 14 | 4 | 152 | 17 | 211 | 41 | 64 | 37 | 163 | 39 | 188 | 18 | 276 | 42 |
| 24 | Saturday | 188 | 31 | 51 | 29 | 2 | 152 | 54 | 212 | 41 | 64 | 36 | 164 | 53 | 188 | 25 | 276 | 39 |
| 25 | Sunday | 189 | 31 | 43 | 43 | 38 | 153 | 32 | 213 | 38 | 64 | 34 | 166 | 8 | 188 | 33 | 276 | 36 |
| 26 | Monday | 190 | 31 | 32 | 57 | 46 | 154 | 8 | 214 | 32 | 64 | 32 | 167 | 22 | 188 | 40 | 276 | 33 |
| 27 | Tuesday | 191 | 31 | 22 | 71 | 23 | 154 | 47 | 215 | 22 | 64 | 29 | 168 | 37 | 188 | 47 | 276 | 30 |
| 28 | Wednesday | 192 | 31 | 15 | 84 | 32 | 155 | 24 | 216 | 8 | 64 | 27 | 169 | 51 | 188 | 54 | 276 | 26 |
| 29 | Thursday | 193 | 31 | 11 | 97 | 15 | 156 | 1 | 216 | 50 | 64 | 24 | 171 | 6 | 189 | 2 | 276 | 23 |
| 30 | Friday | 194 | 31 | 8 | 109 | 37 | 156 | 39 | 217 | 26 | 64 | 21 | 172 | 21 | 189 | 9 | 276 | 20 |
| 31 | Saturday | 195 | 31 | 7 | 121 | 44 | 157 | 16 | 217 | 58 | 64 | 18 | 173 | 35 | 189 | 16 | 276 | 17 |

**Ayanamsa 21° 45′-10″**

# *Diary of Important Events in July 1953*

JULY 1. Junus.—Azzedine Beg heir presumptive to the Beg of Tunis died here tonight after being shot by a gunman at home.

2. Madras.— T. R. Venkatarama Sastri, Advocate, Madras, died today.

4. Lahore.—26,629 feet high Nanga Parbhat has been conquered. The peak was scaled by the Austro-German Expedition at 10 a.m.

6. Kabul.—24 persons were killed and 26 seriously injured when a passenger motor lorry fell down from the hillside into a rivulet.

8. Melbourne.—Victorian Parliamentary labour party has adopted a resolution deciding to abolish death penalty.

9. Washington.—U. S. has decided to discontinue economic aid to Persia.

10. London.—Mr. Laurenti Beria. Soviet Minister of the Interior has been dismissed from the Soviet Communist Party.

11 Oslo.—Eleven people were killed when Norwegian jet-fighter and an American Dakota plane collided in mid-air south of Oslo airport.

12. Jogebani.—The Maha Samiti of the rational Democratic party under the Presidentship of Prime Minister of Nepal unanimously passed a resolution moved from the chair to rename Mount Everest as Tensing Peak.

17. Ambala.—About 60 persons perished in the worst boat disaster in the Sutlej near Kirappu on Wednesday evening.

Arizona.—Two B. 50 bombers collided in mid air. One plunged into the desert killing 8 of its crew. The other with minor injuries flew back to its station.

18. Milton (Florida).—A U. S. marine cargo plane carried 41 young naval men to fiery death early today, when it crashed on a farm.

27. Pan Mun Jon.—The truce agreement to end the three years war in Korea was signed here at 10.01 Local Time (0.6 hr. I.S.T.) as fighting died down all along the 150 mile front.

Madras.—The Madras Legislative Assembly today approved the Andra State Bill on the 12th day of discussion.

28. Rome.—The ten-day old Italian Government of 70 year old Prime Minister Gasspei was refused a vote of confidence by Parliament today.

31. New York.—Senator Taft of Ohio Leader of the Republican Party in U. S. Senate died of Cancer in a New York hospital at the age of 63.



# Market Forecasts



## FOR OCTOBER 1953

[This study is not intended as a tip for investors to follow. The writers have arrived at certain conclusions regarding Cotton, Commodities, etc., etc., *mainly based on planetary influences.* Those who act on this information will be doing so at their own risk—*Ed., A.M.*]

By BHOGILAL G. SHETH,
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DURING 6th of this month sensitive, sentimental and mystic planet Neptune finally enters Libra where he will now stay for a long period of 14 years, remaining in distress till 1957 afflicted by revolutionary Uranus. So far as commercial speculative markets are concerned, the effects are not fortunately, very pronounced as could be expected quite naturally therefrom, for reasons which we hope to discuss in our article in the 1954 annual number of THE ASTROLOGICAL MAGAZINE. Nevertheless, the evil effects of the quadrature between the two cannot be totally extinct: but these are spread over a number of years and if during this time other major celestial bodies form favourable contacts as is the actual case in the next few years, the good effects of the latter can be faithfully anticipated to override the evil ones. So one should hesitate quite logically to entertain a feeling of consternation about the malefic results of Uranus square Neptune so far as forward markets are concerned. As said above, we shall discuss this point rather in detail in our Annual article.

We had an occasion to indicate the effects of Saturn-Neptune conjunction in these columns. In all, they made three contacts in November 1952, May and July 1953; and they are now luckily separating though transitting the same house; and here too, discreet and frugal Saturn being all in all powerful, he will not allow dogmatic Neptune to much distort the nature of economic, social and political structure designed by him. We are now under the direct influence of Saturn and shall have to obey his wishes.

Saturn, in Libra, in his exalted house ruled by meek and good natured Venus, itself a sign of balance, equilibrium and a pure symbol of Justice, Honesty and Integrity, in collaboration with benefic Jupiter, is desirous of lifting the poor and middle class people from the trough, of changing their standard of living and finally of chastising those who are evil-doers. On stock-exchanges and other markets, the effects are expected to be always heartening with the structure of prices showing upward marks; this is specially so with stock and share markets.

Saturn started retrogression in the early fifth degree of Libra on 5th February last; he crossed this point on 30th September, giving us a major or minor turning date. It will be interesting for our esteemed readers to note that this sensitive point of Saturn's retrogression fell in trine to the radical positions of its own and Venus occupying laudable places, *viz.*, 5th and 9th houses (Trikonas) in the speculum of Bombay Stock-Exchange and hence it was no wonder if the prices of stocks traded under this exchange showed a consistent and substantial appreciation in their values as they rightly did.

During the month, Uranus and Neptune remain in close square; to counteract this effect, Jupiter and Saturn too devise to remain in trinal orbal degrees. Jupiter becomes stationary in 4th degree of Gemini on 15th; again here, this sensitive point coincides with Venus and trines Saturn's position in the chart of Bombay Stock-Exchange. We will not be wrong therefore to conclude that all reactionary lows are the good points for purchases.

The next important point to be considered is Saturn's suffering from solar sickness from 9th and Sun-Saturn conjunct falling on 23rd. In a general way, taking the aspect singly, the conjunction between these two natural enemies is considered bearish for stock-markets, bullish for cotton, seeds and oils market and double-sided for precious white and yellow metals. It will be our worthwhile to find that this conjunction falls in 7th house near mystical Neptune in Stock-Exchange Chart showing uncertain activity and in the 9th house in trine to radical Uranus in Bombay Bullion Association Chart depicting strong tendency.

The only astrological aspect formed between the major heavenly bodies is the quadrature of Saturn and Rahu on 14th in the sixth degree of Libra and Capricorn where one is exalted and the other occupies the former's house. Ordinarily though an evil aspect, we are not much afraid of the quadrature as adversely affecting the market trends. On the contrary, it might stimulate further activity and create a buoyant spirit.

Looking to Navamsa positions, Saturn continues in Scorpio till 21st when he passes on to Jupiter's house from where he will be aspecting Rahu posited in Aquarius. Jupiter remains in Libra throughout the month in trine to Rahu. Saturn favours teji with the help of Jupiter in case of shares; Rahu seems desirous of creating some sort of depressive effects, though occasional, in cotton but a strong tendency for gold and silver markets.

Shares.—Despite the existence of some bearish factors discussed above, we favour purchases on all good setbacks caused by depressive rumours, as the prices will be found stabilised at particular levels and resisting bear onslaughts.

Mercury trine Jupiter and conjunct Saturn on 2nd and 3rd immediately followed by Venus and Mars conjunction and parallel on 4th creates an atmosphere filled with contradictory rumours when traders will be at a loss to correctly judge the trend of prices. It will be profitable to buy on declines and sell on sudden spurt. Mercury square Rahu and combust Saturn on 5th gives a chance to buyers, for a rise is expected to follow till about 9th or 10th under the leadership of Sun-parallel Mars. Slight damage can be done by Saturn-Rahu square on 14th though short-lived. The movements on 16th and 17th appear to be irregular though we favour it as bordering on bullishness, as strong and powerful trine between Sun and Jupiter occurs on 20th showing firmness in prices. Sun conjunction Saturn on 24th can be safely taken as a turning date. Then follow the next important aspects of Mars-Jupiter square on 26th and Mars trine Rahu on 29th distorting the prevailing trends. Hence it follows that one should take quick turns. The

important turning dates are 3, 10, 17, 21 and 26.

**Cotton.**—Buying is advised if fall occurs on 1st and 2nd: 3rd to 9th is a period that appears bullish: 10-14 rates move irregularly or downward; 15-19 rising tendency; 20-21 easy; 22-23 spurt; 24-26 bearish; 27th turning day.

**Bullions.**—The month on the whole is likely to depict a strong tendency and hence we prefer buying these precious metals on good declines. The following period are worth noting 1-2; 3-9; 10-14; 15-19; 20-24; 26-29. The most important dates are 2, 5 or 6, 9, 15, 21 and 26.

**Seeds.**—The month shows indications that first buying and then selling will be profitable to the traders. Saturn's combustion helps strengthening the trend. The turning dates are 2, 9, 16, 20 and 27.

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BY PT. GANESHIA DAIVAGNYA
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Market fluctuations in gold, silver, cotton, alsi, guwar, peas, wool, black pepper, shares, etc., during the month of October, 53 will be as follows:—

On 1st: the combination of Moon, Jupiter and Herschel continues: first, slight decline and then, after 12 noon, rise in almost every commodity. This rise in most of the commodities will continue till 4 p.m. on 3rd Oct. At 5 p.m. on 3rd, as many as four stars will share company on Simha (Leo) rasi: Venus, Pluto, Mars and Moon: the judgment of these four will be in favour of bears: trend towards decline in all commodities. On 5th: Saturn will set in the west: decline* bound to follow in all kinds of shares, wool, urd, coal, oil goods, cotton; decline in grain harvest: grain dealers are advised to play 'up'; Mercury has entered into 'swati' nakshatra: decline of at least Rs. 40, 45 in cotton; at about 11 a.m. on 6th Neptune, Sun and Moon will come in contact with each other: this contact will make the markets move bothways, but the markets will remain inclined towards deeline; Also Amavasya falls on Wednesday: this is another indication of declining trend in the markets; on 8th: combination of Saturn and Mercury with Moon will cause spurts in cotton, silver, chapra, yarn: rise in these commodities will follow; on 10th: Sun will enter into 'chitra' and Venus into 'Uttraphalguni': these positions injure crops and agricultural operations but rise will follow in cotton, kapas, yarn, silver gold. bardana, jewellery, imitation stone, copra (coconut oil), gram, sarson, alsi. til, oil goods, moongphali (groundnuts); for details and timings of rise and fall, please consult our Monthly Forecasts Magazine, *Vyapar Rukh*; after 12 noon on 13th: slight declining attack in silver but it will not stay; Venus will enter into Kanya (Virgo) rasi: this is a 'mean' rasi for Venus: chance of Rs. 33 decline in cotton; in other commodities, good movements bothways will follow in good measure; between 13th and 16th: this decline should follow; on 15th: Mercury will get into 'vishakha' nakshatra: this will mean further decline in the markets.

On 16th: Mars will enter into 'Uttra phalguni': will cause conflicts among dealers; also crisis in national affairs due to foreign intrigues is very likely; also on 16th: Jupiter becomes retrograde on Mithuna (Gemini) rasi: definite decline in grains of all kinds; also decline in cotton: Rs. 30, 35; silver: Rs. 7, 9; gold; Rs. 4, 5; yarn iron shares: Rs. 1¼, 1½; sarson, alsi, moonphali (groundnuts): Rs. 3, 3½; guwar, peas: Rs. 1½, 2; shreephal, supari (betel nut), ghee, milk, oil, etc, this is a chance which tactful dealers must take advantage of; on 17th: Sun too enters into Thula (Libra) rasi: again, this is a 'mean' rasi for the Sun: decline in cotton and silver but rise in gold, copper, wheat; on 17th Neptune too enters into Thula (Libra) rasi: decline in ghee, oil, in all kinds of minerals; this decline will continue till closing time on 19th; on 20th: the tone and trend will reverse in all markets: start playing up from the opening time on 20th; on 21st: Venus gets into 'hastha nakshatra' and Saturn gets into 'swati nakshatra': decline in cotton and shares but rise in silver, chapra, etc.; their influence will be visible upto 22nd; from 23rd: Mars will enter into Kanya (Virgo) rasi: rise in alsi, gold, silver (Rs. 2,2½) cotton (Rs. 25, 30); from 24th: decline in ghee and sugar but markets will remain steady in cotton, silver, gold, shares, from 26th: good declining attack in silver, rise, chapra; on 28th: Herschel will become retrograde: from here onwards rise to start in most commodities, specially in alsi, aranda (castor-seeds), copra, til, oil, coal, iron,: how long this trend towards rise will continue, its details will follow in our contribution to the next issue of THE ASTROLOGICAL MAGAZINE.

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BY PRAKASH CHAND GUPTA
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*Modinagar, (Meerut).*

Considering the position of planets we anticipate good fluctuation with bullish trend on the whole. We favour good rise especially in silver, mill shares, iron material, steel, seeds and oils. After this month, Mandi force will enter in the markets and in November a good decline is expected. So please be careful.

On 1st October, Moon and Mercury will form 'Kendra' Yoga, rise in rates. On 2nd, Mercury and Jupiter will form 'Trikona' Yoga; This will bring decline in the markets. This declining trend will continue till 5th morning. On 5th, Moon and Mars will combine; buy gold, silver, mill shares, iron, steel, seeds and oils. On 6th, Moon and Jupiter will form 'Kendra' Yoga. This will cause rise in the rates. On 7th, Moon and Mercury will form 'Dwirdwadash' Yoga; First rise and later market will decline. On 8th, Moon and Neptune will combine; declining attacks will come today but play up in down rates. On 9th, Sun and Mars will form 'Dwirdwadash' Yoga; this indicates heavy rise in almost all commodities. This upward tendency will continue till 11th. On 12th, Venus and Herschel will form Triakdash Yoga; good decline in gold, silver, cotton, guwar, peas, gur, sugar and slight decline in other commodities. On 13th, Venus and Neptune will form 'Dwirdwadash' Yoga; good rise in silver, mill shares, iron, steel, seeds and oils. On 14th, Venus Pluto will form 'Dwirdwadash' Yoga; opening time good decline in gold, silver, cotton, guwar, peas, gur, sugar but rise in mill shares, iron, steel, seeds and oils. On 15th, Jupiter becomes retrograde; double-sided movements will follow in the markets. The prices of gold, silver, cotton, mill shares, Indian Iron share, seeds and oils will slightly go down. This trend is expeeted to continue till 21st. On 22nd, Mars and Neptune will form 'Dwirdwadash' Yoga; This yoga will cause heavy rise in almost all commodities. On 23rd, Sun and Saturn will combine; spurts will definitely follow but play down at high rates. On 24th, Mercury and Pluto will form 'Kendra' Yoga; This is a very important yoga and will bring heavy decline in almost all markets. On 26th, Mercury and Jupiter will from 'Shadastak' Yoga; opening time good rise in the markets. On 27th, Moon and Venus will form 'Kendra' Yoga, decline in the markets. On 28th, Mercury and Rahu will form 'Rriakdash' Yoga; This indicates rise in the markets but sell in spurts. On 29th, Herschel becomes retrograde; This will cause good decline in the markets. On 30th, Moon and Venus will form 'Triakdash' Yoga; good decline will follow till 2 p m. Later market will rise. On 31st, Moon and Mars will form 'Dwirdwadash' Yoga; rise in rates.

(*Continued on page 731*)

* For the Oct. issue of the Magaxine.



# How is this Month



BY MIHIRA

[The following forecast based on Janma-Rasi is general and as such those having favourable aspects according to present Dasa and Bhukthi, will have favourable results from the indications made below; while those having adverse aspects according to current directions will experience these predictions to a less proportion. The predictions given below are based not upon conjecture as several so-called well-known Journals do, but upon a clear interpretation of the movements or transits of planets. If you do not know your Janma-Rasi write to Mihira, C/o THE ASTROLOGICAL MAGAZINE enclosing a stamped self-addressed envelope.—*Ed., A.M.*]

**MAJOR TRANSITS.—Sun in Kanya and enters Thula on the 15th; Mars in Simha and enters Kanya on the 19th; Mercury in Thula and enters Vrischika on the 21st; Jupiter and Saturn continue in Mithuna and Thula respectively; Venus in Simha and enters Kanya on the 11th; Rahu and Kethu continue in Makara and Kataka respectively.**

**1. Mesha (Aries).**—*Jupiter in 3rd; Kethu in 4th; Mars in 5th and 6th; Sun in 6th and 7th; Venus in 5th and 6th; Saturn in 7th; Mercury in 7th and 8th; and Rahu in 10th.*

*General*.—No planet remains in a favourable sign throughout the entire period of the month. Sun is good for the first half and Venus also. Mercury and Mars become good only after change of sign that is from 21st and 19th respectively but both are under check while bad. Saturn is also under check during the latter part of the month. It is clear that unfavourable transits predominate during the month and the results will therefore be in accordance therewith more or less evenly distributed throughout. The likely good results are general success, and success over rivals, [cheerfulness with mental alertness, academical triumphs, acquisition of luxuries. On the other hand, tedious journeys, likelihood of humiliation, separation from relatives, difficulties without corresponding gains, quarrels and misunderstandings are among the probable unfavourable features of the month.

*Health and Domestic.*—Health will be fairly satisfactory throughout the month in your case but a general feeling of debility will prevail. During the first half children's health may come in for some attention. Mental worries, vain temptations and humiliation may beset you. Unpleasant changes in residence also may take place. You will also have to guard yourself from injuries and infection.

*Finance and Speculation.*—Finances will not be satisfactory. Losses may arise in your undertakings because of delays and obstructions. Losses through fraud too are not improbable. The influences however are not wholly unfavourable for gains which will take place often enough but will not be considerable, because of extravagant tendencies asserting themselves. Speculation too will not flourish for the same reasons.

*Real Property, Services, Profession, etc.*—Conditions pertaining to immovable properties in general will experience considerable depression and will be heavily affected in consequence. In transactions relating to such properties, you will have to exercise extra care and caution as your interests will not be properly safeguarded by your representatives, the greatest probability for this being about the middle of the month. The services however may not be much affected if you are ordinarily careful and attempt nothing beyond keeping to strict routine, eschewing all tendencies to quarrels and insubordination. The first half may even be said to be fairly good for the servicemen. Profession and business may be expected to function normally with very little of ups and downs.

*Chandrashtama* begins in the forenoon of 11th and lasts till sunset time on 13th.

**2. Vrishabha (Taurus).**—*Jupiter in 2nd; Kethu in 3rd; Mars in 4th and 5th; Venus in 4th and 5th; Sun in 5th and 6th; Saturn in 6th; Mercury in 6th and 7th; and Rahu in 9th.*

*General.*—Venus, Jupiter and Saturn are all favourable for the entire month and of these Jupiter is wholly free from any check influence so that his beneficial rays will be unimpeded in their expression. Saturn is however completely under check and Venus partially so. Sun is good for second half and is under check during the first half. Mars is also under check for the greater part of the month. Though numerically the good and bad influences for the month are equally balanced, the good side gains greater ascendancy because of the doctrine of check and the second half is likely to prove somewhat better than the first. Health troubles, embarrassments and various apprehensions due to enemies may be present during the first half. But defeat of enemies, release from all worries and troubles, success in undertakings, increase in power and influence and happiness will ensue during the latter half.

*Health and Domestic.*—Good health is likely to be enjoyed throughout the month in your case but children's health is liable to be slightly affected. Inspite of the good influences, some slight quarrels and consequent misunderstandings are likely to arise within the domestic circle or in the social sphere which ordinary care and circumspection should serve to avoid. There is a chance for some auspicious celebration taking place this month.

*Finance and Speculation.*—Finance will be the brightest feature of the month and the best results will be realized only during the second half. Gains through original schemes or unexpected gains may be realized. During the first half, especially during the earlier days some disappointment in money matters or some small item of loss may even be experienced. Speculation is one of the ways through which gains can accrue during the second half.

*Real Property, Services, Profession etc.*—Matters concerning real property will prove equivocal. Till the middle of the month is passed, there are no prospects for improvement in any respect or there may be only a fractional movements both ways. But there will be substantial improvement during the

last ten days. Even so, set-backs cannot but occur. There may be troubls and losses through tenants, inferiors or from co-owners of property and good care and forethought should be exercised before any course of action is decided upon. Beyond the fact that the influences are favourable in general and their effects are bound to be reflected in a general betterment, there is nothing special that calls for mention in the case of the services. The profession and business would have good success and prosperous conditions will prevail, especially during the second half.

*Chandrashtama* rules from about the sunset time of 13th till about sunrise of 16th.

**3. Mithuna (Gemini).**—*Jupiter in 1st; Kethu in 2nd; Mars in 3rd and 4th; Venus in 3rd and 4th; Sun in 4th and 5th; Saturn in 5th; Mercury in 5th and 6th; and Rahu in 8th.*

*General.*—Venus is the only planet remaining in a favourable sign throughout the month. Mars is good till 20th and Mercury enters a good sign at about the same time, so that two planets at least are auspicious at any time during the month. Sun is under check throughout the month and as he is all along unfavourable, it is as well. Mars comes under check only after he becomes bad and Saturn is thus affected for the latter half. Though adverse transits are more numerous they are comparatively ineffective because of check. Lack of peace of mind, misunderstandings and anxieties will be present almost throughout the month but it will never prove serious. Difficult journeys, fruitless efforts and failures in undertakings and confusion will prevail. But help from friends, popurlarity, intermittent successes and some luxuries will keep the month far from being miserable.

*Health and Domestic.* — Health is liable to be affected adversely off and on, mostly stomach pains, indigestion, etc. Those subject to Malaria may become subjected to an attack within the month. Children's health may be troubled during latter half. Quarrels and misunderstandings are likely to develop within the domestic circe during the first half. Much care is necessary in your contacts in social circles to avoid unpleasantness.

*Finance and Speculation.*—This month cannot be said to be favourable for finance generally but this will be felt more especially during the second half only. Most of the financial troubles will be caused by your own actions than through any extraneous agency, extravagance company, and indiscreet actions. There may be losses through deception and through women. Speculation should be inadvisable as losses alone are likely to result.

*Real Property, Services, Profession, etc.*—Immovable property features will be of a mixed character. While there is scope for gains and additions, troubles too are likely such as may arise through servants and tenants. Losses too may arise if care is not taken in connection with dealings in land-purchase or sale. This is also not the month to make or attempt any extensive changes, improvements or innovations. The chances for the services forging ahead in any matter are practically nil nor are conditions so unfavourable as to apprehend any setbacks. Still some care in dealings with co-workers and superiors is called for. With regard to profession and business the month will be almost continuously subjected to fluctuations though with a steady undertone.

*Chandrashtama* extends from about the sunrise of 16th till morning of 18th.

**4. Kataka (Cancer).**—*Kethu in 1st; Mars and Venus in 2nd and 3rd; Sun in 3rd and 4th; Saturn in 4th; Mercury in 4th and 5th; Rahu in 7th; and Jupiter in 12th.*

*General.*—Venus is the only transitting influence that is favourable throughout the month. But Jupiter in 12th cannot be said to be a wholly evil influence either. While Mercury and Mars transit favourable signs during first half Mars becomes good after change of sign. Mercury, Venus and Mars are under check throughout the month and Sun and Saturn are thus affected for the second half. Thus the emphasis would be somewhat on the unfavourable side so far as the general results for the month are concerned, and the first half may be expected to be somewhat the better one. General improvement, respect of kinsmen, gains of various sorts, prosperity to relatives and kinsmen, important interviews etc., are among the likely favourable happenings of the first half. Constant worry from enemies and rivals, misunderstandings, profitless conduct, difficulties in journeys are the unfavourable probabilities.

*Health and Domestic.*—Health is not liable to be affected adversely at any time within the month inspite of the preponderance of bad transits. The rest of the family members are also likely to enjoy good health. Your influence, respectability and popularity in social circles too will be on the increase and a fair measure of comforts and luxuries will be enjoyed. Still there may be separation from friends and relatives and some relative or close friend may die.

*Finance and Speculation.*—The financial position may witness wide fluctuations, but the indications are not wholly adverse and so there is prospect for some gains also. But expenditure will be heavy and out of all proportion and strict economy will have to be enforced as severely as possible. About the middle of the month, some loss through suretyship or Government action may arise. Speculation will end only in losses.

*Real Property, Services, Profession, etc.*—Conditions will not run smooth in connection with real property matters and some confusion or other difficulties and some problems are likely to arise which may not be easy of resolution advantageously to yourself but as there are helpful influences also with your own efforts superadded, some measure of success can be realized but you will have to be dogged and persistent in the attitude which impresses you as safest policy and not care to listen to interested advice contra. Nor are the influences unequivocal in respect of the services. Chances for elevation and depression alternate so quickly and radically that it will bewilder anybody as to the right course to be pursued and the final choice may not always prove to be happy. Profession and business will do fairly well during the month.

*Chandrashtama* extends from the morning of 18th till the morning of 20th.

**5. Simha (Leo).**—*Mars and Venus in 1st and 2nd; Sun in 2nd and 3rd; Saturn in 3rd; Mercury in 3rd and 4th; Rahu in 6th; Jupiter in 11th; and Kethu in 12th.*

*General.*—Venus, Jupiter and Saturn are the planets that remain favourable for the entire month, but Saturn is under check while Venus and Jupiter are free. Mars is throughout bad and under check. Thus the better sort of influences are seen to predominate. Sun is good for the second half and Mercury for the last ten days and so the second half is bound to be better in the general results than the first half. Freedom from all sorts of troubles and vexations, good health, success over rivals, respect from relatives and friends, recovery of lost position, access to luxuries and enjoyments, important interviews and general prosperity are likely during second half. Frequent and troublesome journeys, obstacles of all sorts, mental dejection, anxieties and apprehensions, enmity of friends and relations are among the likely events during the first half.

*Health and Domestic.*—The first half is not favourable for health. Some injuries to person are probable. The eyes may need some attention, more so in the case of those who are subject to eye troubles. But neither the

injuries nor eye troubles will prove to be serious. The second half will be quite trouble free in this respect. What has been said with regard to health will be seen to hold good for domestic affairs also—first half somewhat troubled with complete happiness and harmony during second half.

*Finance and Speculation.*—All planets except Mars are in favourable signs during second half and even Mars is under check. Venus is in second house. So this part of the month should be highly propitious for all financial activities, dealings and any efforts in that line should prove to be successful. Even speculation would appear to be favoured.

*Real Property, Services, Profession, etc.*—The influences are conflicting with regard to affairs of immovable property. The main trend is no doubt favourable, but the progress will not be uniform. In this respect, there is not much difference between first half and second half. Quarrels and disputes may arise but agreement will be reached before long. There will be disappointments in one quarter but this will more than make up in some other way. Still a cool head will be needed to make the utmost out of the favourable influences. The services will fare quite well and will get recognition from superiors and a new status is highly favourable. The second half is the period during which actual results may be expected. The profession and business will certainly do well during the month.

*Chandrashtama* rules from the morning of 20th to that of 22nd.

6. **Kanya (Virgo).**—*Sun in 1st and 2nd; Saturn in 2nd; Mercury in 2nd and 3rd; Rahu in 5th; Jupiter in 10th; Kethu in 11th; Mars and Venus in 12th and 1st.*

*General.*—This cannot prove to be a very good month, as no planet excepting Venus is to be found in a sign that can be said to be favourable. Nor does the doctrine of check hold up the influence of the evil planets to any appreciable extent. Mercury and Mars before change of sign are the only planets under check. Thus the outlook for the month so far as transit influences are concerned, is predominatingly evil. Obstacles, aimless travels, loss of friends, fruitless undertakings, bad dreams, excitement and quarrels, enmities of relatives, lack of comforts are among the undesirable possibilities for the month. With all this, some enjoyment of luxuries, auspicious occasions and social activities are also probable.

*Health and Domestic.*—Inspite of the evil transits, health is not liable to be affected adversely and this will be a normal healthy month but for a liability to some accident to the feet which can with exercise of some care be even avoided. Mental depression is likely to prevail throughout with but fitful relief therefrom. Grief over the loss of some friend or relation is not improbable.

*Finance and Speculation.*—Financial worries there will be with some pressure for money during the second half. But as there is a definite harmonious relationship between the income and offtake no great difficulties will be actually experienced. The prospect of some financial gains is not excluded. At the same time a liability to loss through lending of money should not be overlooked. Speculation is without any support during the month.

*Real Property, Services, Profession etc.*—Immovable property affairs would also suffer during the month, especially towards the close. Till then things would be even tolerable. Some litigation too is threatened at abcut the middle of the month, but the necessity for it will speedily pass off. The best part of the month in this respect is the first week only. But there is no bar to effecting improvements, making repairs or otherwise improving the property. Care will be necessary only in transactions of purchase or sale. The services will get on smoothly throughout but keep away from undesirable company or other influences as it may serve indirect effect on your prospects. Profession and business will pursue an even course.

*Chandrashtama* extends from the morning of 22nd to that of 24th.

7. **Thula (Libra).**—*Saturn in 1st; Mercury in 1st and 2nd; Rahu in 4th; Jupiter in 9th; Kethu in 10th; Mars in 11th and 12th; Venus in 11th and 12th; and Sun in 12th and 1st.*

*General.*—Venus and Jupiter remain in beneficial signs throughout the month, but Jupiter is under check. Among the unfavourable planets, Saturn and Sun remain under check during the first half only. Thus numerically and in effect, the evil transits are more powerful. Though the general results can be only of a mixed nature, the bad effects are likely to predominate. Sorrows, quarrels, ill-health, loss of prestige, all sorts of obstacles and aimless travels, misunderstandings, heavy expenses, unlooked for happenings and unwelcome news, changes etc., are the likely bad results of the adverse transits. But it has to be noted that the good influences are only slightly less powerful. Mars in eleventh is good for the greater part of the month. This will ensure some measure of enjoyment with all these troubles and there will be some compensating element which will enable you to put up with all troubles bravely and successfully combat them.

*Health and Domestic.*—Ill-health will have to be faced to some extent at least. It may be a severe cold or a fever or acute exacuation of some chronic complaint that has its hold upon you. Your mind is likely to get depressed and exalted by turns with the changing fortunes of the month. The first half may even witness the enjoyment of luxuries with the mind comparatively free from troubles and worries. Quarrels should be avoided at all costs during the second half.

*Finance and Speculation.*—Finances come under conflicting influences. You should expect gains as well as losses in your ventures. You can avoid losses by refusing to launch out in shady transactions which may be prompted by your so-called friends. You will meet a great measure of success if you confine your activities to the realization of outstandings. Speculation will no doubt appear initially attractive but if indulged in too much will lead you to losses.

*Real Property, Services, Profession, etc.*—There is nothing important to be mentioned in connection with real property affairs. Some small acquisitions appear probable and can be secured without much trouble to your own advantage. Otherwise there is not much scope for any betterment. On the other hand even some unlooked for difficulties may arise but as they are likely to arise from your own rash actions or indiscreet conduct, it is within your own powers to avoid them. The services will surely have some difficulties to contend with this month about the middle, when some sudden adverse changes or disappointments are threatened but it is quite probable that they will disappear as suddenly and rapidly. The profession and business will not run smooth and some extra care and caution will have to be exercised.

*Chandrashtama* rules from the morning of 24th to the forenoon of 26th.

8. **Vrischika (Scorpio).**— *Rahu in 3rd; Jupiter in 8th; Kethu in 9th; Mars and Venus in 10th; and 11th; Saturn in 12th; and Mercury in 12th and 1st.*

*General.*—Mars alone transits good signs only this month. Sun is good for the first half and Venus for the second half. But all other planets are evil for the month. Sun, Saturn and Venus are under check for the second half and Mars and Mercury for the first half only. In a month of mixed results, the first half can be expected to be slightly better than the second half. Favours, good health, good name, general prosperity and success with alround improvement are among

the results of the favourable transits during first half. But there is a liability to everything getting spoiled by your quarrelsome attitude or by having quarrels through upon you. So, great care on your part is called for in this respect. During the second half, even greater care will have to be exercised to avoid quarrels, misunderstandings, especially during journeys.

*Health and Domestic.*—Health will be tolerable during the first half but somewhat troubled thereafter, when you may be subjected to illness, operations or accidents. In fact this liability is there even during first half, but the danger is not so great because of the favourable transits. Domestic troubles are also liable to rise and a tendency to find fault in anything and everything should be vigorously checked. Sorrows of separation from friend or relative is also likely.

*Finance and Speculation.*—The influences are quite good for the first half but the same thing cannot be said for the rest of the month. Gains through various sources are probable through business, literary enterprise, money-lending transactions, etc. Your financial schemes will bear fruit. All this for the first half only. During second half, even losses may occur through wastefulness, speculation, money lending or through litigation.

*Real Property, Services, Profession, etc.*—But there is no handicap in the affairs pertaining to immovable properties at any time during the month. Properties can be sold, acquired or exchanged with advantage and journeys taken for supervising estates and effecting improvements with a view to greater yield in future are likely to bear fruit. But you should not attempt too much or rush matters when alone there is a probability that the maximum results are not realized. The services may with some help from natal directions can witness some advancement or preferments or a new status even but this is not so probable without that extra help which is needed because of the contra influences. The profession and business are likely to do quite well during the month.

*Chandrashtama* extends from the forenoon of 26th to the sunset of 28th.

**9. Dhanus (Sagittarius).**—*Rahu in 2nd; Jupiter in 7th: Kethu in 8th; Mars and Venus in 9th and 10th; Saturn in 11th: and Mercury in 11th and 12th.*

*General.*—Sun, Jupiter and Saturn all three unchecked are beneficial throughout the month. Mercury and Venus are good for the greater part of the month. Mars for the first and Venus and Mercury for the second half are the only unfavourable transits. Thus this month should prove to be one of the best months of the year. In fact as stated in the forecasts for five years, this may be said to be the month in which your prosperity makes a start. Accomplishment of your desires and plans and successful termination of your projects with alround improvement. There will be acquisition of luxuries and auspicious celebrations, good company, educational and academical distinctions and memorable happenings. The only bad features for the month are liability to some disorders in health, quarrels and misunderstandings and troubles from rivals and enemies.

*Health and Domestic.*—There is a liability to injuries to person from sharp instruments this month, especially during first half which should not be overlooked. There will be also a feeling of debility either due to poor blood or loss of blood or weakness of bodily tissues. But none of these troubles are likely to prove at all serious but due care and caution is advisable no doubt. It is only during the second half that the troubles from enemies and rivals is liable to be felt.

*Finance and Speculation.*—This should prove to be a capital month for the finances. Gains of all sorts, success in financial ventures, realization of outstandings are all within the range of probability but the first half is the period to be looked to for the best results. All the same, some care should be exercised when you have to lend moneys to others for interest; suretyship should be avoided. Speculation may prove very successful after all.

*Real Property, Services, Profession, etc.*—Real property matters though they will progress on above average lines will not have that freedom from troubles or uniformity of progression that will characterize the other departments of activity. The yield and profits will be alright but there may be some agitation or unrest among tenants or threat of resort to courts regarding your rights that may have to be dealt with. This may not actually become necessary however because of the favourable influences. The services may attain a new status, a position of command or some other advancement. The unemployed may find employment and the temporary may find a permanent berth. The business and profession will succeed best and will find fresh expansion and increase in emoluments and profits.

*Chandrashtama* rules from the sunset of 28th to the sunrise of 31st.

**10. Makara (Capricornus).**—*Rahu in 1st; Jupiter in 6th; Kethu in 7th; Mars and Venus in 8th and 9th; Sun in 9th and 10th; Saturn in 10th; and Mercury in 10th and 11th.*

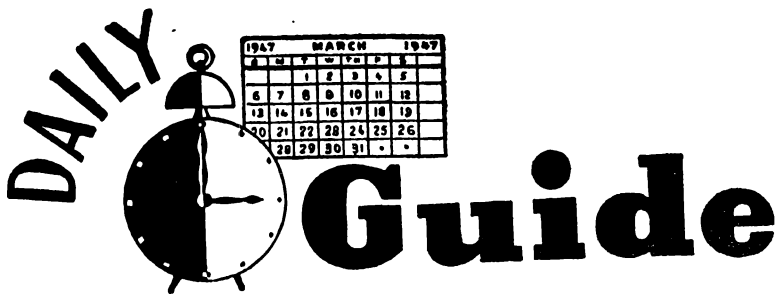
*General.*—Mercury and Venus are in good signs throughout the month. Sun is good only for the second half. Mars, Jupiter, Saturn all three major planets are unfavourable all along. Of these, Mars is under check for the first half and Saturn for the second half. Sun is also thus affected during first half, when he is evil. The good planets are also inhibited partially. Thus the good influences for the month are by no means strong and evil results will predominate but the second half will be somewhat better. Enmities, disappointments and humiliation, loss of status, worries, ill-health, unnecessary misunderstandings, disputes with relatives etc., are among the bad results due to the unfavourable transits. During the second half, however, you will be able to meet with some measure of success in your projects and be able to checkmate the machinations of your enemies, and you will gain popularity and esteem from others.

*Health and Domestic*—Health will not be trouble free though not persistently so. There will be weakness and debility with blood pressure above normal. Even small injuries or indispositions should be promptly attended to. There will be some relief in the second half. The domestic environment will not be conducive for peace of mind and various worries, disputes and misunderstandings with relations will prevent any enjoyment or happiness at home.

*Finance and Speculation.*—The first half is not at all good for finances. Worries and enmities on account of money as also pressure for money will be present. Minor losses too may take place. All this to some extent at least is likely to be made up in the latter half. Success in some venture of yours will bring you money and free you from pressing worries. Speculation is not likely to prove a success even during the second half.

*Real Property, Services, Profession etc.*—There will be cause for worry on the part of landlords and owners of property and there will be danger resulting from rash actions and indiscreet conduct. There is also a liability to losses through litigation if recklessly indulged in. Avoid all disputes and do not be near scores of violence or unruly animals, cattle, horses, etc. This is not the month to put through any transactions of purchase or sale or advancing money on security of immovable property. The month is indicative of losses through extravagance and wastefulness. The second half of the month is not so favourable for the services when it may be possible to gain a coveted position or secure other advancement. The profession and business will do quite well and the enterprising will be

*(Continued on page 741)*




# FOR OCTOBER 1953

BY MIHIRA

[All timings given in this article are I. S. T. The predictions mentioned under *Fortunate and Critical Dates* have reference to Lagna.]

**1. Thurs.**—L.D. 9 of Lunar Bhadrapada of dark fortnight till 9-10 p. m. then L.D. 10. Punarvasu till 10-25 p.m., then Pushya. A.M. Till sunrise favourable in general, later not good for journeys, peculiar and unpleasant crisis. Avoid speculation or money dealings. P.M. Continues to be bad generally. Not good for any new beginnings; troubles with officials and superiors probable.

**2. Fri.**—L.D. 10 till 9-50 p.m., then L.D. 11. Pushya till 11-40 p.m., then Aslesha. A. M. Very good; popularity, business and professional activities, journeys, successful projects and plans. P.M. Somewhat mixed in nature, but good for settling disputes, journeys, and acquisition of new friends, dealings with opposite sex.

**3. Sat.**—L.D. 11 till 10-55 p.m., them L.D. 12. Aslesha till 1-24 a.m. (night) then Makha. A. M. Doubtful, disappointments, quarrels with friends and relatives. Not good for literary or journalistic enterprise or dealings with opposite sex, domestic and social troubles. P.M. Just opposite conditions prevail; good for literary matters and dealings with opposite sex; good for travel; new friends.

**4. Sun.**—L.D. 12 till 0-25 a.m. (night) then L.D. 13. Makha till 3-35 (night) then Poorva Phalguna. A.M. Good for business activities, academical successes, triumph over enemies, help from friends, gains through investments, etc. P.M. Danger of accidents, extravagance, domestic troubles, beware of low company and consequent losses.

**5. Mon.**—L. D. 13 till 2-15 a.m. (night), then L. D. 14. Poorva Phalguna till 5-55 a. m. (night), then Uttara Phalguna. A. M. Bad in general till sunrise; mixed conditions prevail till noon. Danger of disgrace or loss through opposite sex, domestic troubles, troublesome journeys. Better to avoid all journeys. P. M Bad throughout in general. Danger of accident or bodily injuries through weapons or animals.

**6. Tues.**—L. D. 14 till 4-15 a. m. (night) then L. D. 15. Uttara Phalguna till sunrise of 7th. A. M. Unexpected gains, sudden journeys with beneficial changes, new friends and successful projects. P. M. Difficulties and anxieties, troubles in legal matters or differences with superiors. Beware of contentions and quarrels. If cautious, beneficial results too possible.

**7. Wed.**—L. D. 15 (Amavasai) throughout. Uttara Phalguna till 8-30 A. M. then Hastha. A. M. Favourable throughout. Honour and advancement, ending of quarrels and disputes, benefits from opposite sex, advantageous journeys. P. M. Good only till afternoon, thereafter bad, danger of accidents, litigation, illness or losses.

**8. Thurs.**—L. D. 15. (Amavasai) till 6-30 A. M. then L. D. 1 of Lunar Aswina bright fortnight. Hastha till 11-10 A. M. then Chitra. A. M. Equivocal conditions and changes, danger of disgrace or discredit, anxieties, feverish tendencies. P. M. Positively unfavourable, unpleasant situations at home and in social circles, restriction of activities, losses.

**9. Fri.**—L.D. 1 till 8-10 a.m. then L.D. 2. Chitra till 1-25 p.m. then Swati. A.M. Very favourable till forenoon. Educational and literary and academical activities, advancement, business developments and triumphs. But bad till noon; danger of waste or losses. P.M. Waste of money, extravagance and losses through opposite sex. Take particular care of health.

**10. Sat.**—L.D. 2 till 9-50 a.m. then L.D. 3. Swati till 3-30 p.m. then Visakha. A.M. Moderately good for business activities and enterprise, but there is danger of accident or deceit. Some ordinary care should suffice to prevent both. P.M. Liability to quarrels and disputes with superiors and their consequent disfavour; losses through legal matters, lawyers, etc.

**11. Sun.**—L.D. 3 till 11-0 a.m. then L.D. 4. Visakha till 5-10 p.m. then Anuradha. A. M. Very favourable throughout for all purposes in general and matters should be pushed on through individual enterprise and effort. Success, love affairs, courtship, advancement in business, unexpected gains. P.M. Not so good, some matters unaccountably go wrong.

**12. Mon.**—L.D. 4 till 11-50 a.m. then L.D. 5. Anuradha till 6-25 p.m. then Jyeshta. A.M. Indifferent and inconsequential neither positively good nor positively bad. Mark time, attempt nothing new. P.M. Not favourable in general. Opposition from employers, loss through false friends, troubles through women; Avoid opposite sex.

**13. Tues.**—L. D. 5 till 12-5 p.m., then L. D. 6. Jyeshta till 7-10 p.m., then Moola. A. M. General trends not good. But social activities, friendships and new attachments will progress, but bad for speculation or monetary transactions in general. P. M. Good, favours from superiors, new enterprises, journeys, new friends and prospects.

**14. Wed.**—L. D. 6 till 11-45 a.m., then L. D. 7. Moola till 7-20 p.m., then Poorvashada. A. M. Favourable elements predominate. Good for business or for affairs pertaining to real property, and for investments in lands, houses, etc. P. M. Indifferent.

**15. Thurs.**—L. D. 7 till 11-5 a.m., then L. D. 8. Poorvashada till 7-20 p.m., then Uttarashada. A. M. Very favourable generally. Active business, success in law, travels, writings, help through influential friends, triumph over rivals. P. M. Favourable influences continue right up to midnight.

**16. Fri.**—L. D. 8 till 9-55 a.m., then L. D. 9. Uttarashada till 6-30 p.m., then Sravana. A. M. Difficulties with regard to health, domestic matters and profession: no new beginnings should be done and conduct should be cautious and circumspect, disappointments. P.M. Continues unfavourable for major part of the time.

**17. Sat.**—L. D. 9 till 8-25 a.m., then L. D. 10. Sravana till 5-30 p.m., then Dhanishta. A. M. Almost same as previous day with likelihood of accidents, losses through theft or deceit, should be very careful in money dealings especially. P. M. Liability to criticism, unfavourable reactions, bad for journeys, troubles through children, unfavourable termination of projects.

**18. Sun.**—L-D. 10 till 6-30 a.m. then L.D. 11 till 3-55 a.m. (night) then L.D. 12. Dhanishta till 4-15 p.m. then Sathabhishak. A.M. Quite favourable

and likely to be pleasant, good for journeys, art, speculation, attachments, compromise of pending disputes, etc. P.M. Very good in general, journeys, courtships, social activities, seeking benefit from opposite sex, etc.

19. Mon.—L.D. 12 till 2-10 a.m. (night) then L-D. 13. Sathabishak till 2-50 p.m. then Poorvabhadra. A. M. Somewhat unfavourable for service matters or occupational matters. In domestic matters, no issue should be forced or contentious matters attempted to be settled. P.M. Positively bad in general: danger of accidents, harm through women, loss by theft.

20. Tues.—L.D. 13 till 11-45 p.m. then L.D. 14. Poorvabhadrapada till 1-15 p.m. then Uttarabhadrapada. A.M. Mixed vibrations, good side predominating, favourable for money, office matters and benefiits from superiors but health should be attended to. P.M. Continues to be good. Favourable for making changes, money dealings, political activities, etc.

21. Wed.—L.D 14 till 9-25 p.m. then L.D. 15. Uttarabhadrapada till 11-40 a.m. then Revati. A. M. Adverse influences prevail throughout. Liable to criticism for your actions. bad time for journeys, difficulties in profession or service. P.M. Somewhat better but still unfavourable. Good for travel and benefits from persons who are practically strangers.

22. Thurs.—L.D. 15 till 7-5 p.m. then L.D. 1 Aswini Dark Half. Revati till 10 a.m. then Aswini. A.M. Bad in general. Danger of accidents, domestic confusion and adverse changes, bad for journeys, and for money dealings. P.M. Good for advancement, literary and academical activities, business developments and good for journeys also.

23. Fri.—L.D. 1 till 4-55 p.m. then L.D. 2 Aswini till 8-35 a.m. then Bharani. A.M. Slightly bad till very near Noon when good influences begin. Still not entirely favourable for any new beginings or undertakings. P.M. Business activity, commercial interests; still journeys may not prove a whole success at the time, though later on prove to be beneficial.

24. Sat.—L.D. 2 till 3 p.m. then L.D. 3 Bharani till 7-10 a.m. then Krittika. A.M. Good for business endeavours, journeys, contending with rivals, gaining friends, literary and academical matters; P.M. Good for all activities in general but in trade and dealings danger of some minor losses or expenses through opposite sex, good for engineering enterprises.

25 Sun.—L.D. 3 till 1-25 p.m. then L.D. 4 Krittika till 6-8 a.m. then Rohini till 5-22 a.m. (night). then Mrigasira. A.M. Mixed vibrations prevail—Pleasures and amusements, courtship, gifts or benefits through women. P.M. unfavourable in general. Bad for health, journeys, beginning treatment for any ailments and adverse results in money deals.

26. Mon.—L.D. 4 till 12-5 p.m. then L.D. 5. Mrigasira till 4-30 a.m. (night) then Ardra. A.M. Indifferent because there are neither good nor bad influences of a decisive character, but a different period for companies or such like organisations. P.M. Mixed conditions prevail but as evil side slightly predominates better not to begin new undertakings.

27. Tues.—L.D. 5 till 11-15 a.m. then L. D. 6. Ardra till 4-15 a.m. (night) then Punarvasu. A.M. Excellent period generally from about sunrise time. Good for settling disputes, begining of new projects but not so good towards noon. P.M. Not at all good, liable to scandal, adverse criticisms, troubles through your own letters, correspondence or speech.

28. Wed.—L.D. 6 till 10-50 a.m. then L.D. 7. Punarvasu till 5-55 a.m. (night) then Pushya, A.M. Good for business deals, literary activities, journeys, legal matters and success therein. P. M. Unfavourable, unpleasant happenings, unfavourable journeys, liability to loss in monetary transactions, unexpected turns to events.

29. Thurs.—L.D. 7 till 11 a.m. then L.D 8. Pushya till sunrise of next day (30th). A.M. Good till sunrise but not favourable thereafter till noon. Waste of money, losses, failure of health, troubles with officials. P.M. Anxieties, contentions and quarrelsome mood. Difficulties through false friends. Losses through opposite sex.

30. Fri.—L. D. 8. till 11-40 A. M. then L. D. 9. Pushya till 7-5 A. M. then Aslesha. A. M. Unfavourable but mild. Care in correspondence, speech, expenditure will do much to avoid unpleasantness. P. M. very good success, pleasures, and amusements, courtship, benefits through women. popularity, good for journeys, picnics, parties, etc.

31. Sat.—L. D. 9 till 12-50 P. M. Aslesha till 8-40 A. M. then Makha. A. M. Generally favourable, good to literary activities, journalistic enterprises, business advancement, making new business contacts. P. M. Mixed vibrations. Bad for journeys but good for investments, dealings in real property, etc.

## Fortunate and Critical Dates

**Mesha (Aries).**—*Fortunate Dates:*—3 & 4; Journeys (short), spiritual studies, literary and journalistic enterprise, commercial and business interests, gains through women. 11 money transactions, partnerships and association, corporate activities, courtship, Government business or contracts. 15 Personal and domestic matters, academical activities, Government service and political prospects. 18 Children's affairs, education and professional aspects, service matters generally. 28 Religious, spiritual and philanthropic endeavours, journeys (short), Government business. *Critical Dates:*—16 Speculation, money dealings and expenditure items, Business contacts. 17 journeys, childern's matters, profession. 19 Health, accidents, quarrels and disputes. 25 Bad for all except courtship, or affairs of women.

**Vrishabha (Taurus).**—*Fortunate Dates.*—3 and 4 money dealings, speculation, children's prospects and short journeys. 11 Journeys in connection with business, literary activities, gains in general. 18 service matters, Government business or contracts, long-pending real property affairs; 28 Money dealings, benefits through dead persons, *i.e.*, through wills, bequests or in some unexpected ways. *Critical Dates:*—16 Immovable property sale or purchase, business or profession. 17 Money transactions, professional matters. 19 Domestic and social matters, dealings with opposite sex, partners, etc; 25 Journeys, liability to accidents, etc.

**Mithuna (Gemini).**—*Fortunate Dates.*—3 and 4 personal matters, immovable property matters (purchase, sale, etc.). 15 Domestic matters, service advancement and gains in general. 18 Journeys, dealings with co-sharers, co-workers and settlement of disputes by arbitration, etc; 28 Legal matters, litigation, commencement or termination, profession and business matters. *Critical Dates:*—16 money dealings, foreign exchange or longdistance affairs. 17 Dealings or affairs pertaining to brothers, brethern, cosharers, etc. 19 Health, liability to accidents, rash money deals. 25 Psychic and spiritual practices or commencement of new undertakings, etc.

**Kataka (Cancer).**—*Fortunate Dates:*—3 and 4 All personal, family, and domestic matters or things that can be secured by your personal influence, or concerning brothers and brethren. 15 Children's affairs and prospects, speculation and professional matters. 18 Monetary transactions, dealings, philosophical and spiritual matters. 28 Long distance matters or communications, calls etc., broadcasting. *Critical Dates:*—16 Family and domestic matters, quarrels and disputes, anxieties and mental depression 17 Money dealings, surotyship, losses by theft or fraud. 19 Estate matters and dealings, quarrels, disputes, long distance matters. 25 Home affairs.

*(Continued on page 741)*

## THE HAND AND HOROSCOPE
## SWAMI VIVEKA NANDA

(*Continued from page 703*)

At 22 Uranus square Moon shows the death of his father and at 24 he received the greatest shock by the death of his Guru, indicated by Saturn coming to the square of Venus by direction. At 31 the Culminating point of the horoscope came to the sextile aspect of Mercury, showing great success at Chicago Parliament of Religions, which made him famous and brought many disciples in foreign land. Also the next few years show travels far and wide in various countries preaching the Gospel of Sri Ramakrishna. At 37-38 the directions of Moon sextile Ascendant, Jupiter sextile Mercury and N. Node conjunction Sun show great success at the Religious Congress held in Paris, but also at 39 the direction of N. Node square Jupiter and that of Jupiter semi-square Culminating Point, show complete breakdown of health and in 40 the direction of Uranus square Mars brought sudden unexpected death as indicated by the opposition of Moon to Neptune in the birth horoscope, and he passed into Life Eternal in a Yogic trance or Samadhi on the 4th July, 1902.

The horoscope very clearly shows a great personality whom we may call the reincarnation of the great Sankaracharya and his great Master rejoiced to have found a heart to which he could impart a heart-knitting love, a unifying principle of life. By means of his sympathy and universal relatedness he fused and blended with humanity: he was immersed in it and it in him. He lost himself in a passion for humanity, and all of humanity that touched him found itself in him to realise: its greatness and lay hold of its possibilities. One day what he preached will be the religion of the whole world and in him we have surely known at least one man whose heart beat with every other heart, whose soul every other soul claimed as its twin, in whom the mystic, the thinker, the toiler, the sufferer alike delighted.

*"A man so various that he seemed to be*
*Not one, but all mankind's epitome."*

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## YOUR SCIENTIFIC DIFFICULTIES SOLVED

(*Continued from page 720*)

whether he is a benefic or malefic by association or aspect will be a relevant point here. All these circumstances will have to be taken into consideration before deciding whether Mercury is beneficial for those born under Sagittarius. (*c*) This does not follow as a general rule. The Moon's longitude will have to be taken into account in the same way as the longitude of the ascendant in determining the bhavas of the horoscope for the latitude in question. (*d*) Conjunction of lords of 9th and 10th produces Raja Yoga because one is an angle and the other is trine. This is not the case when lords of 1st and 10th join both being Kendras. This may have beneficial effects but do not produce Raja Yoga. For purposes of Yogas, when lordship of a particular house is stated it means always lordship of a bhava and not sign when the same are different. A planet may be lord of 11th sign but if the cusp of the 10th bhava falls in that sign only, then he is to be considered as in a kendra. For purposes of some yogas—conjunction means being together in the same sign; for some other yogas, conjunction in bhavas will suffice. It will depend upon the definition of that particular yoga and no general statement can be made. But for maximum effect, conjunction in the same bhava as well as sign will be necessary. (*e*) This is one of the 28 Maha Yogas for which very good results are attributed in the Texts. "He will be the repository of the blessings of Goddess Lakshmi". (श्रीकटाक्ष निलयः)

**Q. 9.** (*a*) From which to which degrees of the transitting planets are the "junctional points"? (*b*) Is there authority for 'Neecha Bhanga' conditions shown in A. M.—September 1950 issue on Page 600? (*c*) Is there Neechabhanga (*i*) when the planet responsible for cancelling the debilitation conjoins the debilitated planet, (*ii*) when two debilitated planets aspect each other?

**Ans.** (*a*) The term 'Junctional Points' is used with reference to the position of planets that are being 'transitted'. Their orbs extend about five degrees on either side. The transit influence will be of course at its maximum when the actual degree of the transitted planet is occupied by the transitting planet. But in Hindu astrology, the transit influence begins when the planet enters the sign and ends when it leaves the sign. But as regards the time when its greatest influence is exerted, there is difference according to each planet. Mars and Sun produce effects when they are in the initial ten degrees of a sign. Jupiter and Venus become effective when they are in the middle portion of a sign, while Moon and Saturn bear fruit when in the last portion. Mercury and Rahu produce effects throughout their entire passage. (*b*) The article referred to contains the most liberal combinations to make a planet in debilitation have that debility cancelled, while standard texts like *Phaladeepika* recognises only a few of such combinations to have that effect. The other combinations referred to are scattered loosely in astrological lore and are not generally followed or considered as having efficacy. *Phaladeepika* recognises only (1) when the lord of the sign of depression or that of the planet's exaltation rasi being in kendra to Moon or Lagna (2) when that planet is in a kendra position to the depressed planet (3) when a planet in depression is aspected by the lord of that Rasi. (*c*) (*i*) No. (*ii*) No.

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## MARKET FORECASTS FOR OCTOBER 1953

(*Continued from page 724*)

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Some very significant planetary phenomena occurring this month of October makes it of importance for the business world. Rahu entered the sign Capricorn during the fourth week of the previous month and the planet Neptune changes its Rasi too this month and enters Libra, to stay there for the next fourteen years. These changes of the major planets one occupying the Ascendant sign of our country and the other the second sign of Commerce, Libra, along with Saturn (in square aspect to Rahu) indicate important developments in the offing touching the business policy of India and it is probable that high level of prices will come in their lower levels this month.

During the second week of the month Saturn becomes combust while Jupiter turns retrograde and the former enters the sign Scorpio Sayan Rasi nearabouts 22nd. The sign Scorpio controls Bombay City and Tata Defer-

red and hence those interested in Deferred and Iron shares are well-advised to be cautious, as surprising fluctuations of a bearish nature are scheduled for the month.

**Cotton.**—From 1st to 6th of the month, market would be bullish and thereafter some reaction of Mandi is indicated till 16th. After Jupiter becomes retrograde, a bullish trend is expected, which will last till 22nd, and from then onwards a declining tendency is foreseen. (Please write to our Beawar Office for Daily and Detailed).

**Shares.**—Saturn being combust on 4th and Jupiter retrograde, a bearish tendency is scheduled till 16th and some rise is expected thereafter. After 23rd with Saturn's change of Rasi, the market is expected to decline and it is counselled to follow Mandi in every eraction of rise.

**Bullion.**—For the first ten days of the month, the market is expected to be quite bullish and thereafter a change of trend is foreseen. It would be well to follow Mandi till 18th, for teji reactions are expected to follow thereafter, which will again give place to Mandi from 23rd.

**Seeds.**—With Saturn moving into its exaltation sign, a bullish trend will crop up in the Seed and Oil markets. But from 17th following the conjunction of Sun and Saturn, some decline is likely for a couple of days and again the market will go high nearabouts 21st. A sextile aspect forming between Mars and Herschel after 25th, a good decline is expected therefrom in seeds and oil, which please note. From 29th some teji factors will be seen in the market, by which date Mandi line should have been cleared.

## EVOLUTION OF ASTRONOMY

(*Continued from page 694*)

that of Gizeh, which is the most carefully constructed and is "so built that each of its four corners faces exactly one of the four cardinal points of the compass". The great pyramid is important for yet another reason; it is the only monument in the world which can enable us to arrive at the conclusion, very important as bearing on the physical history of the globe, that the position of the axis of our terrestrial sphere does not vary even in thousands of years. The Egyptians were also good astrologers.

The Chinese, with their ludicrous pigtails and physical and moral degeneration as evinced by the recent humiliation before their far more intellectual and progressive neighbours, were once in no way inferior to the other ancients, so far as regards civilization and intellectuality. From the remotest periods, Astronomy was not only cultivated by the people of China, but it was considered to be absolutely necessary for the good Government of the State. The period of their observations, according to their historians, runs to the astonishing figures 3,858 years during which they are said to have carefully observed a series of eclipses and accurately calculated them beforehand! It is said that one of the Chinese Emperors named Fou-Hi who flourished some 2,857 years B.C. was a good astronomer himself and tried hard to teach his simple subjects the elementary principles of the science.

Finding that they were stupid enough, he gave them a rule for "the computation of time by means of 10 and 12, the combination of which gives the cycle of 60 years, which is the standard or unit from which they deduce their hours, days and months".

*(To be continued)*

## HOW IS THIS MONTH?

(*Continued from page 728*)

able to get a good name and sizable profits especially during latter half.

From the begining of the month till night of 3rd and again the last day of the month are under *Chandrashtama* influence.

**11. Kumbha (Aquarius).**—*Jupiter in 5th; Kethu in 6th; Mars and Venus in 7th and 8th; Sun in 8th and 9th; Saturn in 9th; Mercury in 9th and 10th; and Rahu in 12th.*

*General.*—The majority of the planets are to be found only in unfavourable signs. Venus and Mercury are evil for the greater part of the month, and Mars and Saturn throughout. Jupiter is good all along and is without check and Venus and Mercury are good only for the latter half. But much of the evil transit influences are held up by check while the good ones are comparatively free and Jupiter in 5th is a powerful counteracting factor. So the month can be expected to be a tolerable one in the general sense inspite of numerical superiority of the evil transits. But enmities and misunderstandings, quarrels inside and outside the domestic circle, obstacles, unmerited suspicions, purposeless journeys, companionship of undesirable characters, injuries through the opposite sex, are the unsavoury probabilities for the month, but greatly minimised because of Jupiter.

*Health and Domestic.*—No actual illness need be experienced during the month with ordinary care as to diet and general habits. Blood pressure may continue above average till the middle of the month. More than the body it is the mind that will suffer. Sorrows and apprehensions, with inharmonious surroundings and domestic dissensions, the month is likely to prove far from a happy one though without Jupiter's balancing influence it will be intolerable.

*Finance and Speculation.*—Nothing special calls for mention this month. This will be just an ordinary month with normal uneventful happenings. There is scope for some gains through literature, writings or journalistic enterprise. At the same time, there is a prospect of losses arising through negligence, extravagance and throngh money lending. But ordinary care and caution and prudent behaviour should suffice to stave off all this. Some small gains through speculation are also probable.

*Real Property, Services, Profession, etc.*—Real property affairs neither gain nor lose much. Avoid extravagant investments and do not indulge in speculative acquisitions. This is not a good month for you to go to law in assertion of your legal rights in regard to land. Some petty worries regarding rents, management etc., appear also probable. Matters in regard to the services will only mark time. Seemingly improbable matters would look as if they are going to happen but recede without anything actually accomplished. Similarly impending troubles would move off without affecting you in any way. Nor is the month an important one for the business or the profession. But the last ten days can be accounted as being positively favourable for securing a good name in your sphere of work.

*Chandrashtama* begins with the night of 3rd and lasts till the forenoon of 6th.

**12. Meena (Pisces).**—*Jupiter in 4th; Kethu in 5th; Mars and Venus in 6th and 7th; Sun in 7th and 8th; Saturn in 8th; Mercury in 8th and 9th; and Rahu in 11th.*

*General.*—No planet is good for the entire month. Mercury and Mars are

favourable for at least greater part of the month. Even this cannot be stated with respect to the other transitting planets. Jupiter is under vedha for the whole month and Saturn and Mercury partially. The benefic influences do not suffer check. Under the circumstances, there is no good expecting anything favourable in the matter of results. It will be a good thing if the month passes without much of sufferings. Tedious journeys, health troubles, humiliation, misunderstandings, disappointments and despondency with enmities alround, troubles through relatives, through opposite sex, are among the likely results. But the first half of the month will be comparatively free from all this. because of Mars and Mercury being favourable and you are likely to meet with some measure of success in your undertakings.

*Health and Domestic.*— Digestive troubles, colic and anal troubles, blood pressure are the sort of troubles likely to be met with. Domestic surroundings will be far from happy or even peaceful and all sorts of bickerings, troubles caused through one's own relations are likely to arise, some through your own actions and some even independently without any contribution from you. It will be difficult to maintain equanimity of temperament.

*Finance and Speculation.*—The financial position though tolerable during the first half will suffer heavily later on. Resources will dwindle and even fail you completely. There will be a lot of confusion as to the course to be pursued and may not be easy of solution. Your own mentality and rash actions will contribute a great deal to existing troubles. Speculation cannot even be thought of as a means of income.

*Real Property, Services, Profession, etc.*—This is the only bright spot of your activities and this sphere will be spared much of the trials and tribulations of the other departments of activity. A lot of beneficial activities and changes can be launched with fair prospects of their bearing fruit at least later on. Travels in this connection will prove helpful and even profitable ultimately. It may be possible also to acquire some items of property which will be to your advantage. Mixed influences are in force for the services and no positive advantages can be derived from the transits in force this month. Inspite of a number of evil transits, no setbacks need be feared. Profession and business will go through with their normal routine business without much of ups and downs.

*Chandrashatama* rules from the forenoon of 6th till afternon of 8th.

## DAILY GUIDE FOR SEPTEMBER 1953

*(Continued from page 730)*

money dealings, beginning of new enterprise.

**Simha (Leo).**—*Fortunate Dates*:—3 and 4 Gains, monetary transactions, children's prospects and matters connected with them. 15 Estate matters, property dealings, etc. 18 Personal matters, affairs that have to be transacted or conducted at long-range distance such as calls, broadcasting, etc., spiritual and philosophical studies, etc. 28 Matters concerning children—expenditure on their behalf, study and professional prospects. *Citical Dates*:-16 Questions of home and domestic budget, expenditure items, partnership concerns. 17 Health, colds, rheumatism, health of wife, etc. 19 Matters relating to property at a distance and journeys or expenses connected therewith. 25 Same as 19th.

**Kanya (Virgo).**—*Fortunate Dates*:—3 and 4 Professional and business deals, gains, also matters pertaining to children. 15 Generally good but specially for domestic and business matters; Literary and journalistic enterprise. 18 Domestic and Estate affairs and dealings—purchase or sale, etc. 28 journeys, partnerships, litigation, etc. *Critical Dates*:—16 Health, unexpected happenings, liability to accidents, etc. 17 Sudden losses or difficulties in partnership or domestic matters. 19 Literary matters, journeys, or matters or affairs connected with dead people. 25 Domestic and Partnership affairs.

**Thula (Libra).**—*Fortunate Dates*:—3 and 4 Government business, service and professional matters, journeys. 15 Journeys, professional matters and Government business. 18 Service matters, gains, dealings. 28 Literary matters, publication, journalism. *Critical Dates*:—16 Matters pertaining to children, their health and prospects. 17 Journeys, health, disappointments. 19 Money dealings, partnership affairs and domestic concerns. 25 Children's affairs, professional and service matters.

**Vrischika (Scorpio).**— *Fortunate Dates*:—3 and 4 Profession, business dealings, journeys, money transactions, speculation. 15 Gains or other advantages connected with deceased person's affairs through wills, bequests, etc; personal and domestic matters. 18 Profession and service. 28 Money transactions, speculation, etc. *Critical Dates*:—16 Estate matters, children's affairs, speculation. 17 Critical turn in profession or business. 19 Health, long distance affairs, news, unfortunate dealings accidents. 23 Journeys, dealings with brothers and their affairs, property, etc.

**Dhanus (Sagittarius).**—*Fortunate Dates*:—3 and 4. Service, partnerships and alliances, literary matters. 15 Children's prospects, education or training and expenditure, etc. 18 Long distance affairs, spiritual and philosophical interests. 28 Personal and domestic affairs; profession and business. *Critical Dates*:—16 Unexpected turns in monetary affairs and journeys, losses. 17 Problems relating to investments or interests abroad. 19 Children's matters and prospects. 25 Money dealings, speculation, etc.

**Makara (Capricorn).**—*Fortunate Dates*:—3 and 4 Personal and monetary affairs and dealings, also service. 15 Matters connected with brothers and brethren and estate business as well. 18 Partnership affairs and investments. 28 Service, distant connections and dealings. *Critical Dates*:—16 Partnership matters, dealings with opposite sex. 17 Affairs connected with deceased persons, brothers, partition, etc. 19 Domestic affairs, estate matters and transactions connected with real property. 25 Personal matters, health, journeys.

**Kumbha (Aquarius).**— *Fortunate Dates*: — 3 and 4 Money dealings, gains, speculation. 15 Profession, business, journeys. 18 Service conditions and domestic affairs—settling disputes, reunion, etc. 28 Gains in general, children's affairs, speculation. *Critical Dates*:—16 Service engagements, dealings with superiors as well as servants. 17 Domestic matters, partnership matters and opposite sex. 19 Children's affairs, their health and prospects. 25 Personal matters, money transactions, fraud and losses.

**Meena (Pisces).**—*Fortunate Dates*:—3 and 4 Personal and domestic affairs, children's affairs and prospects. 15 Money matters and dealings, speculation and profession or business. 18 Service prospects. 28 Speculation, real property matters and transactions, Government business. *Critical Dates*:—16 Children's matters, gains and losses. 17 Health, business and profession. 19 Monetary dealings and affairs at distance or business abroad. 25 Personal affairs, health, etc.

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## FATE, FREE-WILL AND ASTROLOGY

*(Continued from page 688)*

Modern psychologists and biologists, sociologists and eugenists, all are agreed that at the infant-level or stage, there is no evidence of freewill.

The argument cannot stop here. Instances should be plenty, within the knowledge of most, if not all, that from an analysis of the ownership enjoyed by different planets, practitioners of predictive astrology have forecast that this child would develop into

a criminal, or, that the child may pass away before reaching adult age and so on. In every work on predictive astrology, there is a section or chapter on infantile mortality. Several planetary combinations are grouped and assembled indicating likelihood of child passing away early.

It must, again, be common knowledge, that other and different combinations have been enumerated which indicate arresting or counteracting of the evil influences that may bring about mortality. (Bala-arishta and Arishta-bhanga).

I wonder how freewillists would explain these indications. They may contend just for the sake of prestige, or sheer saving of face, that the child and father and everybody must be *free*. (sic). The child is free to fall ill. Father is free to summon this or that doctor. Doctor is free to administer this or that medicine. The family-priest again is free to perform propitiatory rites, Japa, Homa, Mantra and Aushadha and all the rest of it. The child is *free* either to die or to survive. Such is the pathetic *reductio ad absurdum* of the main and only argument advanced by freewillists since the dawn or twilight of human reflection.

In a situation like that, what would the practitioner of predictive astrology do? He would consider ownership of the sign or house of birth and other relevant data, take risks, and predict whether or not the child would survive. His professional name, prestige, and definitely his fees, would be at stake. That would be the fate of honest professionals. Dishonest, showy, pinchbeck professionals, fashionale astrologers who style themselves society-seers, soothsayers and so on, would, however, walk away with their "FEES", just as England Continet—America returned doctors, apply the stethoscope to your heart, scribble some unintelligible stuff and rush to their car with their "FEES", the whole episode lasting a few seconds, while your condition goes on deteriorating. There is no need further to stress the obvious. Planetary ownership can be intelligible *only* on the basis of Predestinarian Scheme. Planetary ownership must be dismissed as meaningless on Free-will hypothesis,

**Exaltation and Debilitation of planets**

It is still a mystery why a planet, in a particular spatio-temporal-point-event-as-it appears to a mundane or heliocentric onlooker or observer, has to be considered to be *exalted*, and why another, in a different position, is taken to be *debilitated*. The traditional predictive astrology grounded on a predestinarian scheme of life, of cosmos and cosmic affairs, on the other hand, has no difficulty in explaining the phenomena of exaltation and debilitation. They have attached to them definite and specific consequences.

Reference is made to *Neecha-bhanga* conditions. Logically, it must follow, there would be certain *Uccha-bhanga* conditions as well.

The conditions are connected with specific and characteristic events and experiences of life.

Such a connection is possible only on the predestinarian scheme. On freewill theory or hypothesis, exaltation, debilitation, the *bhanga* phenomenon, would have absolutely *no* meaning.

The predetermination scheme, valid and rigorously binding on the human plane or level, has in fact been held very lightly to be of universal application. The entire universe is under the control of Karma. Planets are doubtless composed of material stuff. They are energised by immanent deities. They have divine forms on which man has been directed to meditate. Some of the planetary deities are represented as sitting in different postures, some of which are undoubtedly yogic-postures, and where is the need for these deities to take on meditational postures, practise yoga, and engage themselves in spiritual *sadhana*? No adequate or satisfactory answer can be given to these and similar questions by champions of Freewill.

Predestinarian hypothesis and cosmic methodology alone would adequately account for the phenomena, strange, but awe-inspiring, of planetary deities themselves offering worship and humble obedience to a Supreme Power.

I am keeping the philosophical or metaphysical aspect as far as possible separate and in discrimination from the astrological, but intermingling is inevitable in the essential nature and constitution of things.

The planets and planetary deities must be having their own charts or horoscopes. The charts on Earth are all determined by geocentric observations and heliocentric computations of the movements and transits of those heavenly bodies. The Earth-Time is measured by reference to the movements of the Sun (apparent of course).

Time on other planets and for other planets is measured by standards of which no correct or clear conception can be formed or entertained by man, resumably, divine time is perfectly measured according to the standards furnished by seconds, minutes, hours, days, months, and years of Brahma-The-Four-Faced.

In accordance with their own Karma, in conformity with their own *sadhana*, planets are described to be exalted or debilitated. These planets and planetary deities have their duties and functions assigned by the Supreme Lord. In a state of their exaltation, they indicate certain results and consequences. With their debilitated condition are associated other effects and events. Why should all this be so? The free-willists have no answer. Our freewill is there. We are the masters of our Fate. Have we not brought about or witnessed Hiroshima and Nagasaki? Have we not brought into existence our own, dear dear, Pakistan? Have we not Korea and Kashmir? Are not Prime-minister Nehru's grand and gaudily dressed, grandiose and grandiloquent drummerboys and drummer-girls performing global tours at the expense of public money, beating violently and feverishly the drum of Nehru's glory, nay, Bharat's glory? When our freewill has accomplished all these stunning and thrilling phenomena and is yet to achieve *more*, where is the point in recognising exaltation or debilitation of planets? Such is the foamy and frothy fulmination of freewillists. Freewill cannot explain even a single astronomical or astrological phenomenon.

Let freewillists explain this simple matter. Why should we have been born at a time when Jupiter in exaltation was occupying midheaven? Why, again, should we have been born at a time when Saturn in debilitation was in Lagna? Having been born, anyway, why have life careers of the two *differed*? Freewillists cannot be allowed to argue that operation of freedom, freewill and all that would begin to come in at the appointed time. That is at best a flippant retort. It is not a logical, philosophical, or astrological argument.

It is *not* cricket that Freewillists should try to bring in and introduce freewill when they like, and keep it in the limbo of oblivion, when they do not like it or want it. Freewillists give the game up, when they claim, as they have frequently done, that the faculty of freewill would come into play only in adult or adolescent life when alone mankind comes of age as it were, and reaches maturity of thought, decision and corresponding action. Compromise is fatal to clear thought. Life is throughout dominated by Freewill. That must be one position or viewpoint. The other viewpoint should be that life is throughout dominated by Fate. Exaltation and debilitation of planets can support *only* fatalism.

**Other planetary Features**

The same line of argument must apply to other planetary features or characteristics to which I shall now briefly advert. Friendship and enmity

are spoken of as between planets. It must be common knowledge that planets are differentiated into benefics and malefics. It is also held that under certain conditions, malefic develops to be benefic and vice-versa. Planetary friendship and enmity, benefic and malefic character, their conjunctions, oppositions, other aspects, aspectarians, location in signs of friends and that in the signs of enemies, location in exchange of house-ownership, of exaltation-houses and other features can conveniently be clubbed together. They would indicate only a predetermined or pre-established order of things.

Students of predictive astrology would be aware of the nature of good and evil consequences connected with the different planetary relations and characteristics and it is bound to be amusing professional game, if freewillists went on arguing and contending that one man's freewill urged him to secure a ministership or judgeship, while the freewill of another Political All-High prevented all that from happening. I wonder whether the freewillists have ever seriously thought of the consequences of their strange view or doctrine. When the freewill of an individual comes into clash and conflict with the freewill of another, and while the freewill of another nation comes into clash or conflict with that of another nation, the strange and amusing spectacle of the two individuals flying at one another's throat and the most horrible and dreadful spectacle of the two nations declaring war on one another, are witnessed which are judged to be the outcome of *freewill* of rational mankind. When thus freewill becomes confronted with counter-freewill, individuals and nations become *fated* to perish.

On the freewillist hypothesis, no explanation can be ever attempted of the phenomena of friendship and enmity between planets, their benefic and malefic nature, their aspects and so forth, and connected matters.

Freewillist has to interrogate in a spirit of boastfullness reaching beyond the borders or frontiers of braggadocio—why should you and I care if planets are friendly or inimical with one another? We have our own freewill and it is for us to make or mar our destiny. The only answer that can be rendered on impartial or disinterested and unprejudiced academic level would be—that students and practitioners of predictive astrology have neither the time nor inclination for such flippant and futile contentions as those urged or indulged in by freewillists.

There is a very vital question which I desire to raise at this stage. Is the freewillist a believer in astrology? If so, discussion has to be conducted within the four corners of astrology. If freewillist were a believer in astrology, how can he explain friendship and enmity amongst planets? The only correct interpretation must be that enmity or friendship between any two planets would indicate certain definite or characteristic consequences to be reaped by individuals or groups. If these consequences were uncertain, erratic, fluctuating, they would negative the status and prestige of predictive astrology. As a matter of fact, these consequences have been verified, checked and found correct by many students of and researchers in predictive astrology. If the freewillist had his freedom all along, why did he not use it for the purpose of escaping from evil consequences? Freewillists themselves have been victims of these consequences.

If, however, freewillists are not believers in predictive astrology and if they desire to conduct the discussion outside the realm of astrology, the entire discussion would have to be thrown out.

For, freewillists are out to demonstrate that astrology supports freewill and does not show man to be a helpless sporting thing of destiny. The freewillist thesis can be taken to be proved only when they show that evil or unpleasant consequences indicated by inimical planets occupying key-positions in a chart had been, under experimental conditions, counteracted by exercising the freewill of the horoscopian concerned. Such a demonstration to my knowledge is yet to come.

Consequences as they stand expounded by classicists can only show that a map or a chart indicates the results individuals are destined to reap.

Nobody has ever questioned or challenged man's right to cut his own throat or the throat of the first individual he encounters on a particular morning, but such a theoretical natural right or jungle-right stands negatived by countless forces and factors and agencies, like law, morality, public opinion, similar jungle-right possessed by others, above all fear and weakness and nervousness.

When the so-called freedom of freewillists is so dreadfully hemmed in on all sides by these and similar forces and agencies, factors, conditions and circumstances, it must seem a strange irony for anyone to imagine that mankind is free to do as it likes and that astrology demonstrates the existence of such freedom.

Only one conclusion can logically and legitimatelely be drawn. The different characteristic features of planets like enmity, friendship, aspects and so forth, unmistakably and unchallengeably indicate consequences which the concerned individuals are destined or fated to reap. In the language of Khayyam, tears and prayers of mankind would not cancel a term of it, nor wash out a word of it. The consequences of Karma, be they pleasant or bitter, must be gone through. Let billions and millions of years pass. The stock of Karma can never be exhausted or liquidated, *unless* consequences thereof are actually gone through. (Na-abhuktam-kshyeeyate-Karmā-kalpakoti-satairapi). Of course, there are certain types of Karma which can be consumed in intelletual fire. All that cannot be discussed in this context.

### Complicated Calculations

Complicated calculations involved in predictive procedure and practical methodology must unfailingly indicate strictest and uncompromising determinism. In respect of the starting point of horoscopic studies and predictions, the lagna, the ascendant, has to be examined and interpreted from *ten* stand-points (mentioned in a previous contribution of mine). Likewise, each *bhava* has to be studied under the *ten* headings standardized, or the points of departure supplied. Before the significance of a chart could be determined precisely, 120-complicated steps should have been taken. They are *not* FOXTROT steps taken in rosy and romantic dance-saloons. These calculations mean hard, very hard thinking, physical and intellectual strain, of which few would be capable.

These minute and complex calculatations would never suggest man is free to think and act as he likes. Free and freelance activity would require *no* calculations. Human life unfolded on this rickety planet, is determined at every step or stage of evolution, in every detail. Such a magnificent determinism must involve complex calculations, if details of the predetermined scheme, lying in the dark womb of the future, are to be revealed fairly in advance of the happening or occurrence of events concerned. Calculability in advance, predictability, foreseeability, and other varieties in that line can be possible *only* on the basis of predetermination.

Add to these 120 approaches the calculations centering round the different *Dasa* systems pressed into service by predictive astrology, then you will realize something of the magnitude of the task of predicting and dangers and risks involved in the undertaking.

And in the name of goodness, why all these calculations? *Not* emphatically because you can change your character, can alter your destiny, can transform your fate, and live a life as free as that of the wind itself, *but* because life is predetermined and some

inkling can be given in advance of coming events, *not* for the purpose of duping, defeating, hoodwinking, Kismet *but* for the noble task of giving forewarning so that deserving individuals may make adequate preparations and secure proper adjustments to coming happenings.

Let alone other calculations. I am prepared to stake my all on the dasa-systems followed by professional astrologers. They say you are now passing through the dasa of Jupiter or Saturn. They enumerate certain effects. If, indeed, mankind is leading a life free and undetermined, undestined, I do not see any sense in stating that so-and-so is passing through the dasa of Jupiter or Saturn. For, on the freewillist view, the subject should always be passing only through the dasa of his own freewill, liberty, individual initiative, constructive endeavour, and so forth.

There is in Delhi a global figure who has been shot into, projectiled, or jet-planed into political and official eminence as the result of favour bestowed by Nehru. A former lady student of mine who knows the parties perfectly well is always saying..... Sir, You can never read the horoscope of so-and-so. He is a freewillist. He is now passing through the *Nehru-Dasa*. Before that, he was passing through the *Mount-batten* Dasa and so on. On the very shrewd and sensible argumentation adopted by this lady, many a mediocre to-day who is holding this or that high political job must be passing through the Congress-Dasa or Nehru-Dasa. Poor Dr. Syamaprasad, poor Tandon, and poor many others, they *never* got the Nehru-Dasa at all.

Thus, from the elaborate and complicated calculations involved in predictive astrology in general and from the Dasa-systems in particular, the conclusion must inevitably follow that life is predestined.

### Electional Astrology

Freewillists argue that in the absence of freedom of thought and action, election, Election-Astrology, Muhurtham, Tyajyam, as they have it in Andhra-Desa, and connected facts would remain inexplicable.

I am afraid this is a childish argument. For, it must be common knowledge, that even after fixation of auspicious moment for this or that event, disastrous consequences have followed. From an analysis of some of the charts personally examined by me, I take leave to list the following.

(*a*) In this and following cases, muhurthams were fined by expert astrologers who, to be sure, had their fees—astrologers, palmists, crystal-gazers, soothsayers all—Auspicious muhurtham fixed for *marriage*—Husband ran away; till to-day nothing known of whereabouts.

(*b*) Auspicious muhurtham fixed for *seemantham* — Still-born child-mother saved with very great difficulty.

(*c*) Auspicious muhurtham fixed for vidyabhyasa or *aksharabhyasa* — Boy ran away from school—whereabouts unknown.

(*d*) Auspicious muhurtham fixed for *consummation* of marriage—Husband perished as the outcome of over-indulgence—Wife's health shattered on account of a series of abortions.

(*e*) Auspicious muhurtham fixed for *joining duty*—Lost job within a fortnight.

(*f*) Auspicious muhurtham fixed for safe *investment*—Bank closed down in a month.

(*g*) Auspicious muhurtham fixed for *admitting* patient in hospital—The patient never returned home.

(*h*) Auspicious muhurtham fixed for *Upanayanam*—The party at forty is still a bachelor. Like Lord Vinayaka, he is still searching for a bride. Will freewillist help him?

(*i*) Auspicious muhurtham fixed for *re-marriage* of widow—Lost second husband in six months.

(*j*) Auspicious muhurtham fixed for *house-building*—Site attached under court order.

I do not propose to multiply instances. I am also aware that freewillists can cite their own instances to show that muhurthams were *fixed* and that events all happened and turned out jolly well. But my argument is that election astrology is grounded on the strictest of determinism. For, when the muhurtham is fixed a *chart* is erected for the moment or duration in which the event is to be controlled, and the planets then indicate the *predetermined* outcome. Why should freewillists fix an auspicious time at all for anything? They do not believe in predestination. They have to act when they feel the urge for acting. Can *time* as such interfere with freewill? It cannot. Einstein has gone to the extent of denying existence of *objective* time. So, how does election-astrology prove freewill? If you say time is favourable or unfavourable, you are knowingly or unknowingly using deterministic terminology. The very idea of fixing a *time* must indicate determinism. Freewillist fixing favourable time means imprisonment in determinism and involvement in predestination. *Time* but *not* freewill would determine the good or evil to follow. That is the freewillist comedy, tragedy, or simple irony.

I cannot close this section without listing some classic occasions which would demonstrate there is no reem anywhere for freewill.

(*a*) Sri Rama's coronation for which auspicious time must have been fixed, did *not* take place at the fixed time, but 14-Years later.

(*b*) Rukmini intended for Sisupala was captured and married by Lord Krishna. The time must have been very *bad* for Sisupala and party, but gloriously *good* for Krishna and Rukmini.

(*c*) The auspicious moment chosen by Pandavas for Rajasooya, led to their banishment and the Mahabharata Armageddon.

(*d*) The Nala-Damayanti union celebrated in auspicious moment led to alarming difficulties.

(*e*) Marriage of Ahalya with Gautama celebrated in auspicious moment led to shocking consequences. According to freewillists, if Indra had started on his adventure or misadventure with Ahalya, in an auspiciously fixed favourable time, he might have come out of the bargain *unscathed*. Indra must have had sufficient freewill. Otherwise, would he have become head of the heavenly hosts? So, as far as I am able to see, electional astrology, can only be valid in the light of predestination.

### Propitiations

Much has been sought to be made by freewillists of propitiations prescribed in Karma-vipaka, Prayaschitta, and other texts—Japa, Stotra, Parayana, Pooja, Mantra, Tantra and so forth. These do *not* touch the problem at all. Freewillists would be flaunting instances in the face of opponents, of performance of propitiations being followed by favourable results. Predeterminists would be citing any number of counter instances of propitiatory rites *not* producing the results anticipated or usually expected.

On the other hand, freewillists would be untrue to themselves and unjust and unfair to the gods whom they seek to propitiate, if they did the rites. Do freewillists want the favour of gods for exercising their birthright of freewill? A freewill which has to depend on the favour of this or that god, for issuing into successful action and conduct must be demand worse than slavery or subjection to Fate.

From the standpoint of freewillists these propitiations should be just the usual *something*, the *mamool*, offered to gods who are believed to help them in exercising the freewill. Freewill

acting with help of gods secured through propitiations is just another name for Fate or Destiny.

Propitiations are justified, can be justified, only, on the basis of the fatalistic or predestinarian hypothesis.

Even the best of men do not *know* what the future may have in store for them. It is only the Supreme Lord who knows all past, present and future.

So, the fatalists act in a hypothetical manner. They know the future just in very vague, hazy outlines. They know and feel vaguely they are passing through difficult times. They have faith in Gods and also in a Supreme God.

They perform rites, worship and pray, in a spirit of philosophical detachment, and metaphysical meaningfullness, leaving the consequences in the hands of the Lord.

If, performance of the propitiations leads to favourable results, well and good. If it does *not*, even then well and good. That is the spiritually rectified and morally purified attitude of the illumined Fatalist. This attitude is *not* open to freewillists as freewill is inconsistent with belief in gods and submission to their will and influences and so forth. If freewillists let in God through the backdoor, then, God-controlled freewill is precisely and exactly Fate.

Then, again, none of modern discoveries and inventions, in physics, chemistry, nuclear research and so on would have any bearing on the problem discussed by the present symposium. Penicillin and streptomycin, atombomb and radioactivity research and anything that could be urged by modern sciences, would never demonstrate freewill.

For, here is a stunning fact. India has Freewill. Great Britain has. Many other powers have. When in this manner, different nations on the face of the Globe are endowed with Freewill how is it that America alone happened to be the *first* to let down the atom-bomb on the devoted heads of Hiroshima and Nagasaki? Freewillists can render no satisfactory or convincing answer. If, they should contend, that America exercised its Freewill better than other powers, the question must be faced what are the factors that effectively prevented other powers from being *first* in the production of atom-weapons? These questions can never be shirked- They should be honestly faced or squarely discussed with the object of finding rational answers. The Fatalistic answer must be taken to be unexceptionable. Even in the matter of scientific progress and advancement, some are favoured by the Lord. Others are not. In the matters of steam-engine, electricity, radio, sound-recording, picture-making and many other ventures, only the Occidental powers were the first. Oriental powers are *not* discoverers. but, only *consumers*. You and I belonging to oriental sections of mankind should be addressing the vital question to ourselves as to why-oriental freewill had not been turned in the direction of making those discoveries, and giving mankind benefits of those inventions? Only, the philosophy of Fatalism can satisfactorily account for the countless anomalies, contradictions, conflicts, differences and divergences that are present throughout the universe and that lie littered in the long and interminable pathway of progress of humanity.

### The Language of classicists

The language used by the ancient classical writers on Predictive Astrology never for a moment would suggest existence and function of Freewill anywhere in the world. The illustrious Varahamihira, both in *Laghu* and *Brihat Jatakas*, has most clearly and emphatically stated that the Science of Predictive Astrology indicates consequences to be reaped by Karma. No other artificial freewillist meaning could be read into those texts.

(*To be completed in the next issue*)


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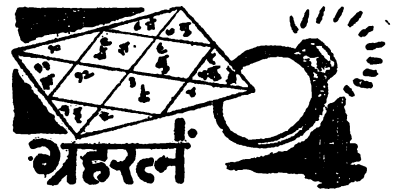
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Founded 1895

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(JANUARY 1954 ISSUE)

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# ANDHRA

IN writing this article, we are aware, that we shall be treading on somewhat difficult ground. For there is no subject in India today upon which feelings run higher than upon the present controversy regarding the creation of Linguistic Provinces or States. Nevertheless if astrology is to have any value at all, it seems to us that it should not shrink from the discussion of such important problems, even though they be controversial, lest in any way at all it can throw light upon them.

The philosophy of the linguistic division of India took concrete expression with the inauguration of Andhra State on 1-10-1953. What we shall try to do is to examine the main planetary aspects in the various maps connected with the formation of the Andhra State in order that we may see, in what respects, this historic event would influence the future of not only Andhra but the whole of India.

As we have said several times in these pages, the ancient astrologers like Varaha Mihira have divided India into a number of astrological units. Mihira refers to Andhra in three places in his *Brihat Samhita* and says that Andhra is situated in the South East of Bharatvarsha, and assigns this land to the Aslesha group. Again in Chapter XVI, Verse 16, Mihira says that Mars presides over people residing in Malaya, Andhra, etc. This assignment is further supported by Kasyapa. The task of an astrologer who wishes to base his deductions on the sign-rulership of a country thus becomes confusing and arduous. In the allocation of signs and constellations to the different parts of India, there sometimes appears an incongruous inclusion of territories far apart from each other—such as Andhra and Malaya—but probably linked together by some sort of magnetic attraction. The existing astrological literature is not at all helpful to us in finding out the ruling sign of Andhra or Karnataka or Maharastra or any other linguistic unit.

A careful study of the relevant literature has however revealed that Andhra has been assigned to the constellation of Revati, and consequently the sign of Meena must be deemed to be important so far as future developments in this part of India, *viz.*, Andhra, are concerned. Great changes have taken place during the last ten centuries in the various provincial boundaries of India. It therefore seems somewhat uncertain to what extent this change of boundaries has affected or could affect the constellational rulerships. Andhra now lies between latitudes 12° 30′ and 19° N. and longitudes 76° and 84° E., comprising seven coastal districts, four plateau districts and a part of the old Bellary district. The water-sheds of the Godavary and the Krishna constitute the rice bowl of India and these form the habitat of the Andhra administration. Andhra has varied types of land, a delta on the coast, a plateau in the Rayalaseema and hilly tracts in the eastern parts

with fertile plains below. The water resources of Andhra are capable of sustaining all types of irrigation. The forests of Andhra have a rich variety of flora. This description seems more or less to fit in with the characteristics of Meena —" a watery sign, a holy place, ruling rivers, seas, and deep waters ".

The history of Andhra is indeed interesting. According to " Aitrareya Brahmana ", Andhras, Pulindas, Pandras, Saharas etc., are the fifty elder sons of Viswamitra who were cursed by the sage to become outcastes. This view is controverted by some scholars, who hold that Andhras must have been a still older people. In appreciating the ancient history of India, the approach must be independent and based on indigenous sources and should not be colored by prejudices and pet theories. Generally, modern historians who write on India are accustomed to a " limited horizon " and unless they widen their visions, historical truth will never come to light. It must be noted that the most systematic record of Indian history is to be found in the Puranas. Some of these contain dynastic lists, the ages of the various ruling dynasties being supported by astronomical facts. [1] Srimad Bhagavata says that Bali had six sons, *viz.*, Anga, Vanga, Kalinga, Sumha, Punda, and *Andhra* and they ruled the various parts of the eastern country. According to the Indian tradition of naming a people after their eponymous ancestor, Andhras are the descendants of ' Andhra ' one of the sons of Bali and the people inhabiting this country came to be known as Andhras. Again in regard to the antiquity of Andhras, we cannot rely upon the findings of modern scholars according to whom the first period when the whole of Andhra was politically unified under the control of one Government was during the reign of Satayahanas, the age assigned being 235 B.C. to 220 A.D. Against this view, we have the clear statement of Vayupurana that the [2] Saptarishies (who were in Makha at the time of Parikshat), would be at the same position when the 24th Andhra King (of the Satavahana dynasty) reigned. The 24th Andhra King Sivasatakarni, according to the list given by Mr. Kota Venkatachalam, in his invaluable book *Kalisakavignanamu* ruled from 461 B.C. to 437 B.C. while the 1st King (of Satavahana dynasty) ruled from 837 B.C. to 810 B.C. The period of Satavahana rule was the most glorious and whatever may be the views of historians, the Andhras are a very ancient people. Andhra history, during the past 1000 years, studied astrologically, reveals an element of correlation between transits of Rahu and Saturn in certain zodiacal positions, notably, the cardinal sign of Aries, Cancer, Libra and Capricorn and outstanding happenings.

It cannot therefore be a matter of chance that the Andhras succeeded in getting a separate Provincial Congress Committee which began to function from 20-1-1918 on which date the planetary positions stood thus:—

| | Moon | Jup. | Kethu | Sun | Jup. Mars | | Rahu |
|---|---|---|---|---|---|---|---|
| Venus | Chart 1 RASI | | Saturn | | AMSA | | |
| Sun | | | | Saturn | | | Mer. |
| Mer. Rahu | | | Mars | Venus Kethu | | | Moon |

In the absence of the time, we shall base our deductions on Chandra Lagna. The lunar day was Ashtami-Navami and Saturn was in Cancer in mutual aspect to the political planet Sun whose position in the 10th from Chandra, in an inimical sign savours of unfortunate happenings. However as Chandra Lagnadhipathi and the Sun, lord of the 5th, are both aspected by Jupiter, the Andhras were enabled to pursue the line of least resistance and obtained the Andhra University as a first step in 1926. Budha lord of the 3rd and 6th in the 9th afflicted by Rahu, Saturn aspecting the Moon, the Sun and Mars, and Mars aspecting Rahu are all combinations hardly favouring the smooth-sailing of affairs. One feature of the ancient political history of the Andhras is the fusion of several geographical and linguistic groups from time to time, and not political. The Andhra movement which had its birth about 35 years ago (*vide* Chart 1) aimed at the political unification of Andhra Desa as is evident from the position of the Sun in the 10th. The inharmonious aspects referred to above, *viz.*, the Sun being aspected by Saturn, the Moon being aspected by Saturn and Mars, Rahu being aspected by Mars, and Mars being aspected by Saturn, must give us the clue whether the movement was progressive or otherwise. As we have said above, Andhra history in ancient times should be studied in the light of astrological factors and

[1] अंग वंग कलिंगाद्याः सुह्मापुंड्रांध्र सञ्ज्ञिताः।
जज्ञिरेऽ दीर्घतमसोऽबलेः क्षेत्रे महेक्षितः॥ 5 ॥
चक्रुस्व नाम्नाविषयान् षडिमान् प्राच्यकांश्चते ॥ 6 ॥

[2] सप्तर्षेयो मघायुक्ताः कालेपारीक्षितेशतम्।
आंध्रांशे स चतुर्विंशे भविष्यन्तिमतेमम ॥
—*Ch. 99 : Sl. 423.*

then alone we shall be able to appreciate the *coincidence* of events with astronomical factors.

According to Press reports, "the Andhra State was inaugurated by Mr. Nehru *formally at 9 a.m.*" (italics ours) at Kurnool on 1-10-1953, Thursday. A Council of Five Ministers headed by Mr. T. Prakasam was sworn in at 8-15 a.m. and at 7-15 a.m. Mr. Trivedi took the oath of office as Governor. Importance must be given to the chart cast for the time at which the State was inaugurated as it reveals the potentialities of future prosperity or otherwise of Andhra. Charts cast for 7-15 a.m. and 8-15 a.m. merely reveal the terms of office of the Governor and the Ministry respectively and they would therefore be of only immediate interest.

<table>
<tr><td></td><td></td><td></td><td>Jup.</td><td>Rahu</td><td></td><td>Lagna<br>Sun</td><td></td></tr>
<tr><td rowspan="2">Rahu</td><td colspan="2" rowspan="2">Chart 2<br>RASI</td><td>Moon<br>Kethu</td><td rowspan="2"></td><td colspan="2" rowspan="2">AMSA</td><td>Moon</td></tr>
<tr><td>Mars<br>Venus</td><td></td></tr>
<tr><td></td><td></td><td>Lagna<br>Saturn<br>Mer.</td><td>Sun</td><td></td><td>Jup.<br>Saturn</td><td>Mer.</td><td>Kethu<br>Mars<br>Venus</td></tr>
</table>

It will be seen that in the above chart, Sun, Mercury and Saturn will all be in the 12th house according to Bhava. Jupiter will be in the 8th and Moon and Kethu will be in the 9th. Inspite of the best wishes of all Indians—from the President to the peasant—Andhra starts its career with several astrological handicaps, the most significant of which is its rebirth during *Pitrupakshas* on a Navami day. Though the baby came into the world without a caeserian operation, it will suffer from powerful strokes of Balarishta. The Lagna is the 26th degree of Libra, a movable sign and its lord Venus is no doubt in the 11th, a good position, but in the house of the Sun an enemy, and in conjunction with Mars lord of the 2nd and 7th, two powerful Marakas, and subject to Papakarthari Yoga, being hemmed in between Kethu and the Sun. The most striking feature of the chart is the disposition of three important planets in the *12th bhava*. Of course, Jupiter aspects Lagna. Leo is a fiery sign and the ruler the Sun is a political planet. The lord of Lagna in the 11th (Leo) in association with Mars the war planet is ominous. Saturn is the planet of government. Though exalted, he is weak and almost at the end of the 12th house. The situation of Lagnadhipathi as above indicates wishful thinking, lack of practicality and emotional turmoil with periodical upsets on the part of Andhra leaders. The cry for *Visalandhra* becomes more vociferous and assumes a grotesque proportion with concomitant threats of fasts, Satyagraha and the like. The Moon is just at the beginning of Mithuna, having advanced only 19′ of arc, a sandhi or border position, in association with Kethu. There will be lack of foresight and border disputes would cause lot of headache to the Union Government. There will be outbursts of violence and consequent loss of life and property. As a result of Mars-Venus conjunction, boundary disputes and bitterness will be augmented and an inconvenient situation would be created, especially that almost all planets (except Rahu) are in dwirdwadasa positions. In a mundane chart, the third has reference to neighbours, here the neighbours being Tamilians, Maharashtrians and Kannadigas. In Chart No. 2, Rahu, the shadowy planet, is in the 3rd Bhava, while Jupiter, lord of the 3rd aspects the 3rd house. The 3rd has also the aspect of Saturn. The aspect angle between Rahu and Saturn being 92°, Saturn's aspect on Rahu will be nearly .75 of a unit. This disposition indicates disquiet so far as linguistic minorities are concerned. Mark the affliction of the Moon in the 9th bhava by the aspect of Rahu and Saturn, despite its Vargottama position. This denotes unexpected developments, especially the appearance of a new Political Party. When predicting interrelations between Provinces in a country or between different nations, we have to take particular cognisance of Saturn, Mars and Rahu. When they have reference to the 10th, 7th or Lagna, and are afflicted, harmonious relations could hardly be anticipated.

In the Andhra Ministry horoscope, the distance between the longitude of Lagna and that of Saturn is 9° 37′. Kethu is within 7° of the meridian point which in its turn is aspected by Saturn. The Moon's position is 89° 56′, (the end of

Mithuna). Jupiter being nearly 25° behind the Moon, denotes, within about ten months, (Saturn symbolically transits the Ascendant point within this time) a bereavement by the passing away of a respected leader and an elder statesman of Andhra.

Rahu's position in the 2nd (in Navamsa) emphasises that the problem of the finances of the Andhra State will not be approached in a realistic manner and will not be considered dispassionately. The Ministry will be distracted by conflicting counsels and the influence of caste, communal and parochial jealousies will gain the upperhand, thwarting the ambitions of the Andhras. Saturn the Yogakaraka's exaltation in Lagna and Rahu's situation in the 4th suggests that the administration will be faced with subversive forces. As a Chara Rasi rises both at the time of the inauguration of the Republic and the formation of the Ministry, the present unnatural coalition Ministry will be unstable.

Coming again to Chart No. 2, we find that the distance between the Lagnadhipathi and Mars is 2° 22'. According to symbolic direction, the period equivalent to this arc is about 2 years 5 months or say 3 years. Developments within and without Andhra during this period would be such that the Central Government might be forced to reconsider the advisability and practicability of redrawing the map of India on a linguistic basis and make some sort of an award altogether doing away with the idea of linguistic States.

As we observed on page 681 of October 1953 issue of THE ASTROLOGICAL MAGAZINE, "the Moon and Mercury, rulers of the mind, are both afflicted. Kethu with Moon is powerfully aspected by Saturn, the spheres of influence being the 4th, 10th and the Chandra Lagna. The 2nd is occupied by Mars and Venus while the 10th is devoid of any good aspect. All the planets are disposed in Dwirdwadasa positions. The only relieving feature is, Chandra is Vargottama. The political planet Sun is subjected to Papakarthari Yoga while in the Navamsa, save the Moon, all the other planets are unhappily disposed. Mars the Yogakarka is in the house of finance but is spoiled by the association of Venus. This means the State will meet with a lot of financial handicaps and economic development will be hampered. The Moon's affliction emphasises the fact that the principal architects of the Andhra State will not approach their task with vision and understanding. Any enterprise, national or individual, will come to grief unless it comes into being in a most auspicious moment when Jupiter is highly powerful. The insignificant position of Jupiter and the association of Mercury and the Moon with malefics do not reveal wisdom and sane outlook on the part of the Andhra leaders. It will be seen that in the above chart, the Sun's affliction is pronounced. This means internal dissensions and rivalry will become so much in evidence that there cannot be any stable Government. The position of Mars in the fiery sign of Leo in the 2nd from the Janma Rasi, indicates tension between communities within Andhra, while the demarcation of boundaries will result in violence and bloodshed. The creation of Andhra State at this juncture and on the date proposed, *viz.*, 1-10-1953, would not only defeat the very purpose for which the Andhra State would be formed but would jeopardise national solidarity and create mutual jealousies and acrimonies and weaken the country as a whole."

Notwithstanding the destructive forces evident in the chart cast for the time of inauguration of the Andhra State, it is hoped that Andhra leaders will show that vision, unity and foresight which would enable them to neutralise these evil planetary indications, and build up a happy and prosperous Andhra.

# As It Strikes Me

BY AGASTHYA

THE world is variously and curiously formed, so much so, that it is alleged by those who have made minute microscopic examinations that there is not even two ants which are similar and which have no differences. The bodily frames, the features, the physical and mental peculiarities are so very different that no individuals can be said to have them in common.

Is there nothing then which can be said to be common to all mankind without exception? We think we can easily point three important characteristics, common to all mankind, irrespective of caste, creed, race, religion or nationality. They are *Worry, Death and Disease*. Can any one on this planet claim immunity from the effect of these three evils, however well or ill one may be placed socially, financially and professionally?

We shall take in the course of this article—Worry—to put it more clearly mental worry and see how astrologically it is possible to anticipate, the extent to which one worries when something is wrong with him and how he can overcome such worry.

In a horoscope always look to the 4th house and the Moon, preference being always given to the latter. The Moon represents the mind and as worry is after all a state of mind, the good and bad aspects that the Moon receives enables one to say, whether one's nature is to worry always or to take a detached view of things.

Based on a study of a number of horoscopes we have been able to present the following important facts for the benefit of our readers; which analyses the type of worry peculiar to each sign. Here by sign is meant the Rasi in which the Moon is situated. Therefore look for your Janma Rasi and see if the following predictions hold good for you. We have only given broad outlines for a correct analysis always depends upon the regular horoscope and the dispositions of planets in it.

Man generally worries if something is wrong with him, if his earnings are not sufficient, if his wife is quarrelsome, if he has contracted debts and diseases, if his sons are defiant, if his friends are ungrateful and if he meets with failure and opposition in his life's career.

If you are born when your Janma Rasi is:

1. *Aries.* — You sometimes jump into fatalistic conclusions and worry on that account. Generally you experience least amount of worry because you can face up to difficulties immediately they appear. Your nature is to imagine that you are the only troubled person in the world and hence this will be the source of worry. Try to overcome this feeling.

2. *Taurus.*—You never make rapid decisions. You always turn the problem over and over and if it is the one that could cause worry, its hold is increased every time it is turned. The best thing for you would be to take things coolly and keep your mouth closed.

3. *Gemini.*—You will recognise the folly of worry, if you care to think a while the exact causes which have made you worry.

4. *Cancer.*—Your nature is sensitive and naturally you will worry too much. Do not mix with people who are pessimistic. Do not brood over past things. Think of pleasant thoughts and read happy literature. Your worries will generally be of short duration.

5. *Leo.*—You have a splendid nature of not displaying your emotions exteriorly. Your nature is generally not to worry and if at all you worry it would be for the sake of others.

6. *Virgo.*—The main cause of your worry is health and employment. It would be unnecessary for you to worry because there will be nothing wrong in your employment and much will be due to a baseless fear.

7. *Libra.* — When adversity comes you are very inclined to sink under the weight and stay out. This is a negative way of doing a positive thing, that thing being to turn the mind blank to the adversity. This is possible for Libra but for no other sign except perhaps the first venusian sign Taurus. Forget all about the source of worry and it is an astro-psychological truth that the worry also will receive a 'black-out'.

8. *Scorpio.*—Normally secretive, is even more so when harbouring a worry. The worry is accordingly pent-up and it then proceeds to contaminate the Scorpio's inner-most being. So Scorpio readers, if you wish to seek happiness by losing the ogre of worry do not keep the worry to yourself. Tell your friends about it.

9. *Sagittarius*—Look to the source of the worry and also look at the bright side of the problem. Your natural foresight can give you an indication of the direction in which the source of the worry is likely to go; and then you can philosophise your way through.

10. *Capricorn.*—You will naturally take a serious view of things, so when you feel an inclination to worry, take an even more serious view of the difficulty in question. Worry is akin to deep seriousness.

11. *Aquarius.*—The natives are ruled by Saturn, the ruler also of

*(Continued on page 799)*

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# The Science of Dreams

MODERN Science is yet in an infant stage. It has not probed into the mysteries of life and death. Its discoveries and inventions have been confined to dead matter. The Ancient Hindus on the other hand, always kept before their minds, the harmony that should exist between the physical on the one side and the mental and the spiritual on the other. What is man? Man is a product of matter, mind and spirit. To discard all previous knowledge, handed over to us by the ancient Maharshis, is the height of folly. It is a fashion with the modern educated men to banish all former knowledge and brand it as the product of superstitious thinking. Nature which did not yield its vast treasures to the thousands of wise men, who lived in the past times, although they spent their whole lives in the researches of natural phenomena would not of course yield her fruits to the spasmodic and ill-directed investigations of a few hundreds. The investigations and conclusions of modern science have always to be taken with due reserve and never as conclusive.

Dreams have always been a fascinating subject of study, which as usual, the scientists discarded as of no importance. They said that dreams are nothing but mental hallucinations. We shall show, in the course of this article, what dreams are from a rational point of view and why it is necessary for the psychologist as well as the astrologer, to carry on investigation into this interesting and useful subject.

Most of us pass about a third of our lives in the sleeping state. Everyday we sleep for something like 8 hours. And if we have experienced thoughts or feelings during that dark span, we shall remember those experiences on awaking, as a series of more or less phantasies. Whether it is physiology or psychology it becomes incomplete without an account of sleep. The rise of psycho-analysis has to a certain extent, forced psychologists to turn their attention to dreams. But the pioneers of this modern dreams analysis, have been medical investigators, such as Freud, Jung and Adler. Sleep and dreams still remain the field of the occultists, *i.e.*, those bold spirits, who are prepared to see life as a whole and are not afraid to look at things with an unflinching eye.

Man is composed of (1) a physical body, (2) a mental body, and (3) a spiritual body. The physical body serves during the day as an apparatus for becoming acquainted with and acting upon the world of objects. In short, the physical body is one with the physical world. Man's mental body enables him to utilise the impressions of the past. In its passive aspect, it can roam over the vast fields of past experience. In its active state, it can bring about new combinations, which may materialise in the future. Man also possesses feelings such as joy and sorrow and these are experienced by a living unity. This 'astral' body works in conjunction with the physical body, but yet it is distinguishable from the former. All the activities of man are finally controlled by the causal body, the ego of the psychologists. Psychologists are agreed that consciousness is not a separate entity, but a mode or system of relationships between units. During sleep, the human being changes. The voluntary muscle system is largely put out of action and the only movements are the involuntary ones of the internal organs, and although the movement of chest in breathing is continued, this is reduced and rhythmic, not adaptive as during waking hours. The sense organs are also thrown out of action. It is also clear, that in sleep, the ego withdraws to some extent from the physical body. During the period of sleep, certain external forces have been acting on the resting physical body, which has been correspondingly changed to some minute degree. These changes can cause a difference in the ego-body relationship, which we call consciousness and some think that it is in this way that dreams are caused. The physical body loses some principle or guiding force, when it goes to sleep and thus it becomes passive. This withdrawal may be complete or partial. In the latter case, we get various phenomena, such as somnambolism (sleep walking) and somniloquism (sleep talking).

Whatever may be the exact causes for dreams, one must admit that there are effects which connect one's physical body with dreams, just as there are influences which show a relationship between physical and psychical functions in other respects. Every organ of the physical body has its relationship to the dreamed life. The tickling of the nose of a sleeper with feather was found by Maury to induce horrible torture. The pinching of the neck of the sleeper was followed by a dream of a blistering plaster. Smell also has some influence. The opening of a bottle of scent under the nose of a sleeper, in one instance quoted by Maury, induced a dream of a perfumer's shop in Egypt. In all these instances, the senses work in altogether a different way to what they do whilst we are awake. Disturbance in each of the internal organs of man, will influence the nature of dream. The lever is the dream

organ *par excellence*. It is traditionally associated with Jupiter, with Sagittarius, the 9th sign of the Zodiac.

Because night polar is opposite of day and sleep of waking, so in general, the dreamed life possesses just those qualities which are undeveloped in the waking stage. The dream is relatively irrational, phantastic, free from physical limit, just as waking-life is relatively rational, logical and confined to physical limits. In dreams, the ego is released from the physical bondage and can under certain circumstances, see more of other planes. Hence dreams have always been regarded as mysterious.

The subtle body (Sukshma Sarira) in sleep tends to build up those feeling-tones which are relatively undeveloped in the waking state. While undoubtedly the principle of compensation is an important one for understanding dreams, yet it must not be imagined that dream analysis consists merely in advising the dreamer that his life is one-sided, and that for every outstanding virtue in the conscious, a corresponding vice exists in the unconscious and is expressed in dreams. Such an attitude would be altogether intolerable from the moral point of view. There is a morality which arises from within in accordance with the inner spiritual needs and by becoming conscious of this, the ego is able to mould the astral body and to help forward its evolution. This is what Dr. Jung calls individuation and his system of dream analysis appears to be one having close kinship with that propounded by the Ancient Hindus. The system of Freud and Adler seem to miss the most interesting side of dream analysis and exclude the deeper motives of cosmic origin which rule human life. They would explain human life in terms of the trivial impulses of the lower levels of astral plane. Where moral questions arise, the Freudian analyst apparently ignores them, whereas the Adlerian finds the moral principle in the outer world in the customs of the usages of society.

Memories of the past, which have been forgotten, because the events to which they refer seem to have no further importance are frequently revived in dreams. Dreams of past-incarnation also occur in symbolical form. Man has actually passed through all the stages of evolution in his past history and lived like apes, fishes, etc. Certain dreams such as for instance, dreams of flying etc., are supposed to be reminiscences of that immensely remote epoch, when man habitually swam about under water like a fish.

To some extent, the ego has the faculty of pre-vision. In ordinary waking life, this is seen as foresight. The ego can obtain a picture of itself and its relations to its lower vehicles. Intuition has been called the perception of possibilities. Prevision is objected to on the ground that if we admit it, we can have no free will. There is no need to waste time, discussing the philosophical problem of free will. There is no doubt Karma, but undoubtedly also we have free will to mould or check Karmaic results. Dreams in fact, can often act as warnings. Here are a few examples of clearly prophetic dreams. (1) Schopenhauer tells us that one day after writing a letter he absentmindedly poured ink over it instead of sand, which was used in those days for blotting paper. He rang for the servant to clean up the mess. Whilst doing so, she told him that she had dreamt of the incident, the night before. On enquiry, it proved that she had related the dream to the other servants at the breakfast. (2) Princess Emmao Carolath recorded in writing a dream of herself, of an octagonal room, hung with damask and with a sacred picture on one of the walls. She had never been in such a place, but two years later found herself, whilst travelling in Hungary in a chamber which agreed in every detail with that seen in her dream. Prophetic dreams which enabled danger to be avoided have also occurred. Prof. Boehm, famous Marburg mathematician, dozed at a gathering of friends one evening. When he awoke he had the distinct impression that he should move his bed. On returning home he did so and in the middle of the night, a crash woke him. A heavy beam had fallen on to the place where his bed had usually stood.

Dreams are thus the work of the complete individuality, not of any one plane, although there may be a dream stratum, which may provide the special images of dreams.

Any theory however, which makes the dream a self delusion is a priori incorrect. The dream is an attempt to adapt to reality. And is only a delusion in proportion that the waking life is a delusion. The mistake made by many analysts and scientists resembles that made by many students of child-psychology. Do not judge the child by adult standards. A child is not necessarily dull if it cannot answer questions. Perhaps it is challenging your right to question it. Many children are at a higher evolutionary stage than the people who question them. The Ancient Hindus compiled tables showing the significance of different times of dream *e.g.*, according to the Moon's age. A relic of this is retained even now in the tradition that morning dreams come true, a sentiment that tends to prove correct, because as dawn approaches, we activate our vehicles in preparation for the tasks of the day. The whole of human affairs run parallel with planetary

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# Using Astrology to Select a Vocation

BY LONORA CONWELL

IN using astrology to select a vocation it is necessary that we understand as much as possible about the forces and energies that are present within the individual, that we may know what can be expected of them, and how they may be directed to some worthwhile accomplishment.

There are various methods being developed and tested to determine the work that is best suited to each person, but astrology is no doubt the most reliable method, since it provides a blueprint, or accurate map of those components within the constitution which constitute the character, and thus the abilities; pointing to the line of effort best to follow, and to the training necessary to insure the greatest amount of success.

*Vocational Research* has long been neglected, and thousands, yes millions of children have undergone training, and have been in occupations, in which, because of lack of natural aptitudes, never made a success. It is usually after they have failed to make good in the work selected that they turn to something else for which better adapted.

When children are trained to do the things they have the most natural aptitude for, we will not only have greater efficiency in the vocational field, but those engaged in the world's work will be far happier in their work. It should be remembered also, that proper training of young people is important, not only in helping them to be guided in their career and to be more useful citizens, but the youth of today will guide the affairs of the world in the not far distant future. What we make of them now, is what we can expect of them then.

We cannot overlook the importance also of helping those out of school, who have never found their proper vocation. Many of these individuals have reached middle-age, and are still out of harmony in their work; some of them having been connected with work all their lives they did not like, and had no special talent for.

While it is best, in most kinds of work, that training is started earlier in life, yet it is possible to find environmental associations, if not a different vocation, through which they can express whatever talents they possess, which will attract more harmony and more good fortune generally. There are some vocations in which training can be started later in life, and much success and happiness realized from them.

In some cases we find individuals drawn into the kind of work they have a natural aptitude for, but get into the wrong phase, or department of the work. For instance, a lawyer may do well in the practice of law in his general office practice, or in working up briefs to be presented in court, but be a failure in presenting a case before a judge or jury.

A salesman may be very successful selling certain things, but a failure selling other commodities, which a careful analysis of his chart will reveal. It is therefore important in many occupations to select a department through which the abilities can express, and environmental associations, that will attract the most harmony and the most success generally.

In determining the natural aptitudes, as nothing is accomplished without energy, the astrologer must try to determine how much and what kinds of energy the individual has available for use.

There are three special avenues through which energy is released —through the dynamic stellar structure in the astral body mapped by the planets, through the signs, and through the houses as mapped by the birth-chart. The most important of these as influencing the abilities is the influence expressed by the planets.

Tabulating these factors in 3,000 vocational charts, covering 30 different vocations, indicates clearly that the natural apptitude for a given endeavour is dependent upon the kinds and amount of energy that is present within the constitution relating to that endeavour, such as shown by planets that are more than ordinarily prominent in the birth-chart.

These statistical studies also reveal that the special abilities which enable an individual to follow some one vocation, are not the result of one planet alone, but the influence of two or more planets that are more than ordinarily prominent; although one planet commonly stands out with some degree of prominence over all the others, and it is this planet which often indicates the trend the abilities will follow. This is, whether they will express through work of an artistic nature (if this planet is Venus), if in mechanics or surgery (if Mars is the strongest planet), in the professional field (should Jupiter be the outstanding planet), or in some other field indicated by one of the other planets being prominent.

The stronger a planet is in the birth-chart, the more energy there is available of its type, and the more influence that planet will express in the life. It is this volume of energy and high degree of activity which endows an individual with his outstanding natural aptitudes.

Special abilities are subject to the individual's method of ap-

proach, and here we find the signs important factors in giving the planetary energies a special trend. While not having sufficient power to become Birth-chart Constants of an occupation, as verified in the tabulation of the signs occupied by the Sun, Moon and Ascendant, in the 3,000 charts analyzed, they do influence the individual in his method of approach and handling of the occupation. Thus, whether he be a surgeon, writer, musician, politician, chemist, policeman or in some other professions, the Aries method is different from the Cancer method; and the Libra method will be different from the Scorpio method. Aries, for instance, is given to pioneering and leadership, while Taurus is more given to detail and routine work. Gemini likes versatility and change; Leo likes to be at the head of things and to rule; Virgo takes to work where analysis and precision are required; Capricorn does well in organization and business methods; and each of the other signs will express its own characteristic traits in whatever it does.

We find that a politician, for instance, may be born with the Sun, Moon or Ascendant in any one of the twelve signs, although Gemini apparently gives the fewest, and Leo the most. But in the 100 charts of politicians analyzed, the Sun was outstandingly prominent in each, because for success in the political field, or in any other depending largely upon the ability to exercise authority over others, the Power thought-structure in the astral body must be strongly organized —that is, powerful and active. To become a politician, however, requires that Mercury, Uranus and Pluto should also be prominent. Mercury to give intellectual ability and ability to express thoughts with facility; Uranus to give oratory and the personal magnetism necessary to convince others of the ideas he wishes to convey; Pluto, to give ability to co-operate with others and to give an interest in the welfare of the public generally.

*Houses.*—The houses in a birth-chart represent the various departments of life, and by the positions of the planets in the chart, indicate how much of life's total energies will be expressed through a certain department of life. When events or vocations refer definitely to a certain house, the planets in or ruling that house are strongly aspected by other planets.

Doctors, for example, need Mars, Jupiter, Pluto and Mercury prominent to give ability for that profession, but they also need active sixth and twelfth houses to associate them with illness and places of confinement. Their work requires that Saturn also be more than ordinarily prominent, as much of the work they do is very painstaking, qualities which are expressed by Saturn.

In fact, possibly more than many realize, for outstanding success in any line of work, regardless of the other abilities required as indicated by the birth-chart constants of vocations, Mars, Saturn and Mercury should be more than ordinarily prominent. Without Mars reasonably strong in the chart, there is a lack of creative energy, initiative and courage. Without Mercury reasonably strong, there is usually a lack of interest in study and lack of ability for expressing ideas. Without Saturn prominent, there is a lack of interest for painstaking and laborious work, for careful planning and system.

Both the architect and engineer need a prominent Saturn for planning structures. The Bookkeeper needs Saturn strong to enable him to give system to his work, and to do routine and monotonous work. The Mechanic needs his qualities for painstaking work.


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Each planet radiates a special type of energy peculiar to its own composition. When its nature is learned, it becomes easy to discern how and to what extent its position in the birth-chart and aspects to it favor or hinder the abilities and opportunities. However, it should be mentioned here, that *afflictions* to planets, do not affect abilities, necessarily. Discordant aspects may attract discordant events into the life in association with the abilities, but they do not need to detract from ability. If the ability is sufficiently pronounced, obstacles may act to spur one on to greater effort.

It is important in trying to select a vocation that the nature of each planet is learned, and to know what grouping of planets are important for succes in a vocation.

When the Sun is a prominent planet in the chart, it gives a flair for politics, or some position of authority or prominence.

When the Moon is prominent, it gives ability to meet the public to serve it and to care for the weak and helpless. The Moon was found to be consistently prominent in the charts of clerks, waitresses, nurses, cosmeticians and farmers. Also, a prominent planet in the charts of dancers and musicians, giving the qualities necessary for time, tune and rhythm.

*Mercury* prominent gives an active mind, and ability for different mental pursuits, such as writing, teaching, clerical work acting as an agent, and conveying messages from the mind in other ways.

*Venus* prominent lends itself to things of an artistic nature, and to social matters.

*Mars* prominent gives ability for mechanical work of all kinds, for mathematics, for surgery and healing, war and law enforcement, and other work requiring energy, courage and muscular skill.

*Jupiter* prominent gives ability to enter a profession and for salesmanship. It is also one of the business planets and may take one into the business field. President Truman has Jupiter in his tenth house and he started his career in the business world. But Jupiter's influence is expansive, and we are all aware of Mr. Truman's climb to the highest position in the land.

*Saturn* when prominent gives the ability to organize and systematize, to reason logically, for management, and to follow occupations that call for perseverance and laborious work.

*Uranus* prominent gives ingenuity, inventiveness, originality, and the ability to influence others through personal magnetism. It is the planet of reform and progressive ideas, and of electricity; and has been found one of the prominent planets in the charts of lawyers, politicians, aviators, inventors, chemists, electricians and astrologers.

*Neptune* gives a desire for doing things that are unusual or on a large scale. It gives ability for dramatics, music, motion picture work, drugless methods of healing, psychic and detective work, and is one of the prominent planets in the charts of chemists, athletes, architects and artists.

*Pluto* gives ability when prominent to work with groups of people, and to get people to cooperate for some common purpose. It gives an understanding and ability for working within visible forces and energies, such as radio, chemistry, atomic energy and other intra-atomic energies. It is the Universal Welfare Planet, and thus influences national planning, and group activity which is for or against the common good.

*Different Levels:* While the natural aptitude for a given endeavor is dependent upon the kinds and amount of energy relating to that endeavor, there are different levels upon which the energies may express: and in this *Character* plays an important part. Regardless of the abilities, if an individual is selfish, egotistic, displays meanness of disposition, uncontrolled temper, and has little or no feeling for others, he will not have the amount of success hoped for in any occupation.

Many charts could be cited of individuals who have reached a position of prominence and responsibility, and who have used their outstanding abilities for the common good. The charts of other individuals could also be cited who have attained some high position, but have allowed their power to become tarnished by the greed for personal aggrandizement, and through their selfishness and greed have destroyed the very thing that had hoped to build up for themselves.

It is thus important not to lose sight of the fact that real accomplishment and true greatness are not measured alone by what an individual can accomplish through his outstanding abilities, but what he can also contribute to make life richer and fuller for others.

Man may use his abilities in the work of building something that is beneficial and lasting, or he may use them to build up *Self*, and those things that are doomed to failure, because of the premises upon which they are built.

It is the *Character* which determines largely whether the abilities will be directed to purely selfish aims, or to social, economic and spiritual advancement. Thus, in guiding children, or even grown-ups, we should not fail to impress the importance of character building.

Everyone shares a responsibility for the future welfare of the World, and in making the world a better place in which to live. It requires a continual effort, that we make our lives better so we can be more useful in the *larger* plan. —*A.F.A. Bulletin.*

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BY C. T. K. CHARI, M.A.

(1)

I do not think that, in arranging this symposium, Dr. Raman intended merely to provide more fuel for a controversial fire that has been raging round the metaphysical problem of "Determinism *versus* Freedom" for centuries. If I am not mistaken, the symposium aims, by presenting various points of view, at a sympathetic understanding of basic differences. In a series of articles contributed to THE ASTROLOGICAL MAGAZINE (August to November, 1951), I have discussed the bearing of parapsychological investigations on the problem. I shall be content here with merely re-stating my point of view in the light of what some of the symposiasts have already said.

Dr. Samuel Johnson is reported to have said once that all theory is against the freedom of the will and all experience for it. I should judge that the Doctor greatly exaggerated the resources of theory and grossly underestimated the complexities of experience. I am inclined to suppose that, in a metaphysical and not merely an empirical sense, we act from *conditioned choices*. Theory and experience alike seem to me to support the conjecture. I am afraid that the deterministic "will that *wills* nothing" (since there are no choices, alternatives, open possibilities for it) and the libertarian "will that wills *nothing*" (since it is supposed to be the negation of every limitation, circumstance and habit) are just two Procrustean beds into which we attempt to force the facts. Freedom may be freedom not *from* all limits but *within* limits at various cosmical levels. I suggest that, in any universe in which selves can exercise a power of choice, in however limited a fashion, there must be, besides the *causal* relation of antecedent and consequent, the relation of inclusion in a *significant* or *purposive* whole. Man can make or constitute his actions only if he is more than a string of natural events. "Acts of choice" are not "unmotivated" as extreme libertarians assert. In a very important sense, it is character that determines an action; but what we have to grasp is that moral character and moral motive are not merely natural events to be described in spatio-temporal and causal categories; they presuppose a relation to a spiritual world of meaning or value. A *knowledge* of causes or an *awareness* of causes is as much a factor of human behaviour as the *action of causes* themselves. Human actions are not only causally determined but also *cognitively* and *valuationally* (*i.e.*, "axiologically) determined. To admit the latter kind of "determinism" is to allow an element of spontaneity or "choice" albeit within the causal frame work.

(2)

If conditioned choices are admitted, the future of human beings is not *completely* predetermined. I shall say that an act occurring at a certain instant of time is *completely* predetermined if *all* its characteristics can, in principle at least, be causally or logically deduced from the characteristics of an earlier event and the laws of matter and mind. Laplace embodied the ideal of complete predeterminism in his fiction of an Infinitely intelligent Calculator who, knowing the complete state of the universe at a given instant and the laws of the universe, can calculate the entire furure. There is very little in modern science which warrants so dogmatic and sweeping an assumption. In Quantum Mechanics, simultaneous precise determinations of position and momentum, angle and angular momentum, energy and time, are not possible; the product of the means of the two errors, in the most favourable circumstances, is unavoidably of the order of Plank's "quantum of action". All our observations and calculations represent a selection from

a much wider range of observations which cannot all be conducted with any degree of precision. Following Max Born and others, we may distinguish causality in the most general sense of functional dependence from determinism in the stricter sense which prescribes that events at different times are connected by laws in such a way that predictions or statements about unknown situations (future or past) can be made. It turns out then that, although the Quantum theory embodies exact causality, it is not deterministic; its exact laws refer not to coordinates and momenta, but to the *probability relations* between them. In classical mechanics, the configurations and velocities of a closed system at a given moment completely determine its future state. In Schroedinger's "wave mechanics", there is a quantity $\psi$ which is completely determined by its initial state; but it enables us to calculate only the *probabilities* of finding certain configurations or certain sets of velocities. C. G. Darwin said: "We used to be faintly ashamed of the fact that we were not omniscient, but now ignorance has become respectable". The "ignorance" that has become respectable is not one that can be surmounted with a little more application or effort; it is intrinsic to the situation in which observations of physical systems have to be conducted.*

The predictable regularities of the physical sciences are then *statistical regularities.* They describe the behaviour of large aggregates of particles or atoms. The structure of a statistical law prescribes a finite probability for any finite departure from expectation. In the physical sciences, on the macroscopic scale, the probabilities of departures can usually be neglected. The situation is far otherwise in the biological and psychological sciences. Some biological changes seem to depend on the behaviour of a small number of atoms and, for these, probabilities may not be prohibitive. It has been suggested that some cells of the human retina may respond to a single quantum of light of the appropriate frequency, even when the response is not registered by our consciousness. The work of the Swedish physiologist R. Granit has shown how sensitive a single nerve fibre in the optic tract can be. It has been shown that the responding of some moths to their mates (by a sense perhaps remotely analogous to our "smell"), involves the behaviour of barely a dozen molecules. Distinguished biologists like L.von Bertalannfy have argued that the microscopic fluctuations of physics may not cancel one another in the organism, but may be transferred to wider regions and lead to microscopic departures from the probabilities calculated for physical systems. Schroedinger, in his fascinating little book *What is Life?,* admits that living matter seems to evade the "decay to equilibrium" and feed on "negative entropy". He speculates on the possibility of the order-from-disorder of the new quantum physics generating an order-from-order. The "telefinalism" of Lecomte du Noüy makes freedom basic to the being of man.

It may be said that a great deal of current psychology in the West is deterministic. But misgivings have already been voiced. Thus R. B. Cattell in his *An Introduction to Personality Study* has confessed: "It is conceivable that up to a point exact laws hold, and that statistical probability laws hold beyond that, but that the absolutely unpredictable still lurks somewhere in each human mind by the very nature of the mind". Jung has pronounced: "Psychology cannot by its very nature be exhausted by causal explanations alone, for the psyche is also purposive". There is no 'Archimedean point" from which to judge psychology, "since the psyche is the object of psychology,—and fatally enough—its subject at the same time, and there is no getting away from this fact".

The opinion has been advanced sometimes that men are born good, bad or indifferent and nothing can make them otherwise. Lombroso, the founder of the "Positive School" of criminology, bequeathed to anthropology the concept of the "criminal man" (*l'uomo delinquente*) who is an atavistic phenomenon reproducing features of an archaic period of human history when family and property rights did not exist and who is recognizable by definite physical stigmata: a prognathous skull, a receding forehead, prominent cheek bones, a "Darwin-tipped" (or rather "Woolner-tipped") ear, uneven teeth, etc. Although the investigations of Goring and others made the theory of a "criminal anthropological type" exceedingly dubious and the classification of criminals into "born", "habitual" and "occasional" largely arbitrary and unwarranted, notions of a predestined and predetermined crime survived in many volumes. Attempts to correlate delinquency with hereditary and prenatal factors (Lange), body-build (the Kretschmer school), abnormalities of the ear (Kurella, Bertillon, Beroud) lefthandedness or hair-colour, a subnormal intelligence (Goddard, Hickson), glandular dysfunction or endocrine defect (Grimberg), the age difference between the parents and the "family constellation" (Adlerians) have yielded inconclusive results. Two investi

* For a more technical discussion of the issues, see my paper "Quantum Mechanical Perplexities" appearing shortly in the Indian *Philosophical Quarterly,* published by the Indian Institute of Philosophy, Amalner, E. Khandesh.

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gators, who have had a great deal to do with crime and delinquency, Cyril Burt and Hans von Hentig, have concluded that, although inner weaknesses and susceptibilities play a part, it is the *personal* reaction to the situation that makes the criminal. The social responsibility for crime also appears to be considerable. Hentig has opined that 80 per cent of seizable crime (the booze, gambling and vice feuds and gangsterism of America) stems from socio-economic causes.

Empirical psychology in the West has often been bogged in mires of its own making; the history of much American Behaviourism may be after all the story of how academic psychology went astray. But it is noteworthy that there have been experimenters who claimed empirical evidence for the intervention of volitional acts or "acts of choice". One remembers the investigations of Ach (of the "Wurzburg School"), Michotte, Prum and Aveling. All these have claimed that the self enters into our experience at the moment of "decision" or "choice". It is significant that G. Humphrey of the Oxford University, reviewing the work of Ach and others in his recently published book *Thinking*, (London: Methuen. 1951) admits that, notwithstanding some technical flaws, the experiments represent an important contribution to psychology.

(3)

It is, however, in the field of parapsychology that one discovers the disconcerting limitations to which a completely deterministic theory is exposed. To Professor J. B. Rhine goes the credit of planning and conducting the first card tests for precognition. The subject had to guess the order of the cards, not as it existed at the time of the experiment, but as it would exist *some time later* after shuffling. The technique has undergone progressive refinements. A recent form of the experiment is this. A pack of ESP ("Extra-Sensory Perception") cards is taken and the subject is asked to guess what the order of the pack is going to be after it has been subjected to shuffling and random cut. He then makes his "guesses" which are carefully recorded. Some time (a day, week. etc) later, the experimenter shuffles the cards and cuts them at a random point determined by some such method as this. He throws three dice marked A, B, C. The uppermost face of A, after the throw, tells him which page of a table of random numbers he is to open, the face of B tells him which column of the page he if to select and that of C which row. Following these directions, he selects a number, say 82. He divides the number by 25 (the number of cards in the ESP pack) and takes the remainder, say 7. He cuts the pack below the seventh card.

The elaborate system of precautions ensures that the experimenter cannot by any means, conscious or unconscious, make the pack correspond to the guesses already recorded, either in the shuffling or in the choice of a point at which to cut. The random cut does not depend in any way on the character of the shuffling. With a pack of 25 cards containing 5 ESP cards of each kind, the average score that any ordinary system of "guessing" would give is 5. That would be true even if, before the cut, the pack had been deliberately shuffled into the same order as the recorded "guesses". Under these stringent conditions, evidence for non-inferential foreknowledge has been obtained suggesting that, in some inscrutable sense, the "future" has "actuality" or "*has* happened".

Precognition opens up an abyss for speculation; for it suggests that causality can extend from the "future" to the "present". I have on various occasions in this Magazine, urged that, short of a very drastic overhaul of our scientific cosmologies, we cannot hope to accommodate precognition. Has not parapsychology then tipped the scales heavily in favour of determinism? Here we must remember the other amazing discovery it has made: psycho-kinesis (PK); the mind's paranormal power over matter. In PK, causality seems to operate from the "present" to the "future" whereas in precognition its direction seems to be reversed. Would it not be simpler to admit only one of these phenomena and assimilate the other to it? The Determinist would vote cheerfully for precognition and the libertarian for "psycho-kinesis". Let us consider the first expedient. Suppose the subject of the PK experiment or the expermenter "subconsciously" precognized the results of the fall of dice, he would naturally choose as the target faces for PK (*i.e.*, for the "willing" game) the faces of the die that were *completely predetermined* to turn up. The "choice" would be in an altogether Pickwickian sense. But it is only the earlier and defective form of PK experiment that is susceptible of an explanation along these lines. Dr. R. H. Thouless of the Cambridge University has reported PK experiments using a system of target-selection based on the "Latin squares" method that involved a number of independent, contingent events *all* of which had to be precognized if success had to be achieved on the deterministic hypothesis. He showed that no level of success, such as that established in the precognition experiments, could possibly account for the PK successes. If, now, we try the expedient of accounting for precognition in terms of

*(Continued on page 791)*

# *Scientific Phrenology (2)

BY CHRISTOPHER WREN LE GRAND F.B.P.S.

## The Mental Functions of the Frontal Lobes

IN the first article on Phrenology, we showed how Dr. Gall was the pioneer in brain research, and dealt briefly with his discovery of the localization of the mental and emotional powers in that organ.

We will now investigate these important discoveries in more detail.

Taking first the frontal brain, we find that this is composed of two lobes, one on each side of the great Longitudinal Fissure running the whole length of the brain, and dividing it into two hemispheres. This is one of the so-called silent areas, because on electrical stimulation no motor responsive can be elicited. But these areas are not so "silent" as is imagined, for there is abundant evidence to prove that these lobes are the centres for the association of ideas, the logical and analytical processes, self-control and inhibition, as well as the observing faculties.

As Gall pointed out "the whole brain is not concerned in each of the component sensations and volitions associated with any particular mental state" but that each primary mental quality is associated with its appropriate brain centre.

As Shaw Bolton says, "The prefrontal region is the region of the highest co-ordinating and associational processes of mind." He goes on to say "It is the last region of the cortex cerebri to develop,.....it is the first to undergo retrogression. The greatest amount of wasting in dementia occurs in the prefrontal region. In cases of amentia, there is nondevelopment of the prefrontal region, and a more or less marked simplicity of the convolutional pattern".

This is further borne out by Drs. Gordon and Berry, the eminent neurologists.

To-day we know that the brain cortex has its special groups of cells, of *different structure*, which *imply difference of function.* Dr. Gall said all this, but he said it a hundred years too soon ! Gall, as we may, observed that children having identical education often showed great diversity of gifts. Why was one clever at arithmetic, while another showed no talent at all in this direction; another, like Mozart, was a musical prodigy at 4, while another could never, even with prolonged training, reach mediocrity. One is a born thinker, another a good observer, one a good artist, while another cannot respresent the simplest form.

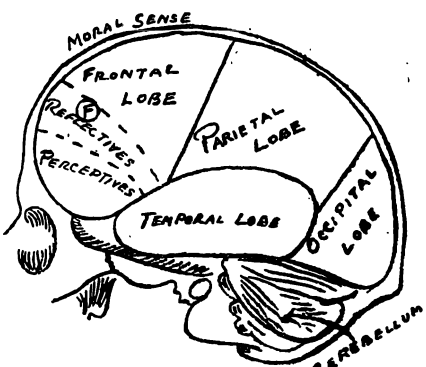



FIG. 1.
CRANIO-CEREBRAL RELATIONS

The key lies in their different brain developments, to a definite neurological pattern laid down at birth.

Let us familiarize ourselves with the chief areas of mental function in the frontal lobes. See Fig. 1.

We may divide it into three main parts, as shown by dotted lines, first the Perceptive Group, which lie in the supra-orbital and anterior ends of the three frontal convolutions.

The visual centre, in the Occipital Lobe, sees an object, but the perceptive centre *looks* at an object *and ascertains its significance.* These faculties enable us to become acquainted with phenomena, and supply the raw materials for thought.

When we observe an object, we first note that it has an individual existence; we see its form or shape, note its colour, its relative size and its location in space, the numbers and order of its parts, whether it is static or moving, and its weight etc. Each of these qualities is distinct, and is perceived by a definite faculty, working through its appropriate brain centre, related to its own object and stimulated by its presentation.

It thus becomes possible for a person to observe say, the form or shape of an object correctly, but to fail to notice its colour, or its locality, to take note of the movement of events, but to have a poor notion of their relation to time, etc.

Now each of these faculties possesses its own individual memory, so again we may have a good recollection of numbers or dates, but a poor one for colours or forms.

Now bearing in mind what we have previously said about the fitment of brain and skull, we shall observe that if the lower segment of the forehead (the Perceptive region) is prominent and full, we have the born observer, the person who likes to examine things; and has a good eye for detail and will tend to

*The first article appeared in October 1953 issue of THE ASTROLOGICAL MAGAZINE.

be interested in the physical qualities of the external world.

Take now the upper portion of the forehead, the part of the brain that lies behind this is concerned with Reflection, we think and cogitate as well as observe.

The faculities concerned here give the power of reasoning upon the material sent up from the Perceptives. Here, just under the frontal eminences, Fig. 1 (F) is located Causality, which gives the ability to trace the relations of cause and effect, the desire to enquire into the reasons of things, to ask why?—deductive reasoning, from generalities to particulars.

Between these eminences, in the centre of the upper forehead, is Comparison, the power to see analogies which subsist between things essentially dissimilar, to compare, for instance, an emotion with a tune, and the ability to criticise, and gives the power to reason inductively and generalise.

So when the upper forehead is large and full, we know that these centres with their related faculties are powerfully developed, as in the philosopher and research worker and the discoverer. The portion of brain covered by the hair in front, marked Moral sense in Fig. 1. contains those centres which relate us to the more spiritual side of things, such as Benevolence, Human Nature, (Veneration at the top of the head,) Spirituality or Wonder and Hope. So that where we have large Reflectives with a head high in this region, we have the moral philosopher, with the Reflectives full and a more flattened head we get the material thinker. Compare the portraits of Socrates with that of Democritus. Fig. 2. The one a pious, ethical philosopher, the other a natural and materialistic philosopher and atheist. Who can fail to see the difference in the significant regions?

The student is advised to look for extremes of development, for these are easier to observe and check.

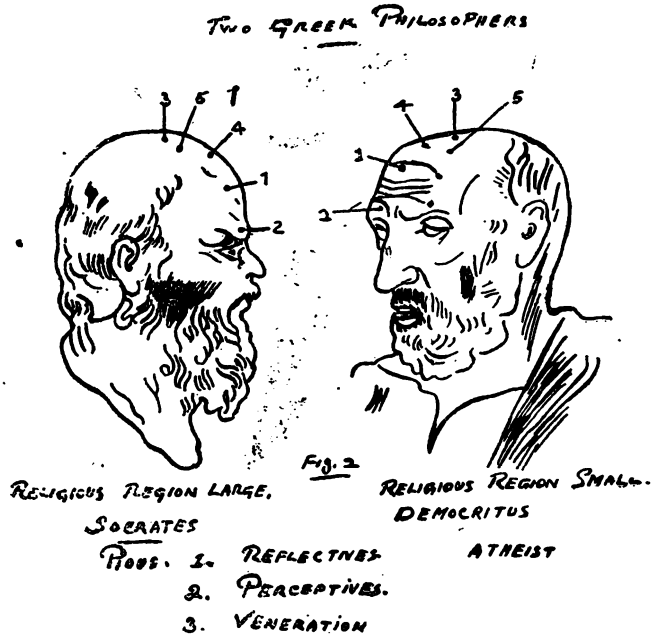


Fig. 2

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# The Moon's Influences in a Horoscope

By B. H. KAPADIA, M.A., Ph. D.

IN astrology the Moon is the Karaka of the following:—

धवलचामर यशोदयामोदकान्ति मुख
लावण्यमातृ मन: प्रसाद कारक: चन्द्र: ।

The distance of the Moon from the Sun is 24,0000 miles. It is from the Moon *that one should determine one's* mother, mental tranquility, sea-bath, white chowries, umbrella, good fan, fruits, tenderness, flower, corn, agriculture, fame, acquisition of pearls, silver, sweet substances, milk, cloth, water, cow, women, good meals, health and beauty. The Moon's body is young and old, lean and white, of lovely eyes, of black and thin hair. The Moon governs blood, is soft in speech, and of beautiful complexion. Moon's prakrti is wind and phlegm and is mild in temperament. Moon's places are: temple of Parvati female's abode, watery places, herbs, plants, where honey or liquor is kept and N.W. direction. Moon's friends are the Sun and Mercury, the rest are neutrals and no enemies. Moon is Vaisya by caste and his season is rainy. Moon represents left eye while the Sun represents the right eye. The waning Moon from 5th to 5th in the month is a malefic while the rest is beneficial. Moon's grain is rice. Among jewles pure spotless pearl belongs to the Moon. At the time of a query about water in a big irrigation project, the Moon in I-5-6-7-II-12 indicates increase in water. The best influence of the Moon is on the mind and sleep. In Sanskrit there is a saying:

मन एव मनुष्याणां कारणम् बन्ध मोक्षयो: ।

In the English language there is a parallel saying: "Mind is its own place, it can create a heaven of hell and hell of heaven."

Also we have "stone walls do not a prision make nor iron bars a cage". All these statements simply go to prove the importance of the mind, which is governed by the Moon in astrology. The importance of the Moon in astrology is shown by constructing the Moon's chart by the side of the birth-chart. The strength of the Sun, the Moon and the ascendent are respensible for the length of an individual's life. (मनस्तु हिमगु:)

The Moon is one's mind. The strength of one's mind will be in accordance with the position of the Moon in the horoscope. In *Chara* signs Moon will be fickle, will be unfit for yogic power, cannot give pleasure in one place, will make the mind change every moment. In 3-7-II signs one will be intelligent. Moon in Leo will make others think of him, Moon in Dhanus attracts one's attention towards body-building, Moon in Scorpio will make one deceptive. The effect of the Moon on nature and human beings is the greatest. This accounts for putting down rasi kundali in the horoscope. The effect of the Moon is seen on trees, plants, herbs, oceans, sickness, madness etc. In all undertakings the strength of the Moon is taken into consideration. The Moon's position in 6th, 8th, 12th is bad; more so in the 6th. Here it gives bad health, short life, enemies etc. In 8th and 12th gives mental distress. The Moon is auspicious in 1-4-5-9-II houses. In I and 7 one will be passionate and moving. In a horoscope importance is given to the ascendent, the Sun and the Moon. If these are spoilt all good yogas have no efficacy.

The Moon is a female planet. The Sun is positive electricity the Moon the negative. The Moon is the karaka of the night, the Sun of the day. The Moon completes the circle of 360° in 27 days through 27 constellations. The Moon's exaltation house is Taurus upto 3°, is debilitated in Scorpio upto 3°, is devoid of strength in Makara. The Moon is the karaka of mother in a night birth. Early death or Balarista is seen from the natal Moon. The Moon is the karaka of mesmerism, occult sciences, public love, theatres, rest houses, trade, liquid substances, nobility. seriousness, forgetfulness, mental weakness, clothes, ornaments, Journey, travel, voyage, love for seeing beautiful places, pilgrimages depend on him. If in a horoscope the Moon is weak the results are:— sickness in childhood, difficulty in old age, loss of knowledge, ineffiiciency of the senses. Belly, womb, breasts, veins are under the influence of the Moon. Moon's lucky numbers are: 2, 20, etc.

Now we shall pass on to discuss the position of the Moon in the 12 houses. Moon favourably placed in the ascendent gives good health, ambition, fondness for females, travel and power to impress at first sight. The conjunction of Moon-Saturn here is very bad. The following years in the life are very bad for health and domestic peace: 8, 12, 23, 30, 45. Moon in Scorpio is very bad. When the Sun-Moon or the Sun-Mars are in the Lagna and at the same time when one is having seven and a half year's Saturn period, there will be bad health, mental distress, change of place etc. The Moon in the ascendent in good signs gives good nature, ability to win over others and the mind becomes loveable to all. Moon-Rahu is good in Leo and in even signs but is bad in odd signs. Conjunction

of Moon-Jupiter, Moon-Venus is good for prosperity. 30-42nd of one's life will be excellent. Moon-Mars in Aries makes teeth to protrude and causes pus formation in them.

When the Moon is in the second house there will be many dependants. For good voice and speech Moon is good in fiery and earthy signs. Such people are talkative. Moon in the watery signs is good for money and will be best if there are good aspects to it. If there is bad yoga of Saturn there will be poverty though he may possess much. There will be changeability in fortune if the Moon is in a good sign. Moon aspected by good planets is very good for fortune. Moon-Venus in the Lagna or in the 2nd is very good for singing, dramatics, cinema, dancing etc. To become a good cinema star Venus in auspicious signs should have the good aspect of the Moon. The Moon in 2nd gives lustrous eyes. The Moon in fiery signs with evil aspects of malefics gives eye-trouble. Conjunction of Moon-Venus and bad aspect of Sun or Mars gives constant trouble in the left eye.

The Moon in 3rd house mostly gives a sister as an after-born. Both the brothers and sisters will be in good number and relations with them will be cordial. But in fiery signs there will be only one brother and one sister. Moon-Rahu makes one anxious for the sister, as she might become a widow all of a sudden. This house stands for short travels. There will be journeys and acquisition of knowledge. If the Moon is in Chara signs one will be always on one's legs. The Moon in the 3rd house gives good hand-writing. One will have taste for reading novels. One's disposition will be sociable. On account of this he will be loveable in society, beloved of relatives. Any powerful planet in the 3rd house seen by a good planet gives love for many subjects. But the undesirable thing will be, he will be a jack of all trades but master of none. In a female horoscope the Moon in the 3rd makes one sweet-speaking and have taste for fine arts. When in transit, there is the seven and a half years' period of Saturn, there will be quarrels with relatives or the brothers may have recouse to a court of Law.

Besides the Moon the sign Cancer is also the Karaka for the mother. If in the 4th the Moon is in its own house the longevity of the mother will be at least 40 years. The natives 30th to 35th and 45th to 50th years of life will be the best. One's later life will be in peace and comfort. The position of the Moon in a female horoscope is more important than in that of a male. Her life will be smooth. Saturn's bad aspect or Saturn behind the Moon is a yoga for poverty. Such a person will have many disappointments, will not be lucky. Bad yoga of Mars with the Moon spoils one's undertakings on account of haste or thoughtlessness. Bad aspect of the Sun or Venus makes for loss of money due to theft or deception. The Moon in the 4th gives flexible nature.

From the 5th house there is consideration of education, issues, lottery etc. The Moon in the 5th is not very good for learning. It is untrustworthy if in a fiery sign. The Moon in Cancer gives liking for astrology and mathematics. The Moon in a watery sign gives a large number of issues (8-10). In fiery signs 5-6 issues. There will be prosperity on account of children or being vicious, trouble to the parents. In a female horoscope if the Sun is in a watery sign issues are born early. Moon—Rahu, Moon—Mars, Moon—Saturn conjunction is bad for issues. Moon—Kethu brings in no issues on account of the curse of the pitrus. The Moon is good for business, speculation etc provided there is no bad yoga of Mars or Saturn. The conjunction of Moon—Jupiter or Moon—Venus is good for races.

The Moon is the Karaka of the mind. Her position in the 6th is very bad. It indicates weakness of the mind, fickleness, and excess of emotion, lack of self-confidence. The Moon here is bad for health. There will be sickness in childhood. The Moon in the 6th with evil aspects causes balarista. The sign of the Moon in the 6th denotes the part of the body corresponding to the sign of the Kalapurusha which is liable to be affected. The position of the Moon here makes one service-minded. Such a person can attain high position. The Moon in the 6th is bad for business. There will be many enemies. One will be fond of sweets. The Moon with the Sun-Mercury causes alpayu. One may commit suicide if there is conjunction of the Moon and Mars. The conjunction of the Moon and Saturn is very bad. Such people are given to base servitude and are unlucky. The Moon in the 6th in 1-8-9-12 signs having evil aspects on it makes the person a drunkard.

From the 7th house one has to judge conjugal hapiness, partnership etc. The Moon here is best for the former. One gets a beautiful wife if the Moon alone is in 2-4-5-7-12 signs. She would be loveable and affable. Marriage would be earlier than usual in that family. For conjugal hapiness the conjunction of Moon—Jupiter, Moon—Venus, Moon—Mercury, Moon—Sun is the best. The conjunction of the Moon with Rahu is good in the even signs but not in the odd signs. In a female horoscope the Moon in a good sign is good for married life. In an evil sign with evil aspects love ebbs out in two and half year's period. The conjunction of the Moon and Saturn in

the 7th is very bad. One falls in love with an old lady or outside the caste or with a widow. Within three years there will be quarrels. Moon–Mars gives more than one wife. It is worse in the female horoscope. There will be quarrels, differences of opinion, and one of the partner's health may suffer. Occasions will crop up for separation on account of absence of service or differences or family troubles. In a female horoscope Moon–Mars in the 7th or the 8th gives menstrual trouble. The Moon in moveable signs gives wide travels. The Moon in the 7th is good for partnership.

The Moon in the 8th is not good as it is one of the Balarista yogas. The only exception is the Moon in the Mercury signs 2-4-9 and 12. The Moon in the 8th aspected by evil planets brings about death within 8 years. The longevity of a man with Moon in the 8th is middle term (55-60). It may go upto 62 or 63 if in a good sign with good aspects. The Moon in the 8th except in the above signs gives short life of the mother. The Moon here is good for inheritance, hidden treasure, wealth from bribery etc. Those who misappropriate big money from big public funds have Moon in the 8th. Those who become rich with less of personal labour have the Moon in the 8th. The Moon in the signs other than those noted above with evil aspects brings about the death of the 1st wife. In a female horoscope the Moon in the 8th makes her die before the husband.

To have the Moon in the 9th is a sign of extreme good luck. It is good for fame but not for money. Those persons who give wealth for charity have the Moon in the 9th. The Moon in chara signs gives good imagination, foreign travel, religious study, philosophic knowledge. But for spiritual knowledge there should be no evil aspects. Moon —Rahu conjunction gives sobriety, sagacity and strong religious faith. Such a person has his or her attention towards Karma Kanda. One gets suggestive dreams if the Moon is in the 9th. Moon—Saturn conjunction makes one a hypocrite. The conjunction of the Moon—Jupiter makes one famous. Such a person is a rarity. The conjunction of Moon—Venus increases material prosperity. 30-38 years of one's life will be remarkable.

The importance of the Moon in the 10th is not so great. It does not give evil fruits. One only becomes famous. The Moon in the 10th does not give stability. There will be changes in the profession. Any other planet in the 10th with the Moon minimizes the importance of the Moon. The Moon gets the effect of the other planet. If the Sun is there in the 10th the result will be that of the Sun. Jupiter gives service in schools, colleges, and courts. Mars will give authority. Saturn only with the Moon is bad. The conjunction of Moon—Rahu in even signs is good. One's 30-35 years will be remarkable if the Moon is in the 10th. From the 11th one can have an idea of friends, issues etc. The Moon in good signs gives good friends, otherwise they are not reliable. One's tendency will be towards ease, comfort, rest. One will take to drinking if in the 11th house the Moon is in a watery sign and with evil aspects. One will have corrupt sex-life if Moon—Saturn are in bad signs. The auspicious Moon is good for business, gives lucky issues.

Moon's presence in the 12th house is not desirable. In Gujarati, 12th Moon has become proverbial. One will be fickle-minded and indecisive. It is bad as it gives rise to expenses. One can have knowledge and fame in secret sciences, occultism, philosophy, spiritualism, astrology, etc. One's eyes will be defective if there are bad aspects. Persons who have Moon in the 12th are mad after whatever they pursue. The object of their pursuit may be women, religious teacher, political leader or any principle.

Having rapidly cast a bird's eye view on the position of the Moon in the 12 houses we would now pass on to the consideration of the seven and a half year's period of Saturn (Sadesathi or Elarata). When from the radical Moon, Saturn is in 12th, 1st and 2nd this period takes its effect. Much importance is not given to this in ancient treatises on astrology. Only recently it is talked of so loudly. In the first place, this period should take its effect with regard to the degree of the Moon. If the Moon is in Virgo 25 degrees, when Saturn comes to 25 degrees of Leo then only this period will take its effect in right earnest. Similarly its period will come to an end when Saturn is 25 degrees of Libra. Secondly, this period of Saturn will advance or hinder the fruits of those houses through which Saturn is passing. The effect will depend on the relative strength of Saturn in the Shadvarga kundali. Thirdly, the first circle of Saturn will not do any good or bad to the individual directly, if his father or mother is alive. The third circle of Saturn may do the greatest injury, may even take one's life as in the case of Gandhiji. Fourthly, as Saturn transits the sign one should prepare the Navamsha chart of Saturn, and should examine the good or bad sign through which Saturn is transiting, as also the strength or the weakness of it. For example in the month of March 1953, Saturn was in 3 degrees of Libra, its exalted sign. From 0° to 3° 13′ 20″ of Libra it will be Vargottama. So the strength of Saturn in the house of his friend Venus will be most powerful. Thus examining the position of Saturn in the Navamsa chart

and also taking into consideration the degrees of the Moon in the Natal chart one can read better results. Saturn period is not a matter of dread or fear. Its evil or good effects solely depend on the strength of Saturn in the shadvarga kundalis. In the case of a pauper becoming a millionire or one born with a silver spoon in the mouth becoming a pauper, Saturn's period is not the only cause. One has to take into consideration the Maha dasa and the antar dasa, gochara, the Dhana and the Daridra yogas also. Saturn is not solely a malefic. His good qualities are such that one cannot manage to miss him.

Just as in the case of the Sun even in the case of the Moon the conjunction, square, opposition of Saturn are not auspicious. The possible effects of these are: mother's life is very short; or he does not pull on well with the mother; or there will be separation from the mother or mother has very poor health; or so long as the mother is alive there will be no prosperity. The last effect also holds good even if the Moon is ahead of Saturn *i.e.*, if the Moon is in Cancer Saturn should be in Gemini.

Now let us pass on to the discussion of the transit of the Moon. It is a matter of common knowledge that the transit of the Moon through all the 12 houses will be complete in 27 days. Being a swift-moving planet the effects of conjunction etc, with other planets will be only for 6 days. The good yoga of the Moon with the radical Sun, Moon, Jupiter, Venus gives money, fame, delight, joy, peace etc, and such days will be happy. But one must also keep in view the yoga of the Moon with the other planets. The transit of the Moon in the 5th is conducive to education, sensual pleasure, commerce etc. If the Moon in the original is in the Lagna or 9th then its effects will be better. But if such a Moon is in 3-6-8-12 from Venus, Saturn then even though in a good sign the effects will not be powerful. Being in 3-6-8-12 and in square or in opposition to other malefics, then some days will be miserable. Only thing is the effect is temporary and not lasting.

As all undertakings are useless without the strength of the Moon, therefore in day-to-day activities its effect is important. If there are malefics in 2-3-6-8-11 and 12th and transit of Moon is over them, sickness of a person is enhanced. There is possibility of complications if it transits through 6-8-12th when malefics are there or is in bad yoga with the malefics in transit. Transit of Moon through good signs and good yogas with lord of the Lagna or the Sun, is favourable in sickness. Typhoid may become normal.

The transit of the Moon in the first keeps the mind serene, gives good health. The transit of the Moon over the Moon, Jupiter, Venus gives delight, while over Saturn makes one sad. The transit through the 2nd makes one lucky in one's undertakings. There will be gain if over Venus but loss if over malefics. The transit through the 3rd is favourable for education, examination, journeys. The transit through the 4th is neither good nor bad, if over good planets its effect is enhanced. The transit through the 5th gives social happiness, is favourable for examination (if in trine to the Lagna). If over Jupiter or Venus, then favourable for speculation, commerce etc. The transit through the 6th is bad. If over malefics then one or two days will not be favourable. There will be some loss like missing an article in the train. The transit through the 7th is not effective. The transit through the 8th is bad. There will be trouble in undertakings and mental trouble. If a person is sick he does not get relief. If over malefics and if the person is sick, the sickness is enhanced. The transit through the 9th is favourable for religious works and charity. If in trine to good planets then he will do good deeds. The transit through the 10th is favourable for service, for business, for meeting superiors or for big undertakings. The transit through the 11th is good for acquisition of wealth. There will be unexpected gain if over good planets. The transit through the 12th is not effective. If in bad yogas to the malefics then there will be expenses without any cause.

One important fact should be borne in the mind *viz.*, all these yogas should be ascertained with regard to the degrees of the original planets. There should be degree to degree yogas, for marvellous success in predictions. Thus, on the day of operation the Moon should not be in the sign represented by the Kalapurusha corresponding to the part of the human body which is to be operated. The Moon should be in good constellations, should not be in the Rakshasa constellations. She should not be in 3-6-8-12.

Now, we shall pass on to consider the Moon with other planets. Good yoga of Moon-Mars will make one liberal. He may spend much and his health will be excellent. He likes physical exercise. Moon—Mars yoga is considered as Laxmi Yoga. But there will be fluctuations. Such people being liberal, spend more and have no desire to accumulate money. Bad yoga makes a man hasty, indiscreet. They do not have good name and health but have great passion. Good yoga of Moon—Mercury makes one a linguist. They have zest for learning many languages. But the mind being fickle they cannot concentrate. They are talkative. Trine is better than conjunction. Bad yoga makes one very particular, irregular, un-

(*Continued on page 793*)

# Evolution of Astronomy (2)

By AGASTHYA

IT is however a mystery whence he derived his knowledge. Another lord of the Celestial Empire, called Hoang-Ho, found out that the calendar had fallen into great confusion and to correct this, he caused an observatory to be built in or about the year 2608 B.C. "He then appointed one set of astronomers to observe the course of the Sun, another that of the Moon and a third that of the Stars". As a consequence, the Chinese anticipated the Greeks by 2,000 years. For it was found that 12 lunar months do not make up one solar year and to bring about the coincidence, it was necessary to intercalate seven lunations in 19 years. This result was known to the Greeks as the Metonic Cycle. This emperor went further and founded the institution of the Mathematical Tribunal, the members of which were made responsible with their lives for the prediction of astronomical phenomena such as eclipses. The story how two celebrated astronomers Ho and Hi in the reign of Tehong-Kang were made answerable with their lives for failing to predict the exact time of a solar eclipse in the Constellation of Capcorpio, is probably too well-known to readers of Chinese History to need any details here. As it might be anticipated, the moral influence of such sanguinary laws did not fail to retard the progress of astronomy and it was not till 2317 B.C. that it was again revived under the Emperor Yao* who divided the Zodiac into 28 constellations (the lunar mansions), determined the exact length of the four seasons and made the solar year equal to 365¼ days. After the lapse of another long interval during which the science made little progress, we find that the reign of Tehen-Kong (1100 B.C.) gave a fresh impetus to progress by determining the obliquity of the ecliptic equal to 23° 54′ 31″ 5— "a result which perfectly agrees with the theory of universal gravitation", and made yet another very important observation with regard to the position of the winter solstice in the heavens. This last result, strange to say, agrees with the calculations long afterwards made by Laplace, the celebrated French mathematician and astronomer of the 18th century. As we do not mean to tire out the patience of general readers by giving a long chronological list of uncouth names let us be content with this general remark that the period during which Chinese astronomy showed its greatest activity extends over something like 2,500 years, from the reign of Fou Hi to 480 B.C. Confucius tells us that a series of 36 eclipses has been recorded in the Chinese annals between the period 722 and 400 B.C. Of these, the reader might note, 31 eclipses have been verified by modern astronomers. "The decline of Chinese astronomy is usually ascribed to the barbarous policy of Tsin-Chi-Hong-Ti, who in 221 B.C. ordered all the books to be destroyed, which he considered not useful to mankind". And thus, so much valuable record of astronomical observations and precepts was for ever buried with ancient Chinese civilization.

### Greek Astronomy

While the faintly visible star of astronomical science was fast sinking below the Chinese horizon, another glorious orb was seen to have just risen from the Ionian seas to dazzle the eyes and dispel the darkness of the Westerns. Thales, one of the "seven wise men", began to lay the foundations of astronomy in 640 B.C. and formulated the following doctrines for his disciples of the Ionian school. He believed the earth to be a sphere placed at the centre of the universe, held that the equator is obliquely cut by the ecliptic, and perpendicularly by the meridian, and determined the position of the stars forming the Lesser Bear by which the Phoenicians guided themselves in their distant voyages. Anaximander, who succeeded Thales, invented the gnomon and placed *one of it* at Lacedamon to observe the solstices and equinoxes. To him is also due the credit of inventing geographical charts. The Greeks had no means of making the divisions of the day, except by the varying lengths of the Sun's shadow: but Anaximenes, who came next, removed this inconvenience by discovering the art of constructing dials. Another celebrated school—the Italian—was founded by a still more celebrated philosopher. Pythagoras, who is said to have acquired his knowledge from the Egyptians and Chaldeans re-

* This emperor is said to have died at the age of 118. The following quotation will be read with interest:—
"On the first day of spring (2255 B.C.) Chun was installed as heir of the emperor. Examining the instrument decorated with precious stones which represents the stars and the *movable tube which enables one to observe them, he regarded the seven planets*" Chouking Ch. 11., quoted by J. Rambosson.
For a description of the instrument, we may quote again the same author:—
"This instrument, representing the stars was a sphere of the heavens termed Sicoun-Ki. This sphere represents the vault of the firmament divided into sections with earth in the centre, the sun, the moon, the planets and the stars *in the places assigned to them in the Ptolemaean system*".
The italics are ours, to show that long before Ptolemy, this system was known to the Chinese at least.

turned to his native island Samos, with the knowledge of the obliquity of the ecliptic and the identity of the morning and evening stars. His philosophical doctrine that the Sun was the centre of the planetary world and that the earth is a planet revolving round the Sun in an eclipse, is specially noteworthy. From him originated the idea of the "music of the spheres", which inspired many a subsequent muse with lofty themes and which may be very briefly touched upon here. According to him, the celestial bodies were set in a number of crystalline spheres, in the common centre of which the earth was placed. "These spheres all rolled round on each other in a daily revolution, causing thereby the rising and setting of the heavenly bodies. This rolling of the spheres on each other made a celestial music." He died in 497 B.C. Philolaus, one of his disciples, made the lunar month equal to 29½ days, the lunar year of 354 days and the solar year equal to 365¼ days. For some reason or other Pythagoras did not publicly inculcate his doctrine of the universe, but Nicetas of Syracuse was the first to do it openly and explained the apparent motion of the heavenly bodies by the real motions of the earth about its axis. This was indeed a great achievement.

The difficulty of reconciling the motions of the Sun and the Moon, that is to say, of assigning a period at the end of which these two luminaries may again occupy the same position relatively to the stars, led to the discovery of the cycle named after Meton, who in conjunction with Euctemon, made the period consist of 125 full and 110 deficient months (=29 days) and thus found out that to complete the 235 lunations, 6,940 days or 19 solar years are required. The introduction of this cycle on the 16th July, 433 B.C. forms a new era in the history of astronomy and it was commemorated by inscriptions of gold, whence we have the appellation of the golden number, which forms the basis of European calendars. To Eudoxus, another Greek philosopher, is due the credit of improving the calendar by making the year consist not of 365¼ days as hitherto done, but of 365¼ days. For a considerable time, the Greek Philosophers were busy with the speculation about the causes of the curvilinear motions of the celestial bodies. Among them, probably Plato was the first to imagine that these bodies originally moved in straight lines but that owing to gravity, they were forced to move in circles. Two phenomena, which required more than superficial observation, are recorded by Aristotle (335 to 322 B.C.) who made observations of two occultations, one of Mars by the Moon and another of a star by Jupiter in the constellation Gemini. We are acquainted with only three names in ancient Greece, who predicted the time of eclipses, and they are Thales, Helicon (whose prediction was very correct) and Eudemus, who is said to have written a history of astronomy and is said also to have first detected the obliquity of the ecliptic equal to 24°, some time in the 4th century B.C. The next observation of any importance was made by Pytheas about the time of Alexander the great (B.C. 356-323), who determined the solsticial shadows in various countries by the gnomon and is said to have advanced as far as Iceland for the purpose of collecting geographical and astronomical knowledge. He is also known to have been the first Greek Philosopher, who tried to explain the variation of climate by the differences in the length of days and nights. But the highest achievements in the science were reserved for the brilliant school of Alexandria. Aristillus and Timocharies were the first astronomers, who set themselves to determine the position of the principal stars of the Zodiac: and their accurate observations led Hipparchus to discover the Precession of the Equinoxes. Another very bold attempt towards mathematical speculations was made by Aristarchus, who conceived the very happy idea of measuring the relative distance of the Sun and the Moon by the following very simple method which reflects credit on his ingenuity.

At the instant when exactly half the disc of the Moon appears to be illuminated by the Sun, the visual ray passing from the eye to the centre of the Moon is exactly perpendicular to the line joining the centres of the two luminaries. This principle he took advantage of and by measuring the angle at the eye, the right angled triangle thus formed could be easily solved. The principle was quite correct but the great difficulty was in the determination of the exact instant when the Moon was dichotomised, and also of the angle. Thus the result he arrived at was 87′ which was less than the correct value by 50′. Aristarchus also attempted to measure the diameter of the Sun. Another name is worth mentioning here, before we pass on to the next astronomers of world-wide fame. Erotasthenes the inventor of the armillary sphere, found out the obliquity of the ecliptic equal to half the angle between the tropics and also the length of the terrestrial meridian.

Hipparchus, who can truly be said to be the father of astronomy was a native of Nicea and began his observation at Rhodes. It was he who gave a systematic form to the study of this science. In 125 B. C. he formed a catalogue of all the stars visible above the horizon, fixing their places in the sky. His observations

*(Continued on page 793)*

# *Mathematical Palmistry (3)

By HIRA LAL GANJU

FORMULAE and basic conceptions are mostly found somehow or the other related to the process of dating a line. Doing this has been a really fascinating practice and to be accurate in graduating a line is undoubtedly an achievement. Each practitioner may start with his own method, but, unless his procedure is formed of basically true suppositions, he can never be right. But as doing this is an absolute process, finding of the underlying principles is often equally difficult. But once the principle is unveiled, corollaries therefrom are easily at hand.

In my previous articles I have laid stress upon the fact that a Life-line indicates, first, the health of the subject and secondly his manual strength. Of course this fact has not been overlooked —that it does show the dates of certain events that have direct bearing upon life. Such cases have been recorded where the Life-line was entirely absent but inspite of this absence of the line, the subjects did attain a considerable age, although their physical constitution was considerably weak, so much so that it would be fit to say that their lives hung by a hair. It is evident that because it indicates the whereabouts of the health of the subject it must record together with details and time, the events that have a direct influence on life in general. It naturally follows that each important event that has to happen should be recorded on that portion of the line wherefrom the time at which the event has to take place may directly be determined. So now the question of time comes in and has to be determined from the line itself.

### Dating the Life Line

To be correct in reading dates on the life-line we must first note the extent upto which the line can extend upon the palmar surface and also the acknowledged limit of human life. "Those life measurements of the Life-line which continue the life upto one hundred years and over are manifestly incorrect for people do not often reach such ages. So we start the Life-line at 0 and end it at seventy", says William. G. Benham in his "The Laws of Scientific Hand Reading" (The Graduation according to him is shown in Fig. 3). Then according to Benham's calculations there should evidently be a new method for people who live over seventy years. And because there remains no portion of the Life-line beyond the 70th year to be graduated further, the only course to follow would be to re-graduate the line from above a second time taking now 0 year to mean the 70th year and so on.

But this evidently claims to be an exception and how would one like to remember a single formulae with no exceptions to be decorated further. Moreover then in case of persons who fortunately are to live or have lived beyond 70 the events would after their 70th year repeat and keep to some extent parallel to the events that occured in the childhood. How can one believe in this strange sort of re-graduation?

"There exists no hard and fast rule for measuring dates on the palm". True to his findings the author of "Palmistry Made Easy" has concluded his chapter "Dating your Destiny" by such really sad words. So here is the time for us to search for a method that is essentially based on hard facts.

All of us know that a period of 120 years has been taken to mean the maximum length of man's life. In the whole world there may be an exception or two to this maximum having been exceeded. But these are so rare and strange in their character that one need not think of any-

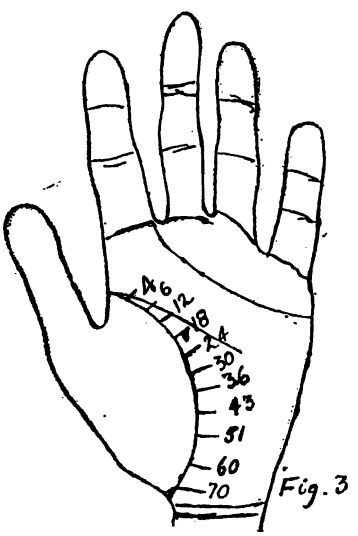


Fig. 3

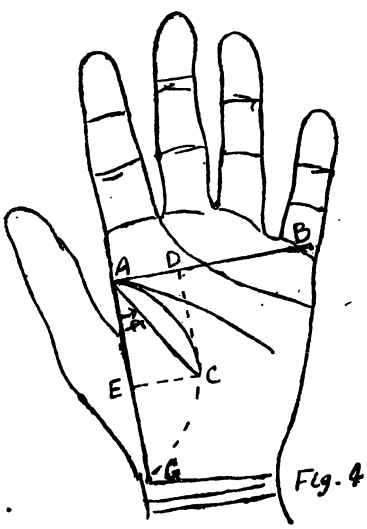


Fig. 4

*The first and second Parts have appeared in the June and August 1953 issues of THE ASTROLOGICAL MAGAZINE.

thing higher than 120. As time passes on we might have to come down to 100. But we have Parasara's authority to think that the biggest span that can be covered by planets in the man's life is 120. Study of many hands has revealed that an ideal Life-line starts at A. (Fig. 4) and ends at G. (Fig. 4). So we find that G is the farthest point upto which the Life-line can extend upon the palmer surface. Therefore if A G straight line indicates the maximum distance to which G can go and also if 120 years mean the ideal standard of human life, then AG must be proportional to 120 years, but we have first to decide to measure the span of man's life in terms of his Life Gradient. (consult page 439 of June 1953, issue of THE ASTROLOGICAL MAGAZINE). In any hand A is present together with point G even if the line does not extend upto it. These two preliminaries are most essential in future calculations and by means of these the life line can be graduated, and the dates of the important events, death, illness etc., calculated. The straight line AG and not the arc AG is always to be drawn in connection with the life measurements, and we call it for the sake of convenience as 'Ideal Life-Gradient'. This should not be confused with the Life Gradient.

In my present endeavour, readers should not expect me to draw a standard scale of measurement but, that any point on the Life-line can by means of a formulae be found to be belonging to this or that year may be established for the present. It is advisible to proceed with the calculations like a geometrical proposition, which way, there is the least danger of encountering confusion. Refer Fig. 4 for the proceedings.

Given: The impression of a person's right hands.

Required: To determine the year which belongs to say point C on the Life-line.

Construction: 1. Join A G. (G is the farthest point to which the Life-line can go *i.e.*, near the joint of third phalanx of the thumb with Radius bone of the arc. This is the 'Ideal Life Gradient').

2. Join AC.

3. Draw AB perpendicular on AG, through A; CE perpendicular on AG; CD perpendicular on AB.

Procedure: The line AC is a line starting at A, the origin of two Axis AB and AG. If a moving particle moves along AC it gains simultaneously in two directions *i.e.*, along AB in one direction and along AG in the other direction. It can also be seen that AC has gained AE along AG, and AD along AB. But the length AD is in no way concerned with the measurements of life, but instead it is AE that should give a measure of the years covered by the arc AC. But as already agreed AG represents on scale a life of 120 years. Therefore AE will represent an age of $\frac{AE.\ 120}{AG}$ (simple mathematics).

Both AE and AG can be measured by means of a scale and hence the year represented by any point (say C) found out. The age of the person can also be found out by the help of the above formulae. In that case C takes the place of fatal point on the Life-line. (Of course AB and CD need not be drawn, for these only serve the purpose of explanation)

Hence we have: The age of the person $\frac{AE.\ 120\text{ years}}{\text{Ideal Life Gradient}}$

Or $\frac{AC.\ AE.\ 120}{AC.\ \text{Ideal Life Gradient}}$

Or $\frac{AC\ \text{Cosine}\ 120}{AG}$

$AE/AC = \text{Cosin}\ \theta$; AC = Life Gradient; AG = Ideal Life Gradient.

Individual years can also be found out this way and correctness obtained in the results. As a matter of fact when one point has been dated, others can also be dated, by means of an accurate eye or better by the formulae itself. More methods can also be advocated if a logical approach to the subject is made. In the next issue of this article more formulae will be worked out.

*(To be continued)*

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# From West to East

BY DOUGLAS HUNT, M.A.

*[Every month Mr. Hunt will present an accurate picture of the astrological, occult and spiritual climate in the West, so that readers of* THE ASTROLOGICAL MAGAZINE *may be kept informed of the current developments in astrological and allied knowledge in Europe and America. —Ed., A. M.]*

PERHAPS it is not appropriate that I should begin my notes "From West to East" with some comments on a Japanese psychic, but as my information comes from that excellent American monthly *Fate*, and it is not very likely to reach readers of THE ASTROLOGICAL MAGAZINE direct, I hope I may be pardoned.

Mr. Koichi Mita, who died in 1950, was a medium worthy to rank with the foremost. His most striking service to psychic research was his demonstration by means of 'Nengraphy' of the objective nature of thought. A Nengraph is, briefly, a photograph procured on an unexposed plate by the simple process of concentrating upon an idea or picture. The Japanese word 'nen' is not easy to translate into English, but the procedure is what matters.

In the article in *Fate* Mr. Tomokichi Fukurai recalls a number of public exhibitions of Nengraphy given by Mr. Mita. In 1915, under the auspices of the editor of a magazine, he conducted such an experiment before an audience of 2,000. The plates, which were secured in a small wooden box, were produced by Mr. One, the editor, and later developed by him. Mr. Mita did not touch them. Nevertheless the top and bottom of the three stacked plates were impressed with a nengraph in clearly legible Chinese character: the middle plate was left blank.

I have not the space to record the numerous sittings which Mr. Fukurai had with Mr. Mita. Several photographs of the Nengraphs produced are given in *Fate*, and it is clear that the medium must have had the most remarkable powers of concentration and visualisation, as the pictures produced are quite astonishingly clear.

It is greatly to be hoped that similar experiments may be carried on under equally stringent scientific control. Certainly it could not be easy to find anyone capable of the intense concentration necessary to achieve such results. Few indeed would be able to produce pictures with such detail as Mr. Mita's, but it ought not to be beyond the power of almost anyone trained in meditation to be able to imprint some simple designs on photographic plates. The metaphysical implications of thought photography are immense, and would certainly shake what remains of the temple of sentimental Victorian materialism.

There is in Europe an increasing interest in radiesthesia. The Latin races, and particularly the French, seem to be especially attracted to this branch of esoteric science. The French are mostly very insistent that there is nothing 'occult' about it, but this is surely due to a misunderstanding of the word. 'Occult' means no more than 'hidden', and few scientists would have the temerity to deny that there is very much in nature which is hidden from our knowledge and senses.

I would venture to say that the time is not very far off when even the man in the street will consider, say, astrology on a par with psychiatry or any other 'new' science. Nothing which exists or happens is supernatural, though its cause and origin may well be hidden from us—particularly from those of us who are sure that we know all there is to be known about the nature of man and the universe.

England too is not without its radiesthists. Writing in *Pendulum*, Dr. Arnal explains why he, a properly qualified physician, is also a radiesthist. He cites with approval the rationale of radiesthesia as put forward by another scientist, Luzy.

Luzy suggests that we have two nervous systems, the conscious and the subconscious: normally we are not aware of the working of the latter. "The subconscious," he says, "is in permanent contact with what we call the exterior world and also with the past and the future, the phenomena of the latter group being known as clairvoyance or second sight." When a radiesthist is at work he is in a state of wakeful hypnotism, and is in direct contact with the subconscious. He can then draw information from it according to his power and development.

If this theory is true—and it is certainly reasonable—it would go far to explain many phenomena besides those of radiesthesia. For my own part I am convinced that there is in fact a single explanation, probably something on the lines above, for the majority of the occult powers which most of the human race possess undeveloped. If cosmic consciousness is a fact, it is the potential heritage of us all. The secret lies in the personality's learning to make conscious contact with the Divine which is in all of us. Let us not quibble about whether we are occultists or scientists—they are but words.

Both *Psychic News* and *Die. Okkulte Stimme* record the death of the Rev. Charles Drayton Thomas, one of the Old Guard of Spiritualism. He was associated in their researches with William Crookes, Oliver Lodge,

Conan Doyle, and others, and was a leading member of the Society for Psychical Research. It was through that illustrious medium, Mrs. Gladys Osborne Leonard—from whom Lodge received evidence of the survival of his son, Raymond—that Drayton Thomas received the first message after Lodge's passing.

Of this Thomas said: "It is the convincing impression of Sir Oliver's presence and personality which I felt while listening to this discourse. It was as if the years had rolled back and I was again hearing Sir Oliver broadcast, as he did on an occasion not long before his death."

Drayton Thomas was 86 when he passed on. His friendly and humorous personality will be sadly missed in the movement for which he did so much.

*La Stampa* of Turin recently devoted an article to Louis de Wohl, the novelist and astrologer, who occupied the extraordinary position of astrological adviser to the British War Office.

The story begins with Hitler's conversion to astrology by Rudolph Hess. As early as 1923, when the two were imprisoned after the Munich Putsch, Hess pointed out that his astrological friend Sobotendoeff had warned them against undertaking anything in November. Hitler studied the subject, he read every book he could lay his hands on, and from then on did nothing without consulting the heavens. We do not need to be reminded what a string of successes attended his sudden spasms of activity. Every sensible person warned him against the re-occupation of the Rhineland in 1934. They were wrong: the 'stars' were right.

De Wohl was aware that all astrological signs were favourable for a sudden extension of the war in May 1940, and did his best to inform the British of this. It was not easy. He was a Hungarian and very much in bad odour in Berlin, since he had refused to be Hitler's astrologer. He managed, however, to get a message to Lord Halifax through the Roumanian Embassy, and before long was installed in Whitehall with the rank of Captain. He started out his 'Psychological Research' by drawing up the nativities of all Hitler's leading generals.

Later he informed the Government that a surprise attack at sea and a bombardment of the oil wells in southern Europe would be especially favourable to the Allies and unfortunate for the Italians if timed to take place on March 27th, 1941. Admiral Cunningham, whose planetary positions at the moment were most favourable, proved that he was right! Remember Cape Matapan?


# STUDIES IN JAIMINI ASTROLOGY

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# *The Other Horoscope (9)

By JOHN M. THORBURN, M.A.

IN Aquarius we recognize the meeting place of developed individuality and social experience as reciprocally conditioning each other, the co-ordination of social teleology with a mature capacity for individuation. The socially directed intention receives its focus through other individuals in relation with whom that intention can receive definition and direction. The teleology of this sign in so far as it understands itself does not regard the end or purpose as one capable of full definition but makes allowance for the change which necessarily takes place within any plan in the process of its application to social reality. Hence the nature of Aquarius is to proceed as much by symbol as by concept. Should Neptune be present, the tendency is to disregard the need for definition which necessarily belongs to any real purpose, and to allow the symbol to assume disproportionate magnitude and undue prominence. If, however, symbol and definition can be held in relation, the grandiose inflation, so signal a danger in Neptune's tenancy, may, through the very "scope and vision" which are, after all, the essence of the sign, be transformed into the deepest understanding of mankind. How then, in Nietzsche's case did Neptune in Aquarius, showing as it does so precarious a balance of discordance and constructive power work out for his understanding of humanity and its needs? We had best keep the specific discordance in question well before the mind,—Mercury in Libra against Jupiter and Uranus in Aries in oblique impact on the aquarian tenancy.

If there was one question more than any other always present to his mind during the entire course of his intellectual life, it was the question, What is Man and what can he become? Nietzsche's method was to express unbounded contempt for Man,—that ollection of worms always breeding ethere before your eyes. He was a declared misanthrope. But then, there was this peculiarity about misanthropy, that it was the only thing that could condition a genuine love of Man. So he quoted Chamfort (a man of extraordinary pregnancy of speech in conversation) applying the words to his own case, "He who has not become a misanthrope by his fortieth year has never really loved humanity". Or again, he speaks of his contempt for Man as a feeling "blacker than the blackest melancholy". But then, that contempt is a bridge, a means of transcendence. For in the last resort, "The great despisers are just those who care most greatly reverence". The disgust, the sheer nausea which humanity arouses had to be experienced even to excess as a condition of the love of man which should be a genuine *love* and not a spurious idealism. His disgust with Man, he said, had become too great, but it had to be so in excess before he was able to say of himself that there was no man for whom he cherished either loathing or hatred. In Jaspers summing up, *contempt itself had to become a function of help*, so that in the end Nietzsche might be able to say of himself that he loved Man, and most especially just at that very point where he stood up to his conflict between loathing and reverence. "Is not the greatest benefactor of Man just he who has held Man in greatest contempt?" With Tennyson and Mallarme as stepping stones, we have now reached a position from which we can clearly discern how Neptune effects the inversion of Aquarius. With this tenancy of the humanitarian sign the most unhumanitarian emotion becomes a function of service through which alone the realization can come about that only the greatest despiser of Man may work for his greatest well-being.

This conclusion, however, though it was derived from his own experience, is nevertheless Nietzsche's mature judgment *about* humanity, and claims a certain objectivty. We have to consider also that Neptune's inversion of Aquarius had its manifestation in Nietzsche's own life in so far as Aquarius, the most social sign in the Zodiac, had become instrumental of his own ultimate loneliness. But this loneliness cannot be regarded as merely negative. What he thought and wrote about it himself constitutes the formulation of an altogether unique experience.

For astrological understanding of this formulation there is required some further scrutiny of Pluto and the part he plays in this horoscope. For, as well as to Neptune we do, of course, put down Nietzsche's isolation to Pluto's affliction to the Sun. So the question very naturally takes shape, what are we to put down to the sextile of Pluto to Neptune? What interpretation are we to place upon the constructive side of Pluto's horoscopic relation? This is an aspect, it must be remembered, slow of formation, showing many phases in which, over a long period of time, it would be fairly near the absolute,—in short, a configuration that might more easily be taken to characterise a considerable period of historical time than to define an individual quality. Its own sharpness, however, and the sharpness of affliction to its two planetary elements, give it quite specific definition in Nietzsche's case. Rohde, born six days less than a year after him had the same sextile, but without the same definition through affliction. We have already explored some ground for supposing that the long correspondence between the two friends had to do with this almost coincident sextile. I myself am old enough to have lived through a great part of my life in close intimacy with some one born two months later than Rohde whose will to communication, *mutatis mutandis*, might have been taken to rival Nietzsche's, while I am also in possession of what I take to be reasonably good evidence that that will to communication was, in no inconsiderable part, due to the same coincident formation.

It need not, however, be a writer in whose horoscope this sextile is prominent, and it is interesting to compare the same formation in an artist of altogether different order, Madame Patti, who had the Arietian Pluto in extraordinary prominence in both horoscopes, the involution of Venus both positively and negatively deciding the medium of expression. Patti's natus is of the same year—though ten months earlier—as Nietzsche's epoch, the sextile not yet having come to the absolute, but reinforced by close intervention of both luminaries in epoch and by the Sun in natus. We know her supreme powers of interpretation in the greatest of Mozart's operas, Don Giovanni,—an opera, it should be observed, in which the advent and recession of Hades constitutes the climax; but we know also that Patti was given to exercising her unique powers of vocalisation in music of the most banal character. This banality, strange as it may seen, might give a cue. For, without questioning her interpretive powers in their greater range, the incidental banality shows how she could command through the sheer excellence of her technique. It was as though her voice had been brought to absolute focus. That again, if the metaphor is anywhere near the mark, would be Pluto. We should also note that Mozart whose opera gave her greatest opportunity has an

*The first eight parts of the article have appeared in March, April, May, June, July, August, Sept. and Oct. 1953 issues of THE ASTROLOGICAL MAGAZINE.

almost perfect trine of Venus-Leo to Pluto-Sagittarius in his epochal horoscope. Before leaving this digression on Patti, we might note, too, that in the later myths about Hades, more questionable and less authentic, no doubt, than Homer, it is Orpheus *alone* who has ever been able to subdue Hades and entrance him by song and lyre. Hades, then, has a quite special relation to Orpheus, and as to Music,—if the Orphic tradition be an authentic one.

Jaspers speaks of Nietzsche's Kommunikationswille as of paramount strength, and Nietzsche himself, it will be remembered, spoke of his own will as an imperishable force within himself. There can be no doubt about the terrifying strength of will which the epoch, and indeed both horoscopes reveal. Opposition in a horoscope *is* will, unassuaged opposition an inharmonious or destructive will. In the case before us, Aries-Libra represents that peculiarly typical will,—the self against the other. Yet both horoscopes show great strength of mediation. We therefore suppose the will of which Nietzsche speaks so proudly to be a creative will. That Mercury, self-antagonistic, is present in the epoch would, in itself, go in the direction of endorsing Jaspers' term. In natus, Mercury does not participate in the opposition itself. How far may we suppose that the horoscopic element which responds and gives expression to the aquarian Neptune is Pluto? The question might be put the other way round,—How far can we gauge the nature of Pluto through Neptune? So perhaps it would be better to change the form of the question, and to ask, How may we best comprehend the reciprocation of Neptune and Pluto in this horoscope?

There remains, then, the task of interpreting this closely constructive aspect between the two outermost planets. Is Pluto, like Mercury, a vehicle of expression and communication? I am inclined to think so. I must safeguard myself by saying that on the ground of this short study I dare not answer that question unconditionally in the affirmative. At the same time, I think I may safely affirm, and on the same ground, that Pluto has direct bearing on the *essentials* of Nietzsche's ideas. We have seen this on its positive side in *The Birth of Tragedy* and in *Zarathustra*. On its negative side, it accounts for the extreme acuity of the critical impact of his mind upon the attitude of his friends from about 1884 onwards. Tne station of Pluto, for example, in the end of August of that year, gives a very good expladnation of the censorious, but irresistible, attack Nietzsche made upon von Stein's attachment to Wagner, as it also brings out the curious pattern by which in Nictzsche's life the woman appears side by side with the man, as secondary, in some sense, to begin with, though sometimes, as in Lon Salome's case, vigorously displacing the masculine term, the same form of disruption always being resumed through sheer unmitigated intellectuality.

The last station of Pluto in this area (*i.e.*, oblique to Moon, Mars and Saturn in epoch) again takes place in exact semisquare to the Moon in February 1887. Records are obscure and enigmatic but the same pattern repeats itself. That month he tells Peter Gast to read his—Nietzsche's—latest writings 'with distrust", the insistent demand for an intellectual reaction from his friends of a quality equal to his own thus appearing in impressively negative form; and at the same time there occurred another evanescent intellectual-cultural friendship with a woman of whose name there appears to be no record. In his correspondence during the course of the year his letters are conspicuous for the way they dwell on the impossibility of realizing a friendship with the intellectual equality which now appears to be unconditionally demanded.

Meanwhile, in natus, Pluto has been moving to and fro over the sextiles of Jupiter and Uranus in Aries, stating many new contacts,—utterly insignificant, however, not necessarily in themselves or to us as we tease the terrible acceleration of tempo with which Nietzsche's mind was now working, but to himself when he compared them with Rohde or Wagner.

We are, then, in possession of something like the main keys to the nature of the horoscopic relation between Pluto and Neptune. We may be quite content to follow Jaspers. For though his account of Nietzsche's loneliness will no doubt embrace more than what is, after all, only a particular part of very large and complex configurations, its *application* to this particular part brings out to perfection the constructive quality of this aspect, *i.e.*, Nietzsche's consciousness of his own destiny. Jasper's contention is all along that it is not enough to trace the fateful in Nietzsche's life merely as psychological fact or as psychologically conditioned. We must be able to detect an account, a quality of tone which belonged, and can have belonged, only to him.

"Nietzsche's passionate will to communication", thinks Jaspers, "and inspite of that his ever-growing loneliness constitute something that is of fundamental reality in his life". The point of view here expressed is that Nietzsche does not incur blame for his loneliness (as most men *do* have their own selves to blame, and morally, when they are left in isolation), but that the purity of the will to communication excludes possibilities of adaptation or compromise, quite possible for, and indeed enjoined upon, the average man or woman. With Nietzsche, on the contrary, such compromise would have destroyed the sincerity which in him was not merely a fine-quality, but the very essence of his being. His friendships *must* therefore take a fateful form. That they could not be lasting becomes for him a destiny which grips him ever and ever more inexorably. This destiny—to become his essential self—presented its claim as absolute. He could not therefore live in the bourgeois world in which alike Rohde and Wagner, Overbeck and Burckhardt, could live—and be at home. It follows that in our task of understanding Nietzsche, we must regard his friendships in their advent, their development and final breaking off as expressions or manifestations of his tragic but essential destiny. And we must find in them the indispensable approach to Nietzsche's being and thinking, while at the same time perceiving these to be without parallel in other men's lives. We have to grasp his friendships and their tragic issue in the pregnancy of their significance for Nietzsche and for Nietzsche alone.

In the reciprocity of becoming means to interpret the horoscope and being thereby themselves interpreted, the two terms to be held in relation are, therefore, the will to communication and the loneliness which becomes absolute notwithstanding the passion of that will,—in the last resort, perhaps, *in virtue* of that passion. In the natus, that is to say, in the circumstantial horoscope,—the horoscope in which fate works out not directly through fault or defect, but through projection on circumstance—on actually existing relations between actual man and woman, philosopher and artist, scholar and friend, on the compelling actuality of historical event,—we have a unique example of the will to communication, in its very own essence, working out to its own utter self-contradiction in absolute loneliness, while yet that self-contradiction is transcended in a self-authenticity which could not have come about without such conditioning. (I place the safeguard that I do not think self-authenticity can be vested in either horoscope *alone*). Aries against Libra, the signs being tenanted as they are is the indefatigable will to communication while yet the supreme term of reciprocation suffers unconditioned repudiation. Aquarius, tenanted and afflicted as it is, is harmonious to Pluto and the Sun. Yet the ultimate

(*Continued on page 779*)

# Letters to the Editor

[The Editor does not hold himself responsible for the views of his readers. Constructive criticism is always welcome. Vituperation and inuendo will not be permitted. While the Editor encourages healthy controversy on subjects relevant to THE ASTROLOGICAL MAGAZINE, he must remind readers that claims on the available space in this column are heavy. The Editor therefore requests readers to be as brief as possible in all letters submitted for the correspondence column. *Ed., A.M.*]

### National Predictions

Sir,—Sincere congratulations on your remarkable prediction which has become fulfilled. In the April 1953 issue of THE ASTROLOGICAL MAGAZINE in your admirable article on Iran, you point out that Premier Mossadeq would not have his own way, and that a change of Government is indicated about the middle of the year. Yesterday it was printed in the newspapers that Mossadeq had been defeated. We are getting more and more proof of the truth of Astrology, but we are all indebted to our esteemed Editor for his pin point perfection in Hindu Astrology.

With every good wish,
London, N. 5. EDWIN H. ALEXANDER.

Sir,—My hearty congratulations on the realisation of your amazing predictions of the events in Iran culminating in the fall of Mossadeq, in the leading article of your esteemed magazine for April 1953.

Though I am neither a person of any renowned status nor an exponent of the great science of 'Astrology' yet I feel, I will be failing in my duty if I fail to congratulate you and thereby honour the Great Indian Sages of yore, whose best theories you have so ably interpreted.

May you live long and bring to light the glory of the science of Astrology, the legacy of India to the world and to open the eyes of our Statesmen, to the wisdom of taking cue from this wonderful science in statecraft for the well-being of humanity.
Rajulabunda Camp. R. RAMASWAMY.

Sir,—I am very much pleased to read your magazine. Your predictions of political events have proved true to a great extent. You have predicted that there would be tremendous changes in the form of Kashmir Government. Recent events have proved that you were right. I am eager to know about the end of the future political events. I hope that you will satisfy my curiosity. These are my questions: (1) Shall India become Communist? (2) If She becomes Communist, will she remain an independent country or will she become a dependency of Russia and China? (3) Will the "Five Year Plan" be successful? (4) Will India and Pakistan be united? (5) The opinion of the common man is that the success of the "Five Year Plan" would reduce the chances of the expansion of Communism in India. How far is it true?
Bombay 28. R. K. PATEL.

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### Fate, Freewill & Astrology

Sir,—It is said that the problem of Fate and Free-will is an eternal one. In my humble opinion, it is a settled fact. No matter if one or two might have differed from it, in the past. Nowadays Freewillists want to unsettle the settled problem. It is evident from their saying that they are not prepared to take up Astrology unless the destiny factor is ruled out. If destiny factor is ruled out, where, then is predictive astrology or as a matter of fact, the science of astrology itself? Anyhow, the time will come to prove that destiny is a decided factor in the lives of human beings. Whatever may be the opinion of the scientists as regards destiny, all their findings have only accelerated the speed of productive and destructive powers. Ever since they came to a stay, the problem of unemployment is looming large. The food problem is looming still larger. Millionaires are becoming multimillionaires. The poor man is becoming poorer and poorer. Human beings have gone to the extent of worshipping money as the final goal of man, even though theoretically the same is being disliked by one and all. The Freewillists have rather inculcated a spirit of "No God" in the minds of half-learned people, by their tall talk of freewill as if one can overcome destiny. This talk had resulted in spreading Communism, Bolshevism, Totalitarianism and all other *isms*. To understand destiny properly, one must carefully watch his main and sub-periods of ruling planets in prosperity and adversity correlating events, after properly casting his horoscope. Then only, one will be able to realise the the fact that planets govern the divine laws of destiny which in turn act on human beings.

It is, by such observation, that the greatest seers of India have come to the conclusion that pre-destination to life is the ever-lasting purpose of God. It was foretold in the holy script years and years before the birth of Christ, in what manner he should be born and die. All through the Bible from the 1st chapter of Genesis to the last page of revelations, the trials, tribulations and path way of Jews, the destiny of nations and men, were clearly laid down. The great palmist and seer Cheiro had foretold many predictions. In recent times Mr. B. V. Raman had foretold many predictions such as the death of men like Gandhiji, Jinnah, Stalin and King of England.

I have also foretold certain predictions which proved correct even though I might have failed in one or two cases for want of experience. All have been fulfilled correctly. Where, then, is the necessity to rule out destiny out of astrology. I admit there is freewill. But it cannot stand in the way of destiny. It is only a part of it. It takes its shape only during the time of a Yogakaraka Planet, when it is strong in relation to Moon the Karaka of mind. A given planet, in a particular place, with a specific strength, indicates certain definite consequences, is a matter known to every student of astrology. Take for example the Emperor of Abyssinia. He lost his kingdom during the ruling planet Neecha Guru and got it back during the period of Saturn the Yogakaraka planet, owing to Neechabhangam. *Most of us were of opinion that the Emperor was doomed for ever and Italy had become a great Naval power in the Mediterranean. If the United Nations had gone to the help of Abyssinia, the great war number Two would not have happened, was the opinion of some people. But destiny was otherwise. The Emperor had to lose his Kingdom and regain it.

Take another example. A government servant loses his job, because his master did not like him, whatever may be the rules and regulations. He submits an appeal and regains his job after a lapse of few years with retrospective effect. Then, we say, he is fated to be so. Again, when he is restored, we say, he gets it back by a freak of fortune. From the astrological point of view, it is clear that the native was under the influence of some weak planets and the restoration took place when a strong planet capable of giving Rajayogam comes in.

In all these cases, the planet responsible for restoration must be in a strong position to Moon the Karaka of mind. It expands its latent powers to over-

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* That Haile Selassie would get back his throne when Europe got involved in a war was clearly predicted in "World Prospects in 1938 and 1939" and also in October 1936 issue of THE ASTROLOGICAL MAGAZINE.

come his difficulties. God's ways are of different colours. We see some persons amass considerable wealth when nine, ten, and eleven are well fortified, without any peace of mind and domestic happiness, due to weakness of the 4th house. Some persons enjoy the pleasures of life for a few years and then take leave of the world when the ruling planet is in conjunction with a maraka planet. Some lead very miserable lives throughout their lives when Lords of 6, 8 and 12 continue to rule for years from their early lives. Some enjoy in the latter part of their lives, while the former part would be miserable and vice-versa.

Hence a careful analysis of the various charts is necessary to find out the reasons for the same. In my experience, I find, some planets which are in dusthana in relation to Lagna but well fortified in relation to Moon give prominence in a man's life. We, then say, we have out-done our fate by freewill. It is not so. But it is only fate in another form. I request all students of astrology to deeply ponder over cases of downfall and rise to find out how far my correlation stands true. It is a fact in these days of struggle for existence, none is able to spare time for mere observation and study. It is a pity, when there are so many institutes for wasteful education and other things in this world, not a single benefactor is coming forward with a handsome donation to establish a research institute in favour of the grand old science of astrology. May God bless us with one of its kind at an early date.

Rajavalliapuram R. M. NAMASIVAYAM.

### A Case of Infantile T.B.

Sir,—This is a pathetic case, being the only son of the parents. From the *data given, it appears that the boy must have been born at 3-40 a.m, and not 4 a.m. and August 1947 must have been a very bad month for the boy. The boy's horoscope is badly afflicted but with Guru in Lagna he must be alright. The case appears to be one of vaccine poisoning and nothing else. The child will be alright by his fifteenth year.

As regards cure, there is some hope through Indian method. A bone-setter, Sri Bangarraju, a Kshatriya by caste, is in Rangrazpet near Godavary Station, Rajahmundry, East Godavary District, Madras Presidency. The method is by massaging and application of hot cow-ghee. I have personal experience of the gentleman's treatment. He knows only Telugu.

Madras. V. THIRUVENKATACHARYA.

*Boy born on 13-9-1943 at 4 a.m. 22° 40' N. 72° E. 48'.

### Childlessness

Sir,—I am giving you herewith* one horoscope of a Sindhi Mussalman, who has married five wives but has not been blessed with a child. This horoscope will be very interesting for learned readers for their information.

P. O. Kakrapar. K. J. NARSINGHANI.

### A Tragic Case

Sir,—The following tragic §case wherein the native lost her husband on the very next day of her marriage was published in your esteemed journal for May 1952. Since then many useful comments in astrological justification of the tragedy have appeared from Shri R. S. Khandekar of Poona and M. K, Ganapathy Iyer of Pareyaram but the analysis of the horoscope has not to my mind, been attempted in a simple and straightforward manner by applying the most well-known and basic principles of the science of astrology. On a question concerning longevity of the husband in a female chart, I think we should be able to deduce correct results from the female horoscope itself and should not have any necessity of consulting the chart of the husband as some writers have felt the necessity to do.

Coming to the question itself it may be observed that even elementary students of astrology are aware that it is the unanimous opinion of all standard writers on astrology—an opinion daily borne out by practical experience, that when judging life prospects of any "relation", the following are the three factors that alone count for all practical purposes.

Firstly—the house involved. Secondly—the lord of the house involved. And Thirdly the Karaka or significator of the "relation" involved.

A careful examination of the above three factors should, and I am sure, does, give us true results. Let us see how.

*Firstly the house.*—The question relates to the longevity of the husband and hence the house involved is the 7th. Now mark.

(*a*) The 7th house is aspected by Saturn. The stronger the Saturn the more dangerous is its aspect on the 7th house. Saturn is very strong indeed due not only to its position in Lagna Kendra and in a friend's sign but also because of the aspect on it of Jupiter. If such a strong Saturn aspecting the 7th has done maximum of harm to the husband, there is little to wonder about.

(*b*) Sun is in the 6th house and Rahu in 8th. Thus the 7th house is hemmed in by malefies on either side of it.

(*c*) The seventh house is not receiving the aspect of any of the benefic planets.

An analysis of the first factor—the 7th house thus reveals nothing but gloom for the husband.

*Secondly the lord of the house:* Jupiter —the lord of the 7th house represents husband and is no doubt apparently in good house (9th) and in a neutral Rasi (Aquarius) and would appear to be strong but is not really so. The reason is not far to seek. First of all it has on it the aspect of Mars. But you can say Mars is debilitated and hence his aspect is of no material significance. Quite so. Still it will do some harm and not good to Jupiter. Then if you mark well you will see that Rahu in the 8th is on one side of Jupiter and the aspect of Saturn on 10th house the second side of Jupiter. It will thus be seen that Jupiter even though seemingly well placed is really under influence of no less than 3 malefic planets. The second factor too thus presents a gloomy picture of the life of the husband.

*Thirdly the Karaka or the Significator:*—The role of the Karaka, I am afraid, has not been fully appreciated by any of the writers so far. As I have observed in my article in your esteemed journal for December 1952, the "Karaka" for husband in a female nativity is Jupiter and not Venus. If this simple fact is borne in mind a flood of additional light would be thrown on the problem under consideration. Now whenever any planet who is the Karaka or significator for a particular house also becomes the lord of that house as for example Mars lord of third house (brothers), Moon lord of 4th house (mother), Jupiter lord of 5th house (Son), Venus lord of seventh house (wife), Sun lord of 10th house (father) its position in the horoscope gets special representative character. In the horoscope under consideration, Jupiter the Karaka for husband owns the 7th house and therefore, represents husband *par excellence*. Such a Jupiter if under adverse influence as in this case, is sure to cause harm to the husband.

In short there is no ray of hope in any of the three factors responsible for the life of the husband. This alone is sufficient to warrant the death of the husband soon after marriage and there is hardly any necessity to resort

(*Continued on page 780*)

*Birth Date 19 Asoo Sambat 1967 at Dadu (Sind). Lagna—Vrischika; Aquarius—Moon; Aries—Saturn and Rahu; Virgo—Sun, Mercury, Venus and Mars; Libra—Kethu and Jupiter.

§Gemini — Lagna and Saturn; Cancer—Mars and Kethu—Mercury; Scorpio—Sun and Venus; Capricorn—Rahu; Aquarius — Jupiter; Aries—Moon.



# Reviews

By Dr. R. NAGA RAJA SARMA, M.A., Ph.D.

**1. How to Judge a Horoscope—Second Part: By Bangalore Venkata Raman (Raman Publications, "Sri Rajeswari", Bangalore-3. Pp. 204 Rs. 5-4-0 Sh. 10-6d.)**

It should, indeed, be deemed remarkable that Dr. B. V. Raman, in the midst of his taxing and arduous duties connected with Editorship of The Astrological Magazine should yet have found time to write many important and original works and treatises on Indian Predictive Astrology such as "Astrology and Modern Thought", "Three Hundred Important Combinations", and so forth, but, his "Studies in Jaimini Astrology" constitutes a highly illuminating contribution to clear and correct understanding of what is practically a forgotten chapter of Indian Astrology. 1943 witnessed the publication of Dr. Raman's original, expository, and constructive work entitled "How to Judge a Horoscope—First Part", devoted to an arresting and admirable account of facts, factors, matters and methods by the application of which the *First*, *Second* and *Third* Bhavas in a horoscope are to be examined and interpreted.

1953 now witnesses the publication of the Second Part devoted to a discussion and constructive analysis of all relevant *data* and their interpretations relating to the next *three* Bhavas, the *Fourth*, *Fifth* and the *Sixth*. In the course of a brief "Preface", Dr. Raman has emphasized the characteristic national difference that exists between the Eastern and Western thinkers, and such a difference finds striking illustration or exemplification in different attitudes revealed or exhibited by the East and West to the Science of Astrology and to the relative merits of competence of *Reason* on the one hand and *Intuition* or yogic-inspiration on the other. There is no doubt that the ancient Indian Sages have brought to bear on their interpretation of Planetary Movements vis-a-vis the mundane life led by individuals, communities and nations and their ultramundane destinies as well, a peculiar type of rational insight rectified and illumined by inner vision or intuition.

The theoretical principles governing the *Fourth* House, their interpretations and practical applications to concrete charts and horoscopes of these form the subjectmatter of the *Seventh* Chapter in the course of which Dr. Raman has marshalled within a comparatively short or limited compass practically all the relevant points that deserve mention in any attempt to assess the significance of a house next only, if at all, to the tenth amongst the quadrants, in importance. That shortsighted unifocal concentration of attention on a single aspect of a given house is not likely to yield satisfactory results and that the fourth house, the lord or owner of the house, the relevant Karaka, and concerned navamsa should all be studied and examined before final results can be proclaimed and conclusions arrived at, are *two* supremely significant truths rightly pushed into necessary prominence by the author.

The eighth chapter deals with the *Fifth* house and all affairs of life indicated and controlled by it. Illustrious classicists like Varahamihira have laid down that the *Fifth* house controls intellect or *intelligence* and issues or progeny.

Dr. Raman has succinctly set forth the planetary configurations that indicate normalcy in regard to children being born, certain abnormalities, deficiencies in the vital fluid (azoospermia and oligospermia) and suggested a very clever and ingenious method of determining if a given person, man or woman would be endowed with normal procreative capacities and powers. (Beejasphuta and Kshetrasputa.) So far as I am able to see, the chapter constitutes an excellent, exhaustive survey of all factors pertaining to the *Fifth* house, which is bound to be found highly useful and valuable by students and practitioners of predictive astrology, lay, amateur and professional. But, I notice that no reference has been made to the conditions that indicate *adopted* children and ensuring genealogical continuity in that manner. Examination of the *Fifth* house would be the proper context in which planetary indications would find their natural place associated with adoption and adopted children.

The *Ninth* Chapter deals with the matters connected with the *Sixth* house. Though this house has primary reference to or control over *enemies*, open and secret, there are other aspects as well determined by reference to this house such as accidents, diseases, mental disorders, maternal grandmother and so forth. Dr. Raman has left nothing to chance. Following a systematically planned and purposeful methodology, he has endeavoured to assess the significance of the *Sixth* house by reference to the nature of the house itself in the zodiacal set-up, character of the lord of the house, features of the planet or planets that are actually stationed in the said house, the nature of the aspectarian focussed on the house, the navamsa of the lord of the house, and other co-ordinates and points of departure or approaches to the problems conditioned by the *Sixth* house.

Regarding the planetary combinations controlling different types of diseases, Dr. Raman has observed that in the present context only some typical few could be mentioned and that in an independent volume entitled "Medical Astrology", that has been projected by him, practically all the details and different groupings would be exhausted and rounded up.

In the *Tenth* Chapter, Dr. Raman has analytically examined and interpreted three charts with special reference to the 4th, 5th and the 6th *Bhavas*, and these illustrative studies undoubtedly constitute a very important, instructive, and informing section of the volume in which theory is exhibited in its embodiment of concrete cases or instances.

It would be impossible to lay down the volume without being deeply impressed by the scientific spirit of research, methodical manner of treatment, strikingly original interpretations of the meaning and significance of different planetary patterns examined, attempted by Dr. Raman and the public interested in study and pursuit of astrology would be eagerly waiting for the day when the learned author would find it possible for him to release the remaining volumes dealing with the remaining *Six Bhavas* from the *Seventh* to the *Twelfth*. The work when completed would be regarded as the most authoritative and trustworthily documented treatise on the 12-Bhavas study of which would be materially contributing to solve the problem for all—namely,-How to Judge a Horoscope?

I shall permit myself only just one critical comment. Dr. Raman writes—"Horoscopic examination can reveal

the conditions preventing a conception which may be remedied" (P-90). This observation occurs in the context of a reference to a couple disappointed year after year on account of lack of children. My argument is this—Supposing that conditions preventing conception and birth of children had been correctly separated and isolated in their independence and individuality, could these be counteracted by adoption of remedial measures? I venture to ask this specific question, because, Dr. Raman himself has cited an eloquent instance of a person having married *four* wives *none* of whom presented him with a child. Exactly, here, if anywhere, the problem of remedy and remedial measures is pertinent. Is it suggested that *if* the person had consulted the proper type of astrologers, *if* they had successfully isolated the conditions preventing conception and prescribed performance of remedial rites like for instance bath in Rameswaram, *Naga-bali*, *Narayana-bali* and so forth, and *if* he had ungrudgingly performed these with faith and belief, (the IF-s could be multiplied to an alarming extent as must be obvious) he would have been blessed with children? I am quite crystal-clear in my mind that if the couple concerned had been *fated* or destined to remain childless, *no* remedial measures would be of any avail.

Nor would I agree with the learned Dr. Raman's dictum that "sterility is often an impediment to marriage". (P-91) To-day, young university men and women are palpably and pronouncedly anxious to avoid having children at all. Particularly, many a blue-stocking has consented for marriage, *only*, when this or that astrologer has assured her that the intended man's chart definitely indicates issuelessness or sterlity. I have had it from many unconventional free-thinking women that they would never willingly consent to loss or deterioration of their personal beauty and charms by child-bearing. Orthodoxy and religious conservatism might deplore such free-thinking amongst modern women, but, all this and more must be quietly assumed to have come to *stay*.

But, these comments, notwithstanding, I have great pleasure in commending the second part of Dr. Raman's remarkable research-work "How to Judge a Horoscope" to the earnest attention and patronage of the enlightened public.

2. **Nirayana Tables of Houses.**—By Bangalore Venkata Raman and R. V. Vaidya (Raman Publications, "Sri Rajeswari", Bangalore 3. Pp. 476. Rs. 12/- or Sh. 36).

Dr. B. V. Raman, has, in collaboration with Mr. R. V. Vaidya, prepared and computed an entirely original astronomico-astrological work. "Nirayana Tables of Houses" have been calculated according to the methodology and directions given by *Sripathi*, for Latitudes ranging between *Zero* to 60 Degrees North. 57th, 58th, and 59th have been excepted or omitted in view of the fact that "no important places are situated on these latitudes". In the course of the "Preface", Dr. Raman explains that repeated requests and constant pressure brought to bear on him by friends for the past several years had been responsible for his undertaking and publishing the present reference-work.

The positions of the houses or Bhavas have been given for every 2½ minutes of Sidereal Time.

The Sphutas or the mid-points of houses have been given correct to a *minute* and *not* correct to a degree as in most other almanacs.

The Sphutas for the Ascendant, 10th, 11th, and 12th houses have been given. Those for the 2nd and 3rd houses could be easily determined by making the necessary additions to the 12th and 11th houses. (60 and 120 degrees respectively.)

These tables can also be used in respect of Southern Latitudes. The practical method for this is indicated on page ix.

Hindu Predictive astrology has correctly attached very great importance and significance to *Bhavas* and *Bhava-chakra* (house-cusps and charts of these cusps) and determination of the longitudes of the Houses should be deemed indispensable for arriving at reliable results in predictive interpretations of given charts and horoscopes.

But, notwithstanding the undoubted importance of these longitudes and longitude determinations, there had been no Tables extant amongst the Hindus and the present work is thus without the slightest exaggeration or overstatement, the first and only one of its kind.

It is further notworthy that these Tables can be used by students and practitioners throughout the world, and the work would definitely stimulate study of Hindu Astrology in Britain, Europe and America, even in Soviet Russia.

Complete practical instructions are given and illustrated. Firstly, the method of calculating the *Sidereal Time* is given. Secondly, how the *cusps* of houses are to be determined is next explained. These are subsequently illustrated.

"Nirayana Tables" must be in the hands of every one interested in calculative and predictive astrology. Enormous industry, labour, intelligence, steady application have been bestowed on the publication, which would take rank side by side with the world's most precise and accurate astronomical publications.

HINDI

3. **Bhrigusamhita Paddhati** by Bhagavan Das Mittal (Naya Bazar, Mathura, Pp. 764, Price Rs. 12-8-0)

Srijut Bhagan Das Mittal of Mathura is a well-known Astrologer and scholar who has been carrying out critical and constructive research in Theory and Practice of Predictive Astrology. In accordance with the methodology adopted in the "Bhrigusamhita", he has written in Hindi, the effects of planets in different houses in respect of each zodiacal sign taken as lagna.

The plan adopted in execution of the highly interesting work is this. First, *Mesha* is taken as Lagna or the Ascendant. This Lagna is then considered in respect of the position of the Sun. The Sun can be in any one of the 12-houses for persons born in Mesha-lagna. The 12 different possible positions for the Sun would be responsible for 12 charts.

In the same manner of computation, there would result 12 charts with reference to the *Moon* in regard to persons born in *Mesha*. The total would now be easily ascertained in accordance with this procedure repeated for all the 9 planets. The *Mesha* Lagna would be responsible for 108 charts at the rate of 12 for each planet.

It must be obvious that the *birth-lagna* may be any one of the 12. So, if the computation is to be run through the entire gamut of the zodiac, 108 charts would be prepared for each of the zodiacal signs. Total number of charts thus determined would be 1296. (*One thousand Two hundred and ninety-six.*)

Mr. Bhagavan Das has drawn these charts and given in clear and striking Hindi style the effects of the planets in different houses and positions. Mr. Mittal's will be a highly helpful companion to all students and researchers in Astrology.

The effect of each planet in different houses of the zodiac or signs with reference to a given Lagna should first be determined.

Then, the cumulative effect of *all* the 9 planets in their respective houses will have to be determined.

In the course of a fairly full and well-written "Foreword", or "Preface" the author has explained the significance of astrological approach to the problems of life and pointed out that it had taken round about *ten* years of research and intensive study for the writing out of the volume.

By way of introducing the subject matter for the benefit of beginners, Mr. Mittal has recorded all preliminary facts, basic concepts, foundational ideas and technical terms that are frequently used in predictive astrology.

Mr. Mittal has also made it clear that in interpreting planetary mappings great care, commonsense, and mechanism of re-adaptation would have to be used in judging the results applicable to horoscopes of *females*. (Stri Jataka). An illustrative explanation has also been added regarding the manner in which the horoscopes studied in the volume have to be applied to concrete cases concerned. The charts have been regularly numbered in serial—1—108, Mesha Lagna, 109—216, Vrishabha Langa and so on.

In congratulating Srijut Bhagavandas Mittal on the publication of his valuable and scholarly work on predictive astrology, I desire to point out that the horoscopes assembled in the text would give an impression of over-simplification in respect of horoscopic interpretation for which, there would be *no* justification.

The Bhrigu-samhita model of chart-manipulation and chart-interpretation are shaped after the Nadi-horoscopy and the chart-readings are therefore, got ready on the basis of algebraic symbolism. Assignment of values to these symbols must depend on the concrete charts submitted for examination.

In the interests of astrological research, I should explain, that the Bhrigu-samhita methodology ignores a very material and vital particular in interpretation of star-lore. Planetary positions have been evaluated in their single, solitary, and isolated individual locations in reference to a Lagna. Each location notwithstanding its importance would still be a disjointed picture of reality. If the effects of planets on the lives of chartists and horoscopians are to be determined with a reasonable degree of correctness and accuracy, the total effects of the planetary *tout ensemble* as a whole the unitary or synthetic configuration would have to be determined. Much more than what is actually supplied and contemplated by the Bhrigu-samhita procedure would be needed for arriving at reliable readings of the destinies of individuals.

Mr. Bhagavandas Mittal is surely *not* responsible for this defect, drawback, or limitation which is *inherent* and characteristic of the procedural technique adopted by the author of Samhita whoever he was.

Some of the Samhitas like the Bhrigu have shifted on the responsibilities of studying *whole* horoscopes to the shoulders of practitioners themselves. On the contrary, the Nadi-authors have determined the effects of the charts as *wholes* as independant and self-sufficient or autonomous *gestalten*. This is a significant and intriguing difference, which deserves careful examination at the hands of researches.

The readings can only be taken to be tentative. My ascendant is Cancer. I have Saturn in the 4th. (Libra). The readings enumerated on P. 234, for this position of Saturn, I have to state can be understood only *cum grano salis*. Other readers of the work are bound to share my feelings.

None of these comments would in any manner adversely affect the general excellence and systematic thoroughness with which Mr. Mittal has accomplished his rare work. The Hindi-knowing public, in general and astrologers in particular would feel attracted towards the magnetic performance of Bhagavan Das Mittal.

*(Continued on page 793)*

## THE OTHER HOROSCOPE (9)

*(Continued from page 774)*

paradox is that the price of self-authenticity is the shattering of the very self that was held to be authentic. There remains, then, a question to be asked about that paradox, and whether it can be intelligibly resolved or not. How, horoscopicaily, are we to deal with the advent of the final disaster? That question will constitute the next, and last, number of our serial. But how did Nietzsche deal with it himself?

May we not suppose that in the positive relation of Pluto to Neptune there is to be found the formulation of this paradox, and in a sense, of its resolution, in various ways at different times, but more especially towards the end,—in the great concluding passages of Zarathustra, for example, and the latest poems?

A trine aspect of Neptune to the Sun should in general, admit of willing resignation and submission. But the actuality of these is peace. In typical strength of the aspect, as we have it here, it is the peace which passeth understanding. How could such peace be attributed to Nietzsche? Confronted with so challenging a question, we may recall some of Nietzsche's later poetry and those extraordinary images of resignation which it contains. We may think, for example, of that wonderful invocation of Being,—of Being not so much symbolized as something felt and experienced in the sign,—in the light of the constellation from Distance beyond all Distance;—Necessity's emblazoned shield, Thou highest constellation of Being that no wish can reach, immaculate from all negation! Thou everlasting Yea of Being, for ever am I Thy Yea!.....

It is as if—certainly not in experience but—in poetry Nietzsche had attained the absolute of resignation, yet an absolute to be expressed only through the symbolism of the religion he thought he had discorded, through the tradition of the West,—of the Western mind that can never refrain from symbolising to itself its resignation as the peace that passeth understanding yet peace that finds actuality only through investitune with the inexorable majesty of the will of God —a God that hideth Himself in infiinitude of distance.

Schild der Notwendigkeit!
Hochstes Gestirn des Seins,
das kein Wunsch erreicht,
das kein Nein beflecht,
ewiges Ja des Seins,
ewig bin ich dein Ja.....

## LETTERS TO THE EDITOR

*(Continued from page 776)*

to a consideration of the Dasa operating at the time of her husband's death.

Still "Vimshottari" is infalible and must bear out the tragedy as a coroboratory evidence.

At the time of tragedy, the lady was having the Maha and antardasha both of Rahu. Now Rahu always gives the results of the house and the sign in which it is situated. Naturally, therefore, it will give the effects of the 8th house of the main horoscope and second to the 7th house, *i.e.*, of the marak bhava of the husband. The lord of the Rasi occupied by Rahu is Saturn himself and mark again he is posited in Lagna which is again a maraka house for the husband. Saturn the markesh (lord of death) for the husband was having his dasa and antar dasa in effect. It would have been a wonder if it had given anything else than what it actually did.

It will have been seen by now that the results given by Mithuna Lagna are justifiable. There seems no ground for Swami Yoganand of Badripur to say that Mithuna Lagna does not give correct results.

The science of astrology stands vindicated.

Allahabad. J. N. BHASIN.

### Horoscope of Adi Sankara

Sir,—The interpretation of the sloka quoted from Sankaravijaya does not seem to be convincing, especially that of the position of Moon. I have heard from my father who was connected with the Sringeri Mutt at Kaladi for more than three decades that the word "शंकराचार्यैः (Sankaracharyaha)" analysed according to कटपयादि (Katapa-

yadi) method of denoting numbers, gives the birth particulars of Sankara. That is

| | | | |
|---|---|---|---|
| (Sam) शं | = 5 | denoting | Panchami |
| (Ka) क | = 1 | „ | Sunday |
| (Ra) रा | = 2 | „ | Vaisakha Masa |
| (Cha) चा | = 6 | „ | Ardra Nakshatra |

(Ryaha) र्य्यः = to be interpreted as 11 due to double य (ya) denoting the 11th year in the 60 year cycle, *viz.*, Eswara Varsha. It can be found that in many of the years Ardra Star and Vaisakha Suddha Panchami coincide. Thus the position of Moon should be in Mithuna. Readers who have the time and energy to spare may calculate back from present planetary positions and find the exact date from these clues and those furnished by the sloka from Sankara Vijaya.

Bangalore. P. K. RAMAKRISHNAN.

### Mount Everest

Sir,—With reference to the letter of Sri Shahid Pravin of New Delhi appearing at page 646 of September 1953 of THE ASTROLOGICAL MAGAZINE, I agree with his suggestion that if Mount Everest is to be renamed, it would be more appropriate to rename it after that greatest of the great saint Baba Ji of the Himalayas. Baba Ji has given Darshan to several persons one of whom is my friend Sri Santilal A. Dave at Godhra who had several occasions to meet that great saint. Shantilal is an ordinary being devoted to Baba Ji and is engaged in spiritual exercises and meditation here. He is unable to write English but his narration is quite illuminating on the point. At his direction I have also engaged myself in spiritual exercises and meditation and have gained a footing. Baba Ji is a source of strength to us. He has visited Ujjain, (Madhya Bharat), Deesa in Gujarat, the valley of the holy river Narmada at Omkareshwar (Madhya Bharat) and the deep valley of Pavaghad Hill in Panchmahals. The last place though inaccessible, was also visited by me personally with Sri Shantilal through difficult passages.

Baba Ji is the great saint of the snows and his age is unknown. He himself while in good humour once said that he had seen with his own eyes and in flesh the great King Dushyant and his queen Shakuntala. The occasion was when my friend, after his Darshan, was going to see the picture of Shakuntala on the screen at Ujjain. Baba Ji casually inquired and asserted his having seen them in flesh and blood. His physical existence for thousands of years in this cosmos is for the simple object of "guiding those on a mistaken path". He uttered this once. He does not take any food or water and keeps nothing to cover his body, and always keeps away from mortal beings. He is the real saint of Himalayas. A recent miracle about him is all the more illuminating for your readers. My friend Shantilal with whom I exchange my views on spiritual practices and exercises almost daily, was undergoing a course of instruction given by Baba Ji. He completed it and wanted guidance. Baba Ji having no fixed abode, letters could not reach him. He was not in Ujjain. At least this could be ascertained by my friend in his "Sej Samadhi", but as he is a beginner, he could not search within himself about Baba Ji's whereabouts. He decided to fast and denied all food and fruits to himself. After 3 days of fast he received a letter bearing no postmark of its real destination, advising my friend to give up his fast and take to fruits. It also stated that he might visit Ujjain after Rishi Panchami which falls on 5th of bright half of Bhadrapad. He gave up his fast and this gave both of us the joy and delight of our life time. On every Rishi Panchami, Baba Ji has to be in Himalayas for Rishi Pooja.

Godhra. S. M. SHUKLA,
"Times of India" Correspondent.

### More Light Needed

Sir,—May I request Dr. P. S. Sastry to elucidate further his article under the caption 'Conjunctions with Mars', in THE ASTROLOGICAL MAGAZINE of September 1953 by considering the following queries?

1. Is the insignificance of the native in chart 1 due to the position of Mars behind other planets or due to the combination and aspect of malefics with and over Dasa lords till Mars period?

2. When the distance between Mars and Rahu is 30° in chart 2 where Rahu is suggested to have escaped the influence of Mars by 12° theory, is it correct to charge Mars for his malefic nature to the native even in the period of Rahu?

3. Again when the distance between Mars and Rahu is 34° in chart 4, is it correct to suggest that Rahu stands afflicted by Kuja?

4. Is the conjunction of Mars and Sun in 5th house responsible for bad health? If so, is there any authority for this view or it is the writer's experience?

5. Is the defeat of Mars responsible for loss of money in civil suit or the aspect of Jupiter, 8th lord, over 2nd lord, Mercury, for the Leo ascendant?

6. Is Mars in Aries a malefic for Leo ascendant? If so how could the period of Sun with Mars be prosperous?

7. Is the nature of death of Goering considered by the lord of 9th or may it be successfully applied to all horoscopes?

8. If the evil inherent in Kuja is released to the planet that is ahead of him, why should Mars period in 5th chart and 2 other Sagittarians reap malefic results?

9. Can Mars be charged in all horoscopes for his general malefic attribution of Karakas for the natives' malefic results irrespective of his lordships in different ascendants?

Madras. M. NILAKANTAN.

### Horoscope of a Film Actress

Sir,—I shall be highly obliged if you very kindly publish the following in the columns of your esteemed journal. I beg to give below the *horoscope of actress Sumitra Devi and a few incidents pertaining to her life, for the information of your readers. She was born on 22nd July 1927, at 10-40 p.m. at Suree, West Bengal.

After her success in "My Sister" and "Sandhi" she was securely established as one of India's leading actresses. She appeared in quick succession in such smashing hits as "Oouch Neech", "Pathar Debi", "Abhijog" and "Jail Jatra". In all these pictures she played opposite Debi Mukherjee, whom she married on 21st October 1946.

Ten days after the birth of her son, on 1-12-1947, her husband died of heart failure.

She staged a come-back to the screen in 1949 and so outstanding was her performance in "Swami" that she again won the "Best Actress" of the year award of the Bengal Film Journalists Association.

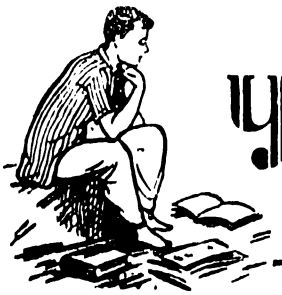
Sumitra Devi is five feet four inches tall, beautiful and well-proportioned.

In 1952 "Ghungroo", a box-office success, has captivated cinema audiences and revealed her as a dancer of considerable merit. She has been deluged again with contracts even though she is at present cast in nine pictures.

Any kind-hearted and interested astrologer or students of astrology, please discuss the reasons for her fame in the film line.

Bombay-4. M. D. VASUDEO.

*Meena-Lagna, Jupiter, Uranus; Mesha—Moon; Mithuna—Mercury and Rahu; Kataka—Sun; Simha—Mars, Neptune and Venus; Vrischika—Saturn; and Dhanus—Kethu.



# Your Scientific difficulties solved

BY MIHIRA

[In the letters THE ASTROLOGICAL MAGAZINE receives from the readers, many interesting questions are put pertaining to astrological and scientific problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you why not write us about them? *This service is free to all readers of* THE ASTROLOGICAL MAGAZINE. Address communications to—MIHIRA, c/o THE ASTROLOGICAL MAGAZINE.]

**1.** (*a*) What will be the effect of aspect of Mars in Aquarius in Lagna on Venus in 7th? (*b*) Aquarius is Lagna and Jupiter in 10th unaspected by benefics or malefics. Will Jupiter lord of 2nd prove beneficial to native? If so in what respect? (*c*) What are the combinations for many abortions? (*d*) What will be the effect of Mars in fourth with Rahu in Lagna which is Leo? (*e*) Will the influence of Kemadruma Yoga be nullified if there happens to be a Sasa Yoga from Chandra Lagna? (*f*) What will be the effect of exchange of planets of 7th and 9th houses when Saturn is exalted in ninth but aspected by Moon from 3rd house? (*g*) What are the combinations for persons to suffer from evil effects of wizards, witches, etc.? (*h*) How to predict from a horoscope that a native has a step-mother? *S. N. 6822.*

Ans. (*a*) Flirtatious, low female company, domestic troubles and danger of scandals. (*b*) Yes, by improving monetary prospects. (*c*) (i) Mars along with a malefic in 5th. (ii) If any planet connected with the fifth house or Jupiter occupies 6th or 8th or an inimical house in conjunction with or aspected by malefics posited in 6th, 8th or inimical houses. (iii) If 5th house is occupied or aspected by a malefic without help from benefics, the number of abortions being proportional to the amount of malefic aspects upon the Navamsa indicated by the centre of the fifth house. (*d*) Headlong and reckless actions and disregard of feelings of others; persistence in wrong courses of action. (*e*) Sasa Yoga is formed only when Saturn is in kendra from Lagna according to the texts. But Kemadruma Yoga will be modified as there is a planet in kendra from Moon. (*f*) The Lagna is Aquarius. Lord of 7th Sun should be in Libra with Saturn and Venus should be in Leo. This is called a Maha Yoga, the effects of which are said to equal Raja Yoga. (*g*) (i) When Moon along with Saturn occupies 8th house and is weak. (ii) When Rahu and Saturn are in Lagna. (*h*) There are no clear-cut rules.

**Q. 2.** (*a*) Will Vargottama position be beneficial even if the planet is lord of 6th house? (*b*) Will such a planet cause good effects in his dasa period?

Ans. (*a*) Yes. (*b*) Yes.

**Q. 3.** (*a*) How to calculate Special Dhana Lagna when the sum is below 12 and when the remainder is zero? (*b*) What are the effects if S. D. L. coincides with Amsa Lagna, or A. Lagna or Arudha Lagna? Will it dignify? (*c*) If S.D.L. falls in trine or angle and it happens the same from Amsa Lagna what does it signify? (*d*) Can nature of Dhanaprapti or acquisition of riches be predicted according to the house in which it falls from Birth Lagna?

*U. S. G., Budge Budge.*

Ans. (*a*) When the number is below 12, the same number is to be taken and when it is zero, it is to be taken as 12. (*b*) and (*c*) No particular significance is to be deduced. (*d*) Though there is no such rule, it will generally indicate the character also.

**Q. 4.** What planets and signs rule and represent the following:—(1) Rubber plantation, (2) Tea plantations, (3) Banks, (4) Textile Mills, (5) Match Factories. (6) Firms manufacturing component parts for Textile Mills, Boilers, etc?

Ans. (1) Virgo and Mercury, (2) Capricornus and Saturn. (3) Taurus and Venus, (4) Venus and Taurus, (5) Aries and Mars, (6) No special sign or planet.

**Q. 5.** Ref. Horoscope of Eisenhower, given on page 1777 February 1953 issue of THE ASTROLOGICAL MAGAZINE, It is stated that the Lord of Lagna Jupiter has Neechabhanga? How? *K.G., Mangalore.*

Ans. *Vide* verse 27 of Chapter VII of *Phaladeepika* where it is stated that when a planet is in depression, the lord of that depression sign or the lord of the planet's exaltation sign is in angular position to that planet, Neechabhanga is caused. In the President's horoscope, Moon the lord of Jupiter's exaltation sign is in kendra (angle) to Jupiter.

**Q. 6.** Is Kemadruma Bhanga as good as Neechabhanga? How is Kemadruma being caused?

*K. G. Mangalore.*

Ans. Kemadruma Bhanga if present just prevents the evil consequences of that Yoga taking effect. Kemadruma Yoga if present spoils all good yogas. That consequence will not arise if Kemadruma Bhanga is present. No special virtue beyond this attaches to this. There is no Kemadruma if planets are in angles from birth Lagna or from Moon or if Moon herself is in conjunction with a planet.

**Q. 7.** (*a*) How to judge promotions from the horary chart? If promotion is likely, how to judge in which direction the native will be transferred? (*b*) Is Venus stationed in 12th house, malefic or benefic? *S.S.P., Dharwar.*

Ans. (*a*) This has been answered already several times. Take ruler of the ascendant and see to what planet he next applies. That planet should indicate whether promotion is due or not. If a benefic and well aspected, judge that promotion will take place, otherwise not. This has nothing to do with transfer which has to be judged independently. A promotion does not necessarily imply a transfer or vice versa (*b*) Venus does not change his nature from benefic to malefic or vice versa by being posited in twelfth. Venus occupying twelfth is generally considered to confer beneficial effects which is not the case with the other planets.

**Q. 8.** Will the presence of Rahu in second house make the native poor always? *S. M., Berhampur.*

Ans. No. The whole horoscope will have to be judged.

**Q. 9.** (*a*) What are Charakandas? (*b*) What are their values above 60° Lat? *P.D.S., Moradabad.*

**Ans.** Charakandas are figures from which the oblique ascension values for each sign can be calculated. (b) Very few persons are born above 60° Lat. Hence they are not taken into account in all ordinary text books.

**Q. 10.** (*a*) How to determine the longevity of father and mother from the horoscope of a child? (*b*) Can longevity of step-mother be predicted from the horoscope of child? (*c*) How to say that the native of the horoscope will be an adopted son? (*d*) How to determine the longevity of adopted parents? (*e*) It is said that a native dies when he gets Sade Sathi for the third time. Is it so even when Moon and Saturn are together in the natal chart? (*f*) What are the results when two houses are merged in the same sign? (*g*) Will Saturn become yogakaraka when he is the ruler of 7th, 8th and 9th bhavas? *V.K.J.*

**Ans.** (*a*) To judge the longevity of the mother, 4th house should be taken as Lagna and for father the ninth house should be taken as Lagna and the longevity of such a horoscope determined as usual though this cannot be taken to be the final verdict. (*b*) This cannot be judged from the horoscope of step-son. (*c*) Already answered. (*d*) This has to be judged in the same manner as for natural father and mother. (*e*) The third transit of Saturn alone cannot cause death. There should be sufficient reasons according to the directional influences also. (*f*) The ruler for the two houses will be the same planet who should be looked to for the results. (*g*) No doubt Saturn is Yogakaraka as he owns an angle and a trine; but the lordship of 8th house at the same time will spoil results to a considerable extent.

**Q. 11.** (*a*) What will be the drishti of Saturn when its Drishti Kendra is 85°. (*b*) What are square and trine? What is meant by Saturn square Jupiter in *Your Next Five Years*? (*c*) Will forecasts in *Your Next Five Years* need modification if one's natal Moon has just entered a sign? *V. K. J.*

**Ans.** (*a*) Aspect for ordinary purposes is judged from sign to sign though for particulars the actual distance between the two planets is utilized and the strength in such cases is judged by proportion from its debilitation point to exaltation point or vice versa. If a planet is found in a third sign from Saturn, Saturn is said to aspect such a planet. For details refer to *Graha and Bhava Balas.* (*b*) Square means a distance of 90° from any two planets or between a planet and an angle or cusp of a house. Trine means a distance of 120°. Saturn square Jupiter in the book means that Saturn has a tenth house aspect to Jupiter. (*c*) No modification is necessary.

**Q. 12.** Which aspect according to Hindu Astrology is good? In Western astrology, sextile is good and square bad. *B. S. S., Lucknow.*

**Ans.** There are three systems of aspects in Hindu Astrology. (1) Parasari. (2) Jaimini and (3) Tajak. In Parasari Astrology an aspect is good between benefics but bad between malefics. The nature of the aspect has nothing to do with it. (2) In Jaimini system of aspecting though it is peculiar, the principle is the same. (3) In Tajak system conjunction between benefics, semi-sextile, sextile, trine, are all good and conjunction between malefics, semi-square, square and opposition are all bad. Western system of aspects is based on Tajak system though with some modifications.

**Q. 13.** (*a*) Is a planet in exaltation or in own sign to be considered weak or strong if within the first ten degrees? (*b*) What are the combinations for the following diseases? (*i*) High and low blood pressure, (*ii*) Cancer of blood, lungs and throat? (*iii*) Impotence. (*c*) What are the indications in a horoscope for a man to have many beautiful girl friends? *H. C. M., No. 4761.*

**Ans.** (*a*) It will be strong for certain purposes. Each case will have to be judged individually. (*b*) (*i*) Blood pressure is not a disease in the sense that it will be produced by certain combinations. It is the result of several morbid conditions being present. (*ii*) Sign Cancer as well as Mars, Rahu and Saturn should be connected with 6th house and afflicted. (*iii*) Moon and Venus are the planets to be looked to. Neutral planets in 7th cause impotence also if lord of 4th house occupies 8th or 12th house or if Saturn be in 6th or 12th identical with a watery sign and be devoid of benefic aspect or if Saturn and Venus be in 10th or 8th and be devoid of benefic aspect or if Saturn be in 6th or 8th counted from Venus or if Rahu, Venus or Saturn be in exaltation, Sun in Cancer, Moon in Aries; or if Moon be in Lagna and Jupiter and Saturn occupy 5th, or if Virgo rises and is aspected by Saturn and Mercury and Venus occupies a sign of Saturn. (*c*) The combinations are too many to be given here. Look to Venus and if he is in a double-bodied sign as well as afflicted, the above result is likely.

**Q. 14.** (*a*) It is an astrological principle that benefics owning angles become malefics. Does this mean that the angular houses which they rule will suffer? If so, in what way? (*c*) What about houses aspected by such a planet? or associated with such a planet? (*b*) It is stated that tenth lord is a benefic. If a benefic owns tenth house should he not do good? (*c*) What if a benefic owns the Lagna as well as another angular house? (*d*) Suppose Moon and Mercury are malefics because Moon is decreasing and Mercury is with malefics. Will they owning angles become good or remain malefic? *N. Roy, New Delhi.*

**Ans.** (*a*) No. (*b*) No. (*c*) Houses aspected by benefics though they own Kendras will prosper as also the affairs of houses containing natural benefics. (*b*) No doubt he will do good for the tenth house affairs. (*c*) In such a case Kendradhipatya Dosha is greatly mitigated. (*d*) Only natural benefics owning Kendras are said to become malefic. This dosha does not generally apply to Moon and Mercury who are considered neutrals and become malefics only by association with malefics.

**Q. 15.** (*a*) Exchange between lords of 2nd and 4th houses and lords of 3rd and 5th houses. Do these constitute any Yoga? Will they produce wealth? (*b*) Will exalted Saturn produce any good results if posited in 12th? (*c*) Does the combination of lords of 1st and 10th houses in 5th constitute any Yoga—good or bad? *V. S. Murthy, Chilakalampadu.*

**Ans.** (*a*) Exchange between lords of 2nd and 4th houses is Maha Yoga and exchange between lords of 3rd and 5th house is Khala Yoga. The person born in Maha Yoga is said to receive the blessings of Sri (Goddess of Wealth) whereas persons born under Khala Yoga will have ups and downs in life—prosperity followed by adversity. (*b*) Effects depend very much upon what houses are ruled by Saturn. For rulership of some houses like 4, 8 or 12, this position is good and for others bad. (*c*) This combination alone does not give rise to any standard Yoga.

**Q. 16.** (*a*) By examination of two horoscopes, is it possible to say that they can become good friends? (*b*) Will the effects of Raja Yoga be different if the planets constituting the yoga occupy different houses? (*c*) What will be the effects of mutual aspect between Venus and Jupiter from 8th and 2nd houses respectively for Aquarius Lagna? (*d*) Pisces Lagna—Mars conjunction Saturn in Virgo aspected by Jupiter. Does this constitute any Dhana Yoga? *No name, Madras.*

**Ans.** (*a*) Quite possible by an examination of the positions of planets in the respective houses, from the respective asterisms, and from the ascendant of the respective horoscopes. (*b*) They will be surely different in effects according to occupation of houses. Occupation of 6, 8 and 12th houses will nullify the good effects to a great extent. (*c*) The effects will depend very much upon

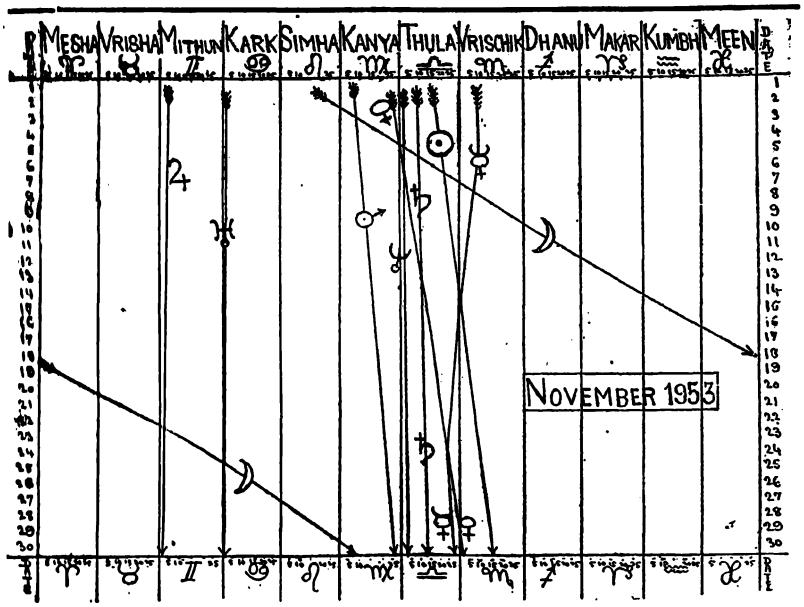
(*Continued on page 791*)

# Astronomical Notes for November 1953

By AGASTHYA

***Sayana Longitudes of Planets on 1st November 1953, true for Noon Indian Standard Time**

| Graha (Planet) | | | Dhruva (R. A.) | | Kranti (Declin.) | | | Sphuta (Long.) | | Kshepa (Lat.) | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | ° | ′ | ° | ′ | | ° | ′ | ° | ′ | |
| Ravi | ☉ | ... | 216 | 10 | 14 | S | 22 | 8 | 33 | ... | | |
| Chandra | ☽ | ... | 159 | 1 | 5 | N | 18 | 8 | 37 | 3 | S | 16 |
| Kuja | ♂ | ... | 179 | 47 | 1 | N | 16 | 29 | 47 | 1 | N | 16 |
| Budha | ☿ | ... | 237 | 54 | 22 | S | 59 | 0 | 14 | 2 | S | 51 |
| Guru | ♃ | ... | 85 | 39 | 22 | N | 49 | 26 | 0 | 0 | S | 34 |
| Sukra | ♀ | ... | 196 | 12 | 5 | S | 11 | 16 | 55 | 1 | N | 35 |
| Sani | | ... | 209 | 46 | 9 | S | 46 | 1 | 8 | 2 | N | 5 |
| Uranus | ♅ | ... | 115 | 2 | 21 | S | 56 | 23 | 7 | 0 | N | 28 |
| Neptune | ♆ | ... | 202 | 59 | 7 | S | 51 | 24 | 10 | 1 | N | 38 |




### The Sun

The Sun begins his journey from the 17th degree of Nirayan Libra. He enters Scorpio on the 14th and terminates the journey on the 16th degree. His south declination increases from 14th degree to 22nd. He forms with Mercury an inferior conjunction on the 14th.

### The Moon

The Moon's path begins from 17th degree of Leo. After taking complete round of heavens he stops on the 7th degree of Virgo. He comes to Equator on the 2nd, the 16th and on the 29th. He goes to his Apogee on the 3rd and 30th and to his Perigee on the 18th. He attains maximum declination of 26° on the 9th and on the 22nd. He comes to his ascending node on the 12th and to his descending node on the 25th. He forms with the Sun the following aspects during this month:—

| | | | |
|---|---|---|---|
| New Moon | on the | 6th | at midnight |
| Moon at First Quarter | „ | 14th | at 1 p.m. |
| Full Moon | „ | 21st | at 5 p.m. |
| Moon at Last Quarter | „ | 28th | at 2 p.m. |

### Mars

The path of Mars commences from the 8th degree of Virgo and ends on the 26th degree. He "steers clear" of all planets. He crosses the Equator on the 6th.

### Mercury

His journey commences from the 9th degree of Scorpio. After progressing for four days, he becomes retrograde on the 5th. He crosses into the 'region' of Libra on the backward journey. He stops on 24th November on the 23rd degree, and again becomes direct, reaching the 26th degree of Libra at the end of the month. He sets heliacally in the West on the 6th to rise in the East on the 20th. He comes to his ascending node on the 14th and goes to his perihelion on the 18th. He conjuncts with the Sun, the Moon, and Venus in this month.

### Venus

He begins his journey from 25th degree of Virgo, enters Libra on the 5th, passes through the sign completely, enters Scorpio on the 29th and stops on the 2nd degree. He is still a morning star. He conjuncts with Moon, Saturn, Neptune and Mercury in this month.

### Other Planets

Jupiter and Uranus are retrograde. Saturn is a bit fast. He comes out of Sun's rays on the 9th. There is nothing of interest regarding these planets.

### General Remarks

(*a*) In this month, 5 planets will be found to occupy the sign of Libra.

(*b*) There will be as many as 4 planetary conjunctions.

### Conjunctions in November

There will be four planetary conjunctions in this month:—

| | | |
|---|---|---|
| Venus with Neptune | on the | 7th |
| Venus with Saturn | „ | 14th |
| Mercury with Sun | „ | 14th |
| „ Venus | „ | 23rd |

(The Sun will occult Mercury).

The Moon will form conjunctions with planets in the following order.—

| | | | |
|---|---|---|---|
| Mars | on the | 3rd | at about 10 a.m. |
| Venus | „ | 5th | „ 3 a.m. |
| Neptune | „ | 5th | „ 8 a.m. |
| Saturn | „ | 5th | „ 11 p.m. |
| Sun | „ | 6th | „ Midnight. |
| Mercury | „ | 8th | „ 6 a.m. |
| Jupiter | „ | 22nd | „ Midnight. |
| Uranus | „ | 25th | „ 3 a.m. |

(Moon will occult Uranus).

*The R.A. is always given on Sayana basis, while in the description of planetary movements, the longitudes are given on Nirayana basis, the current Ayanamsa being 21° 45′ 14″.

# *"The Astrological Magazine" Ephemeris for November 1953*

**All positions are for 5-30 a.m., I.S.T.**

| Nov. | Day of the Week | Sun ☉ *Ravi* | | | Moon ☽ *Chandra* | | Mars ♂ *Kuja* | | Mer. ☿ *Budha* | | Jup. ♃ *Guru* | | Venus ♀ *Sukra* | | Saturn ♄ *Sani* | | Rahu ☊ *Rahu* | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | ° | ′ | ″ | ° | ′ | ° | ′ | ° | ′ | ° | ′ | ° | ′ | ° | ′ | ° | ′ |
| 1 | Sunday | 196 | 31 | 8 | 133 | 40 | 157 | 53 | 218 | 23 | 64 | 15R | 189 | 24 | 174 | 50 | 276 | 13 |
| 2 | Monday | 197 | 31 | 12 | 145 | 31 | 158 | 31 | 218 | 42 | 64 | 12 | 189 | 31 | 176 | 5 | 276 | 10 |
| 3 | Tuesday | 198 | 31 | 18 | 157 | 20 | 159 | 8 | 218 | 53 | 64 | 8 | 189 | 38 | 177 | 19 | 276 | 7 |
| 4 | Wednesday | 199 | 31 | 26 | 169 | 12 | 159 | 45 | 218 | 56R | 64 | 4 | 189 | 45 | 178 | 34 | 276 | 4 |
| 5 | Thursday | 200 | 31 | 35 | 181 | 8 | 160 | 22 | 218 | 51 | 64 | 0 | 189 | 52 | 179 | 49 | 276 | 1 |
| 6 | Friday | 201 | 31 | 47 | 193 | 11 | 161 | 0 | 218 | 37 | 63 | 56 | 189 | 59 | 181 | 4 | 275 | 57 |
| 7 | Saturday | 202 | 32 | 1 | 205 | 22 | 161 | 37 | 218 | 13 | 63 | 51 | 190 | 7 | 182 | 19 | 275 | 54 |
| 8 | Sunday | 203 | 32 | 16 | 217 | 41 | 162 | 14 | 217 | 39 | 63 | 47 | 190 | 14 | 183 | 34 | 275 | 51 |
| 9 | Monday | 204 | 32 | 33 | 230 | 9 | 162 | 51 | 216 | 55 | 63 | 42 | 190 | 21 | 184 | 49 | 275 | 48 |
| 10 | Tuesday | 205 | 32 | 52 | 242 | 46 | 163 | 28 | 216 | 2 | 63 | 37 | 190 | 28 | 186 | 4 | 275 | 45 |
| 11 | Wednesday | 206 | 33 | 12 | 255 | 35 | 164 | 5 | 215 | 0 | 63 | 32 | 190 | 35 | 187 | 19 | 275 | 42 |
| 12 | Thursday | 207 | 33 | 33 | 268 | 36 | 164 | 43 | 213 | 51 | 63 | 27 | 190 | 45 | 188 | 34 | 275 | 38 |
| 13 | Friday | 208 | 33 | 57 | 281 | 52 | 165 | 20 | 212 | 35 | 63 | 21 | 190 | 49 | 189 | 49 | 275 | 35 |
| 14 | Saturday | 209 | 34 | 21 | 295 | 24 | 165 | 57 | 211 | 16 | 63 | 16 | 190 | 56 | 191 | 4 | 275 | 32 |
| 15 | Sunday | 210 | 34 | 46 | 309 | 15 | 166 | 34 | 209 | 55 | 63 | 10 | 191 | 3 | 192 | 19 | 275 | 29 |
| 16 | Monday | 211 | 35 | 14 | 323 | 25 | 167 | 11 | 208 | 36 | 63 | 4 | 191 | 10 | 193 | 34 | 275 | 26 |
| 17 | Tuesday | 212 | 35 | 42 | 337 | 54 | 167 | 48 | 207 | 20 | 62 | 58 | 191 | 17 | 194 | 49 | 275 | 23 |
| 18 | Wednesday | 213 | 36 | 12 | 352 | 37 | 168 | 25 | 206 | 11 | 62 | 52 | 191 | 24 | 196 | 4 | 275 | 19 |
| 19 | Thursday | 214 | 36 | 43 | 7 | 28 | 169 | 2 | 205 | 10 | 62 | 46 | 191 | 31 | 197 | 19 | 275 | 16 |
| 20 | Friday | 215 | 37 | 15 | 22 | 21 | 169 | 39 | 204 | 20 | 62 | 39 | 191 | 38 | 198 | 35 | 275 | 13 |
| 21 | Saturday | 216 | 37 | 49 | 37 | 5 | 170 | 16 | 203 | 40 | 62 | 33 | 191 | 45 | 199 | 50 | 275 | 10 |
| 22 | Sunday | 217 | 38 | 24 | 51 | 33 | 170 | 53 | 203 | 12 | 62 | 26 | 191 | 51 | 201 | 5 | 275 | 7 |
| 23 | Monday | 218 | 39 | 1 | 65 | 38 | 171 | 30 | 202 | 55 | 62 | 19 | 191 | 58 | 202 | 20 | 275 | 4 |
| 24 | Tuesday | 219 | 39 | 39 | 79 | 18 | 172 | 7 | 202 | 50 | 62 | 12 | 192 | 5 | 203 | 35 | 275 | 0 |
| 25 | Wednesday | 220 | 40 | 19 | 92 | 31 | 172 | 44 | 202 | 56 | 62 | 5 | 192 | 12 | 204 | 51 | 274 | 57 |
| 26 | Thursday | 221 | 41 | 1 | 105 | 18 | 173 | 20 | 203 | 12 | 61 | 58 | 192 | 18 | 206 | 6 | 274 | 54 |
| 27 | Friday | 222 | 41 | 44 | 117 | 45 | 173 | 57 | 203 | 37 | 61 | 51 | 192 | 25 | 207 | 21 | 274 | 51 |
| 28 | Saturday | 223 | 42 | 28 | 129 | 55 | 174 | 34 | 204 | 11 | 61 | 43 | 192 | 31 | 207 | 37 | 274 | 48 |
| 29 | Sunday | 224 | 43 | 14 | 141 | 54 | 175 | 11 | 204 | 52 | 61 | 36 | 192 | 38 | 209 | 52 | 274 | 45 |
| 30 | Monday | 225 | 44 | 2 | 153 | 46 | 175 | 48 | 205 | 40 | 61 | 28 | 192 | 45 | 211 | 7 | 274 | 41 |

**Ayanamsa 21° 45′-14″**

# *Diary of Important Events in August 1953*

AUGUST 5. U. N. Headquarters :— The Exchange of Allied and Communist Prisoners of War began promptly to-day at 5-30 a. m. I.S.T.

Moscow.—Russia has accepted the Western proposal for a big Four Foreign Ministers Conference with reservations.

Bounes Ayres.—The first post-war trade treaty between Argentina and Soviet Russia was signed here today.

7. New Delhi.—Russia has accepted India's proposal for a barter agreement for 3 years for Russian Wheat against Indian commodities.

8. Seoul.—Mr. Dulles & S. Korean foreign minister signed a mutual security treaty between the two countries at President Rhee's residence.

9. Srinagar.—Last night Sheik Abdulla, Premier of Kashmir, was dismissed and his ministry dissolved. Bakshi Gulam Muhamed was sworn in at 4-35 this morning.

Sheik Abdulla was arrested at about 10 this morning and is being kept under custody.

12. Athens.—Earthquake shocks rocked the Greek Coast where about 400 have been killed and 3000 rendered homeless.

16. Bagdad.—The Shah of Persia arrived here with his wife and two other persons by air after the plot to arrest the Premier but failed.

17. Vizag.—Godavari has been in spate for past 2 or 3 days. Heavy damage has been caused. Thousands have been rendered homeless, the like of which was not seen for past 50 years.

19. Teheran.—Royalist troops overthrew the Government of Mossadeq today and have cabled the Shah to return from Rome.

20. Moscow.—The U. S. Atomic Energy Commission stated in Washington it was aware that the Soviet Union had conducted a Hydrogen bomb test on the morning of August 12.

New Delhi.—Joint Press Communique issued by the Prime Ministers of Pakistan and India today announced the decision to appoint a Plebiscite Administrator for Jammu and Kashmir by the end of April 1954.

22. Teheran.—The Shah of Iran returned in triumph to his Capital today amid the cheers of the Royalist Forces.

*(Continued on page 793)*



# Market Forecasts



## FOR NOVEMBER 1953

[This study is not intended as a tip for investors to follow. The writers have arrived at certain conclusions regarding Cotton, Commodities, etc., etc., *mainly based on planetary influences.* Those who act on this information will be doing so at their own risk—*Ed., A.M.*]

By BHOGILAL G. SHETH,
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WHILE we are writing this on 10th September, we hear a note of general complaint from all quarters, speculative and non-speculative, about the stagnant conditions of ready and forward markets resulting out of many mixed economic factors as financial, commercial and taxation policies of our Government, ever-decreasing purchasing power of the public and the general masses, unemployment-problem looming larger every day. The stock-market, a real barometer of the country's economic situation, seemed to have been working in a paralysed condition and in a despondent state under the pressure of circumstances enumerated above, so much so that even the bonafides of our Five Year Plan have been thrown into the valley of doubts. To prevent further damage, the Government is urged to take immediate precautionary measures to save the economic fabric from disruption.

In astrological language, debilitated Mars and Mercury occupying inimical house in conjunction with highly malefic Kethu together with Neptune closely squared by Uranus had enough power to do the mischief as above. These factors were liable for what came to pass in the months of August and September; and yet despite the close square between the two major bodies of the solar system, constituting undoubtedly an unfortunate influence capable of accelerating the gravity of unemployment problem and of causing confusion in thought of all persons whether ordinary or at the helm of affairs, we do not visualize, as already opined in our previous article, any major break in prices of stocks or shares, and chiefly in leading counters. Yes, the bad influence is definitely there but there appears to be no cause for alarm.

Saturn, the ruler of share market, who entered his sign of exaltation only on 21st August last and completed the degree of his previous retrogression point on 30th of September (prior to which he was not strong) is expected to save the whole situation in combination with Jupiter against the evil onslaughts designed by Neptune and Uranus.

Coming to the examination of the planetary positions of the present month, we easily discern the separation of Uranus and Neptune in signs, though they remain within orbal degrees of a square. At the same time Neptune is conjunct (off the orbal degrees) Saturn and Jupiter by retrogression reaching trine Neptune about the middle of the month. As a matter of fact, emotional and sensitive Neptune is under heavy affliction and hence in distress. He occupies Libra and Chitra Constellation which have an affinity with commercial articles as cotton and silver; it follows, these articles are expected to be affected by the configuration.

Mischievous Uranus is slowly receding in the last degree of Gemini ruled by commerce lord crafty Mercury who interchanges signs with fiery Mars till 13th, which can prove to be a turning date for cotton and silver, and more so because he happens to form an inferior conjunction with the Sun on 14th. The readers are requested to watch the trend of these markets from or around these sensitive dates and to see if any sure reversal as can be anticipated quite logically from above, occurs or not.

Wise Saturn moving wisely in a balanced sign is in combustion till 6th but becomes free from solar sickness right from 7th and Venus, too, the lord of the balance sign, conjoins him on 6th with a view of adding his quota of power. According to Gujrati reckoning, 7th falling on Saturday is a New Year's day for Samvat Year 2010; it is a belief prevalent among the masses that in case of a new year commencing on Saturday, the general condition of the people is not healthy, and beset with various kinds of troubles and calamities. The result is said to be more applicable to businessmen and traders. Chaitra year starts on Sunday which is also not favoured by the people. Anyway, politically and economically, we are still in our infancy and childhood and difficult situations are bound to arise in the period. It is upto the masses to help the Government wherever possible in steering clear of the troubled waters.

Saturn, moving fast during the month, finishes three degrees till the end; while his counterpart Jupiter, retrograding in Gemini, is receding with almost equal speed-motion. It is this speed-motion which plays a very important role in commercial astrology and those who care to study the speed movements of the planets, can come to fruitful conclusions about the trend of markets. During this month, one can very well conjecture that speculative markets cannot remain stagnant, dull or sluggish. The pendulum of prices should move too and fro, the range depending upon other factors. Saturn passes through Swati ruled by shadowy Rahu who happens to occupy the Saturnian earthy sign Capricorn; according to some Swati has governance over cotton and seeds for which we have not been confirmed as yet. If so, 14th October should prove a good turning date for these commodities. Anyway Swati is a constellation bullishly inclined.

Headstrong Mars passes through Virgo, square Jupiter and Uranus, both retrograding in Gemini. The passage of malefic planets in Virgo is generally considered bullish for cotton in view of the fact that Virgo is fourth from Gemini traditionally accepted as a ruler of cotton, and fourth house governs crops, agricultural products, etc. The lord of Gemini is Mercury who passes through Scorpio, retrogrades on 4th, becomes combust on 9th, and recedes into Libra on 14th conjoining the Sun. Again rising on 21st and attaining direct motion on 24th, he ends his journey in the 25th degree on the last day of the month. The dates mentioned here are important for the twists of markets, specially cotton and seeds.

Shares.—As per reasons mentioned above, the fluctuations should not remain narrow or stagnant. Jupiter-sextile Pluto and trine Neptune on 14th and 17th followed by Neptune sextile

and square Pluto and Rahu on 25th and 27th should help in maintaining strong markets. On the whole, we prefer buying on setbacks and then sell on forthcoming spurts. 2-7 strong; 7-9 some selling pressure can be anticipated; 10-16 a period of rise; 17-23 big speculators might prefer booking their profits as retrograde Mercury joins price-lord Venus on 23rd in 12th house from the Sun: and yet a teji factor does exist operating around 22nd and hence caution is needed: 23-25 rise; 25-27 two sided but perhaps easy undertone excited by Neptune quadrature Rahu.

The important turning dates are 2, 7, 12, 16 or 17 and 23.

**Cotton.**—In the description of the planetary positions given above, we had an occasion to refer to this market very often and the readers would do well to go through the same carefully. The month appears strong on the whole. 2-7 rise: 8-9 easy: 9-10 spurt: 11-13 likelihood of selling pressure any time: 14-16 rise: 17-18 reactionary: 19-23 one-sided move: 24-26 rise: 26-30 sell high and buy low.

The Turning Dates are: 3, 7, 12, 17, 23.

**Bullions.**—The first half of the month appears strong while the second half double-sided. Venus conjunction Neptune and Saturn on 7th and 14th and Jupiter sextile Pluto and trine Neptune are rather inflationary. Reactionary falls are expected on or around 9, 10, 17, 20, 21, 23. Periods 3-7, 11-14, 17-19 are bullish.

Turning Dates are:—3, 12, 17, 23, 30.

**Seeds.**—1-4 strong: 5-6 easy: 7-8 rise: 9-12 uncertain: 12-17 rise: 18-23 both-sided undertone easy: 23-28 strong rates: 30 easy.

Turning Dates are:—2, 7, 12, 17 or 18, 23, 30.

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The beginning of November 1953 is marked by the retrogression of Mercury, the planet of trade, in Sagittarius, and Mercury's subsequent formation of a sextile aspect with Mars. Other important aspects during the month are: Jupiter-Pluto sextile on 14th; Jupiter-Neptune trine on 16th and Neptune-Pluto sextile on 25th. These significant aspects indicate good fluctuations in all important markets.

**Bullion.**—Market would show teji trend in the beginning of the month though with reaction of teji, but you must adopt the policy to first buy and then sell. On 6th the square aspects between Venus and Herschel will bring good reaction of mandi but the fall would be temporary and soon be followed by bullish sentiment. From 14th the trend would be more bullish and it appears that gold will show good appreciation, and then the silver. You should follow bullish trend till 26th of this month; though the market would rise with reaction yet the trend would be teji. After 26th, the market would show both-sided fluctuations, and hence please be careful.

**Cotton.**—The first 7 days show burning sensation in the cotton market and then a decline is expected for a couple of days. From 8th to 15th the market will be again bullish and then after some reaction the general trend will be bullish. You should follow teji trend in mandi reactions.

**Shares.**—During the first fourteen days, the market would show both-sided fluctuations—one day rise and another day fall, but after 14th you should blindly follow teji trend till the end of the month, though the market would show teji with reactions of mandi in intervals. Yet the gradual trend would be bullish and higher rates would be touched.

**Seeds.**—Seeds and oil markets would be bullish due to several important yogas of teji from the beginning of the month till the end of the month. Mars, Mercury and Venus are in teji side only, while Sun and Saturn are in mandi side during this month, who will try to pull down the market but the force of teji yoga is more significant and hence the mandi reactions would be temporary and those who follow teji trend, will gain.

**Jute.**—From 15th of October 1953, the Mandi yoga of Jute market which began from 26th August now finishes and Teji yoga begins, and those who wish to make money in their business should follow teji trend. Though the market would go high with reaction of teji, you should follow teji trend in mandi reactions and make your policy to first buy and then sell.

**Guwar and Matra.**—The combination of Venus and Mars in the sign Virgo would show bullish trend and teji chance in Matra and Guwar market. So you should be very careful in your business during this month.

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By Pt. GANESH DEIVAGNYA
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Market fluctuations in cotton, silver, shares, alsi, sarson, guwar, peas, moongphali (groundnuts), bardana, etc., during the month of November, 1953 will be as follows:—

On 2nd: Triakadash yoga by Mercury and Mars: this yoga will cause rise to-day in almost all markets; on 3rd: Sun-Jupiter at 135 angle: from opening time onwards decline will set in; but this decline will not stay for long; buy in decline on 4th and cash gains by about closing time on 6th; on 7th: Venus-Neptune will combine: heavy ups and downs in cotton, sarson, and guwar; this violent movement both ways will start evenf rom 6th: for timings and figures of fluctuations, please consult our Monthly Forecasts Magazine, Vyapar Rukh; after 11 a.m. on 7th: Triakadash yoga by Venus-Pluto: this yoga suggests trend towards rise; you must play up at least in cotton; on 9th: Mars-Herschel at 72 angle: tendency towards decline; from 10th to 12th: good ups and downs in the markets; shadastak yoga by Mercury-Jupiter will move the market both ways: chance to benefit by; on 13th: sell in spurts that follow; combination of Venus-Saturn must cause decline in market rates; this decline will continue to influence the market till 14th evening; on 16th: moving both ways, market will remain steady; on 17th: Dwidwadash yoga by Sun-Neptune: again, markets will move in decline; on 19th: Venus-Jupiter at 135 angle: this yoga to cause decline in the markets: how much rise and fall in a particular commodity and when, you will know only from our 20-paged Vyapar Rukh; on 20th: market will move both ways; buy in reduced rates; on 21st: trend towards rise; on 23rd: Venus-Mercury combine: the influence of this yoga will start from even 22nd: on 22nd, apply nazranas of 23rd and then try to move along with the market; good chance of rise and fall to profit by; you will definitely get rates; all dealers, especially those dealing in cotton, guwar, peas, sarson, moongphali (groundnuts) should make use of this chance; on 23rd: good to play down after 3-30 p.m.; on 24th: buy in down rates; and cash gains by about 4 p.m. on 25th; on 26th: Dwirdwadash yoga by Sun and Saturn will cause good decline in share markets; the dealers in Bombay and Calcutta should make a special note of it; on 27th: movements both ways and by closing time, markets will be steady; on 28th: buy in down rates every time and cash gains by closing time on 30th: of course, in between slight declining attacks will occur here and there but decline will not stay; wherever decline occurs, buy and cash gains in spurts side by side; markets will move more in favour of bulls;

In response to demand by numerous readers of The Astrological Magazine certain special tips are given as follows:—

On 4th Nov: rise in cotton, silver, gold, shares, sarson, guwar, peas, hessian, jute, bardana; 6th: decline in rates of ghee; but rise in the rates of food-grains; 7th: The market trend in each commodity to-day will continue

(*Continued on page 798*)



# How is this Month



BY MIHIRA

[The following forecast based on Janma-Rasi is general and as such those having favourable aspects according to present Dasa and Bhukthi, will have favourable results from the indications made below; while those having adverse aspects according to current directions will experience these predictions to a less proportion. The predictions given below are based not upon conjecture as several so-called well-known Journals do, but upon a clear interpretation of the movements or transits of planets. If you do not know your Janma-Rasi write to Mihira, C/o THE ASTROLOGICAL MAGAZINE enclosing a stamped self-addressed envelope.—*Ed., A.M.*]

**MAJOR TRANSITS.—Sun in Libra, and enters Scorpio on the 15th; Mars continues in Virgo throughout the month; Mercury in Scorpio and goes back to Libra on the 14th; Jupiter continues in Gemini throughout the month; Venus in Virgo and enters Libra on the 5th; Saturn and Rahu continue in Libra and Makara respectively.**

**1. Mesha (Aries).**—*Jupiter in 3rd; Kethu in 4th; Mars in 6th; Saturn in 7th; Sun in 7th and 8th; Mercury in 8th and 7th; Venus in 6th and Rahu in 10th.*

*General.*—Mars is the only planet in a favourable sign throughout the month. Mercury is good for the first three weeks and comes under check all along. Therefore in general, the month cannot be expected to yield any great results, with the majority of the planets in evil signs. There will be health troubles. Tedious journeys may have to be undergone. Vain temptations may assail you and you may have to worry from the results of your own bad actions. Unpleasant changes of residence or place of profession may arise and you are liable to meet with obstruction and delay in all your endeavours. Various disputes and mishaps are likely to arise. All this will be only on the surface and there will be a core of steadiness and strength sustaining you through all these pinpricks.

*Health and Domestic.*—Stomach troubles, high blood pressure, illness of wife, losses among relatives or friends, various anxieties, and undesirable companionships are among the unwelcome features that are probable. But none of these troubles will reach unmanageable proportions and you will be able to hold your own inspite of all this. But misunderstandings in the domestic and social circles may perhaps be unavoidable.

*Finance and Speculation.*—There is not any scope for expansion in the financial position. On the other hand, some losses through fraud is threatened and may happen if you are not wary in your money dealings. But the month is not without scope for some gains as well. In fact this month reflects a middling of good and bad and indifferent influences in this respect. But in the matter of speculation, indications are uniform for losses, if indulged in.

*Real Property, Services, Profession, etc.*—In respect of immovable property and affairs pertaining to landlords in general, the influences for the month are also contradictory and mostly nondescript and nothing can be positively asserted as likely to happen or as not likely to happen. Unexpected developments for good and bad are probable and will be as quickly dispensed. It is better not to take any decisive action during the month regarding any important matter. The month opens well for the services but during the second half some deterioration is inevitable when some humiliation or misunderstanding is threatened, especially during the last ten days when great care should necessarily be exercised. Not much good can be expected for the profession and business which should be prepared on the other hand for some spoilation.

*Chandrashtama* begins in the afternoon of 7th and lasts till midnight of 9th.

**2. Vrishabha (Taurus).**—*Jupiter in 2nd; Kethu in 3rd; Mars in 5th; Venus in 5th and 6th; Sun in 6th and 7th; Mercury in 7th and 6th; Saturn in 6th; and Rahu in 9th.*

*General*—Jupiter and Saturn, major planets whose influence counts for most in transit effects, are in good signs throughout the month. Sun is favourable for the first half and Mercury for the second. Mercury and Saturn are under check throughout the month. Venus is unfavourable for nearly the whole month and Mars for the entire month. The general effects will be mixed with the emphasis on the favourable side. General success especially during the first half, good name, peace of mind, triumph over rivals and enemies, auspicious celebrations, happiness etc., are among the good results to be expected for the month. Unnecessary disputes and wrangles, petty worries and humiliations, obstacles and temptations, misunderstandings, and troubles from enemies off and on will mar the month from being a wholly happy one.

*Health and Domestic.*—This will be a fairly healthy month though not wholly trouble-free in your case though the children will be more severely affected. The wife's health may come in for some attention during second half during which period the domestic sphere will be also full of worries, quarrels and misunderstandings. But all such matters will be evanescent because of Jupiter in 2nd and Saturn in 6th.

*Finance and Speculation.*—This sphere will easily be the bright spot for the month in which a notable advance is likely to be registered quite early in the month through inventions, or original plans or in other unusual ways, Financial gain is also likely to accrue through the help of friends and relatives. But all this should not land you in speculation which if indulged in will result in losses through rashness and negligence.

*Real Property, Services, Profession, etc.*—There is not much scope for improvement in matters pertaining to immovable property. The beginning and close of the month will be dull and featureless though in the middle, there will be in evidence some extra activity some unexpected but beneficial changes may take place. Still much caution will have to be exercised as there is something unstable in the nature of the influences in this respect. Service conditions will be exceptionally

favourable in the first half, though after the middle of the month is passed some change for the worse is not unlikely. Your own individual efforts should be concentrated during the first half only. The profession and business will have a good time and flourish on above average levels.

*Chandrashtama* extends from about the midnight of 9th till the forenoon of 12th.

**3. Mithuna (Gemini).**—*Jupiter in 1st; Kethu in 2nd; Mars in 4th; Venus in 4th and 5th; Sun in 5th and 6th; Mercury in 6th and 5th; Saturn in 5th; and Rahu in 8th.*

*General.*—Venus remains good for the entire month. Mercury is favourable for the first and Sun for the second half. This sums up the good influences for the month. Among the rest of the planets Saturn is under check throughout and Sun for the first half, that is when he is evil. Jupiter and Mars are bad and free for the whole month. As is to be expected under the circumstances, the general results will be mixed and nothing tangible will be in evidence during the month. General success, especially during second half as well as triumph over enemies, popularity and gains, good friends and meeting of relations will be the good things to be expected for the month. Mental agitation and embarrassments (during first half), apathy, fruitless efforts and ill-will are among the undesirable possibilities for the month.

*Health and Domestic.*—Some troubles in health will arise such as those that pertain chiefly to the stomach and rectum. Children too are bound to suffer in some way or other. But the principal feature that will be reflected in the domestic sphere is that quarrels will arise between you and the other members of the family, so that mental peace will be practically absent, though the matters in issue will be trivial and insignificant.

*Finance and Speculation.*—Finances are not likely to exhibit any activity either way, what indeed is likely is some contraction of your resources and lack of ready money for your projects or even ordinary requirements. There may even be some days on which the position may be difficult (*vide* Daily Guide). But on the whole and on the average, matters will prove satisfactory. It is not advisable to indulge in speculation.

*Real Property, Services, Profession etc.*—The opening of the month is likely to be fairly good for landlord's affairs and may continue like that till the middle of the month. Thereafter there is likely to be some deterioration and even some quarrels, disputes are probable with those connected with you as tenants or Estate managers on your incorporeal rights but will mostly be of a minor or nondescript character. There is nothing of importance for those in the services, though the month is not without some risk for those who are inclined to act on the impulse or rashly. The second half is not without some significance for those who deserve because of their record and merits. The profession and business will maintain themselves more or less on average lines.

From the forenoon of 12th till afternoon of 14th, the period is under *Chandrashtama* influence.

**4. Kataka (Cancer).**—*Kethu in 1st; Mars in 3rd; Venus in 3rd and 4th; Saturn in 4th; Sun in 4th and 5th; Mercury in 5th and 4th; Rahu in 7th; and Jupiter in 12th.*

*General.*—Venus and Mars are the favourable planets for the whole month but Mars is under check all along. Sun and Saturn are unfavourable throughout and are also under vedha. Mercury though bad for first half becomes good after change of sign but he is also under check throughout. Thus both good and bad influences are under vedha and the month's general results can be expected to be only in different and mixed up. Troubles through rivals and enemies, anxieties and misunderstandings, troubles and anxieties during journeys, separation from friends and relatives, various and sundry gains, some amount of happiness and respect from kinsmen, increase of influence, some luxuries, gain of friends are the somewhat contradictory and nondescript results to be expected from the nature of the transits in force for the month.

*Health and Domestic*— No positive illness is liable to be experienced but a vague sense of lack of vim and general well being will be present throughout. The wife's health however is liable to be affected. Quarrels within domestic circle may arise and may give rise to lot of disturbance mentally and emotionally. Still the very nature of the influences are such that will work of peace and good understanding also being established.

*Finance and Speculation.*—The month cannot be said to be good for finance. There will be some pressure for money during first half and heavy expenditure throughout the month. There is scope for gains also but they will not prove adequate enough to cover the needs. Some dates are good for finance (vide Daily Guide) and these may be utilised to the fullest advantage. Speculation is not advisable as risk is too great.

*Real Property, Services, Profession, etc.*—If considerable activity is to be expected in any department, it is the real property that has to be looked to for this month. Four planets are present in the fourth house, at least three throughout the month. Saturn is in exaltation, Sun in debility and Venus in its own sign and all are aspected powerfully by Jupiter. So the main trends will be beneficial and good acquisitions may result therefrom, and investmants made will benefit in the long run. It is not advisable to make any changes or removals during the first week however. The month is of doubtful value for the services, though here also some sort of activity may be present throughout. In the profession and business, active changes are likely though nothing tangible may result.

*Chandrashtama* begins in the afternoon of 14th and lasts till about sunset of 16th.

**5. Simha (Leo).**—*Mars in 2nd; Venus in 2nd and 3rd; Saturn in 3rd; Sun in 3rd and 4th; Mercury in 4th and 3rd; Rahu in 6th; Jupiter in 11th; and Kethu in 12th.*

*General.*—Venus and Saturn are the good planets for the month and they remain so throughout. It is rather a pity that Saturn should be under check also all along. Sun and Mercury are good for the first half only and while Mercury has vedha throughout the month, Sun is thus affected only during the second half when he is evil. Jupiter in eleventh is also good but he is in retrograde motion. Mars in second is the only planet that is bad for the entire month. Good results will therefore predominate this month and the first half will be even better than the second. General relief from troublesome conditions, happiness, new friendships, success over rivals and enemies, auspicious celebrations, praise of one's character and respect from relatives, important interviews, access to luxuries etc., are among the good results to be expected during the month especially during first half.

*Health and Domestic.*—People who are subject to bilious troubles may suffer somewhat this month in the matter of health. There is a bare possibility of suffering from fever during the second half. Enmity of one's own relations and fear due to enemies will be present during second half. Misunderstandings with near relatives with consequent lack of peace of mind will be the feature in the domestic circle.

*Finance and Speculation.*—Increased activity in the financial sphere will be in evidence this month. But there will be brisk offtake as well as intake from more than one source. Gains through literature, writings, speaking, law and speculation are all probable and your financial schemes are likely to bear fruit but should be confined to the

first half only. Some gains may even be unexpected and from relatives. Speculations should necessarily be confined to the first half.

*Real Property, Services, Profession, etc.*—Landlords' interests are liable to be put to much of stress and strain though the upshot may not be bad at all. Some travels may be necessitated in connection with estate matters and a tolerable amount of success will be achieved therefrom. Changes in residence or in owership of items such as by exchange or otherwise may also take place with advantages accruing as the final result of these changes. The servicemen may come in for marked recognition, especially during the first half of the month and consequent acquisition of a new position or status may result. The profession and business will come in for much of improvement and expansion and new fields of activity can be exploited in both with increased gains and other advantages.

*Chandrashtama* extends from about sunset of 16th till sunset of 18th.

**6. Kanya (Virgo).**—*Mars in 1st; Venus in 1st and 2nd; Saturn in 2nd; Sun in 2nd and 3rd; Mercury in 3rd and 2nd; Rahu in 5th; Jupiter in 10th; and Kethu in 11th.*

*General.*—Venus is the only planet that is transitting favourable signs for the entire month. Sun enters a favourable sign about the middle of the month. Saturn though evil for the month is under check. Sun too during first half when he is evilly disposed. Mars and Jupiter are evil and unchecked. Hence, the general results for the month cannot be said to be good at all and the evil side will predominate. Fruitless undertakings, financial worries, journeyings, obstacles, threat of litigation, angry words and quarrels, bad news, are among the evil results that are possible for the month. But because of the influence of Venus the month will not be wholly bereft of ordinary enjoyments, luxuries, important interviews and pleasurable intercourse with friends and relations and these are likely to be more in evidence during the second half, when there will be also comparative freedom from worries and anxieties.

*Health and Domestic.*—Ill-health of some sort or other is likely to trouble you off and on especially during first half. There is some liability to some injury to person as a result of some minor accidents. Troubles due to faulty circulation are also not unlikely. More than the body, the mind will suffer from dejection, separation from relatives and friends, etc. All the same during the second half new and original ideas will come to the mind disciplined through sufferings.

*Finance and Speculation.*—Financially the month cannot be said to be a good one. Financial worries, loss of wealth through fraud, and pressure for money are likely to be experienced. This holds good mostly for the first half only. During the latter half, there will be influx of money and freedom from such worries, and towards the end of the month likelihood of one item of sudden and unexpected financial gain; but it is certain this does not occur through speculative deals.

*Real Property, Services, Profession etc.*—Real property matters come under conflicting influences, with more of evil than of good. Reduction of rentals, depreciation of values, difficulties in management are all likely but none of these will become major issues so as to leave any lasting results and will more or less easily be resolved during the second half. Similary the services are liable to have a bad time during the earlier half with quarrels, ill-repute and dishonour to be replaced by triumph over rivals and enemies, or some new position or change that will make conditions less troublesome during the second half. Profession and business will be least affected by the adverse transits and have a uniform course above average throughout the month.

From about the sunset of 18th upto some time past sunset of 20th is *Chandrashtama* period.

**7. Thula (Libra).**—*Saturn in 1st; Sun in 1st and 2nd; Mercury in 2nd and 1st; Rahu in 4th; Jupiter in 9th; Kethu in 10th; Mars in 12th; and Venus in 12th and 1st.*

*General.*—The only transit influence that can be depended upon for good results this month is of course Jupiter in 9th and this would indeed be so but for his being under check right through because of Kethu in 10th. No doubt Venus remains favourable throughout the month and also free of any inhibition. But the influence of Venus alone in transit does not carry one far. The rest of the planets transit only evil signs and this preponderance of evilly disposed planets will be reflected in the general results for the month. Loss of prestige, sickness, obstacles, aimless travels, worries in undertakings, excitement, quarrels and misunderstandings, loss of property, unwelcome news are the likely bad results. But the month will not be wholly bereft of success in ordinary routine matters or ordinary enjoyments, comforts and luxuries, because of the favourable position of Jupiter and Venus.

*Health and Domestic.*—Minor ailments and accidents especially to the feet are not improbable. People with bilious temperament will suffer to a greater extent. Grief through loss of relation or valued friend is a probable event for the month. Home will not be a happy place because of sundry quarrels and misunderstandings in the beginning but as the month advances, there will be progressive relief from all these petty worries and troubles.

*Finance and Speculation.*—The financial sphere will be comparatively unaffected by the adverse transits though some worries in this connection cannot be avoided during the second half when lack of ready cash will be felt as some of the usual sources may fail you, in nick of time. You should take care that no losses arise through any rash action or deal on your part and this applies to speculative transactions as well.

*Real Property, Services, Profession etc.*—There is nothing special for the month that has to be noticed in connection with real property affairs except that some acquisitions which appear feasible may after all elude your grasp through no fault of yours. The yield is liable to be somewhat reduced because of pests or other damage to your crops and this can be avoided by forethought and timely action. No good can be predicted for those in the services and even normal expectations may not be realized, so that disappointment only results. Yet such a state will be only temporary and what eludes you now may come to you in the succeeding months. Profession and business will continue along normal lines.

*Chandrashtama* begins at about sunset of 20th and lasts into the night of 22nd for a few hours.

**8. Vrischika (Scorpio).**—*Mercury in 1st and 12th; Rahu in 3rd; Jupiter in 8th; Kethu in 9th; Mars in 11th; Venus in 11th and 12th; Saturn in 12th; and Sun in 12th and 1st.*

*General.*—Mars and Venus are in good signs throughout the month. The other planets are evil throughout. Mercury during second half and Saturn for the entire month are the only planets whose influences are held up by check (Vedha). The general results for the month cannot be expected to be favourable and therefore prove a somewhat difficult month. Sorrows, quarrels, ill-health, losses, fall in prestige, fruitless journeys, unwelcome news, troubles through enemies and rivals, even disgrace, waste through litigation are among the unsavoury possibilities for the month. But as Mars is strong and favourable, you will be able to triumph ultimately over all these troubles and over your rivals also and achieve a fair measure of success within the month itself, though not without considerable difficulties and strain on your part.

*Health and Domestic.*—Minor ailments may be present off and on throughout the month with acute exacerbations of chronic disorders *e.g.*, those subject to Malaria may have an attack of fever. Chronic sufferers from rheumatism may suffer from acute pains and so on. The mind will be constantly worried and varied anxieties will prevail. News of death of friend or relative may be the cause of mental agitation.

*Finance and Speculation.*—The finances will also be affected by the predominence of adverse influences but here somehow the equilibrium is liable to be maintained inspite of that. No doubt there will be heavy demands on your purse but there will be realization of your outstandings also which will be able to avert many a mishap during the month. But in the matter of speculation, the month will prove extremely risky.

*Real Property, Services, Profession*:—The conditions with regard to immovable properties will not be affected very much. On the other hand some of the influences are seen to be even helpful. Acquisition of some items of property appears feasible and the income and rentals may be average or even above average in some cases. But in the cases of transactions pertaining to such property, it is advisable to be very careful as to title etc., as some element of fraud may play a part in your estimation of values. A lot of activity may be in evidence in the affairs pertaining to the services but there will be only disappointment if any hopes are built on such activities. The profession and business are likely to function normally however, without setbacks.

*Chandrashtama* begins a few hours before midnight of 22nd and lasts till midnight of 24th.

**9. Dhanus (Sagittarius).**—*Rahu in 2nd; Jupiter in 7th; Kethu in 8th; Mars in 10th; Venus in 10th and 11th; Saturn in 11th; Sun in 11th and 12th; and Mercury in 12th and 11th.*

*General.*—Jupiter, Mars and Saturn are found to transit favourable signs throughout the month and Venus is practically good for the entire month. Sun is auspicious for the first half and Mercury for the second half. Therefore no planet is in a bad position for the whole month. But Mercury is under check throughout and Sun similarly affected only when he is evil, that is for the second half alone. Therefore so far as transit influences are concerned this month may be said to be exceptionally favourable, and this is bound to be reflected in the general results such as honour, health, wealth, success, prosperity, gain of a coveted position, all-round improvement, luxuries, good news, auspicious celebrations and happiness etc. These are the desirable effects attributed to the positions of transitting planets of the month.

*Health and Domestic.*—Good health will be enjoyed throughout the month even by those subject to chronic complaints if some care and caution is exercised with regard to diet and general habits. Home and domestic conditions will be happy and harmonious with increase of power and influence in social circles. The month may perhaps prove to be the best in the whole year in this respect as well as in others.

*Finance and Speculation.*—This is likely to prove a remarkable month in the matter of finances also but it has to be stated that at the same time too much should not be expected as the month may be good only for steady building up of your position rather than for spectacular turns of fortune. The month will be specially favourable for those born with Leo as Ascendant, in which case even speculation may prove advantageous.

*Real Property, Services, Profession, etc.*—The general trends with regard to affairs of real property will of course be favourable and above average returns in rentals or yield can be legitimately expected. The month is also favourable for new acquisitions and advancement of money or security of immovable properties and also for consolidation and assertion of your incorporeal rights, even resorting to litigation if necessary and inevitable. The services do stand to gain much during the month, and a higher position or status may be secured by those to whom it is just due. Even those who have been held up owing to some reason or other till now, may find things beginning to move in their favour by removal of obstacles or obstructing personnel. Profession and business will be active.

*Chandrashtama* begins at about midnight of 24th and lasts till forenoon of 27th.

**10. Makara (Capricornus).**—*Rahu in 1st; Jupiter in 6th; Kethu in 7th; Mars in 9th; Venus in 9th and 10th; Saturn in 10th; Sun in 10th and 11th; and Mercury in 11th and 10th.*

*General.*—Sun and Mercury are the only planets that remain in favourable signs throughout the month. The rest are evil. But of these, Saturn is completely under check. Mercury comes under vedha during second half. Mars and Jupiter are powerful for evil throughout the month. Unnecessary misunderstandings, monetary difficulties, disputes with relations, fruitless undertakings, disgrace even while one is careful in his speech and conduct, difficulties in matters of occupation or business, are among the undesirable happenings due to the evil transits. But Sun being exceptionally favourable though in debility during first half, will ensure success in your struggles to overcome the obstacles one by one. Mercury in eleventh means support of your friends in times of need.

*Health and Domestic.*—Health is almost certain to be affected and accidents too may happen. General weakness and debility aggravated by constant journeys will be present all through the month. In addition, mental worries will sap your vitality further. Home will not prove to be a place for rest and recuperation from the struggles of the outside world, your own relations such as cousins, brothers, providing ample cause therefor.

*Finance and Speculation.*—Financial worries will be plentiful during the month but never reach any serious proportions and somehow you will be able to meet your wants either with your own resources or with the help of your friends and relatives. The prospects for some item of unexpected gain about the middle of the month cannot be ruled out. But speculation has absolutely no chances for success this month.

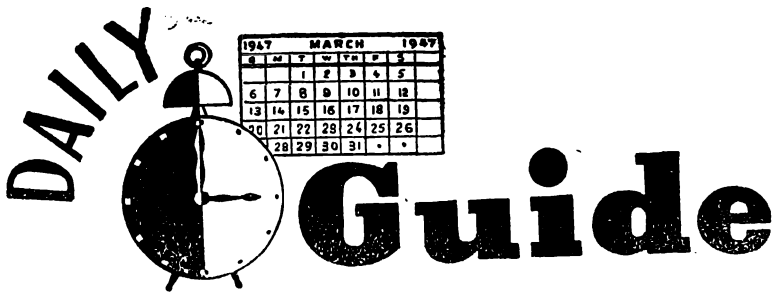
*Real Property, Services, Profession, etc.*—Quarrels and disputes in connection with your properties or incorporeal rights or tenants or manager of the Estate appear to be very probable and this may supervene even though you try your level best to keep away from such things. The month cannot be said to be good for those in the services. Unexpected troubles and obstructions will be cropping up continuously but the evil influences are so well balanced by good transits that you will be able to not only hold your own against odds but will be able to ultimate triumph over all obstacles in your path. The profession and business come under markedly dissimilar and opposing trends, so that considerable fluctuations are liable to be experienced.

*Chandrashtama* extends from the forenoon of 27th upto nearly midnight of 29th.

**11. Kumbha (Aquarius).**—*Jupiter in 5th; Kethu in 6th; Mars in 8th; Venus in 8th and 9th; Saturn in 9th; Sun in 9th and 10th; Mercury in 10th and 11th; and Rahu in 12th.*

*General.*—Jupiter in fifth unchecked is by far the best influence for the entire month. Venus and Mercury also are in favourable signs throughout the month but Venus is under check all along and Mercury similarly affected for the second half. Sun is good for the second half. Mars and Saturn are the unfavourable planets and of these

(*Continued on page 799*)




# FOR NOVEMBER 1953

BY MIHIRA

[All timings given in this article are I. S. T. The predictions mentioned under *Fortunate and Critical Dates* have reference to Lagna.]

**1. Sun.**—L. D. 10 of dark fortnight of lunar Aswina month till 2-25 p.m., then L.D. 11. Makha till 10-45 a.m., then Purva Phalguna. A.M. Generally favourable. Welcome changes, courtship, social activities, pleasures and amusements. P.M. Adverse changes, sudden unfavourable trends in financial matters, through Governmental or other private agencies.

**2. Mon.**—L. D. 11 till 4-20 p.m., then L.D. 12. Poorva Phalguna till 1-5 p.m., then Uttara Phalguna. A.M. Unfavourable in general; unfortunate journeys with liability to loss or fraud; unpleasant crises in affairs. P.M. Good for business activities; changes for the better in service matters, unexpected gains, new friendships, romantic developments.

**3. Tues.**—L. D. 12 till 6-20 p.m., then L.D. 13. Uttara Phalguna till 3-35 p.m., then Hastha. A.M. Mixed influences prevail. Activity in business matters, gains through influential friends of opposite sex. Success in travels, likelihood of gains through writings. P.M. Troubles through law or professional people but eventual success.

**4. Wed.**—L. D. 13 till 8-25 p.m., then L.D. 14. Hastha till 6-10 p.m., then Chitta. A.M. Generally favourable in the beginning but progressively worse towards and at Noon. Professional and business activities with increased prospects. Gains through speculative activities also. P.M. Troubles through servants or inferiors who should be humoured rather than antagonised; domestic troubles.

**5. Thurs.**—L. D. 14 till 10-20 p.m., then L.D. 15. Chitta till 9-15 p.m., then Swati. A.M. Mixed influences; more bad than good, prevail in general. Troubles at home, dissensions, danger of accidents, adverse changes, losses. P.M. Good, successful journeys, new and powerful friends, business activities and success; all-round improvements; worsens towards midnight.

**6. Fri.**—L.D. 15 till midnight; then L.D. 1 of increasing lunar Krittika month (Dipavali Amavasai). Swati till 10-45 p.m., then Visakha. A.M. Bad; erratic notions, adverse changes, danger of losses, separation, etc. P.M. Difficulties and anxieties, danger of estrangement of friends, losses through extravagant ideas and conduct but good may come out of it all.

**7 Sat.**—L.D. 1 till 1-15 a.m. (night); then L.D. 2. Visakha till 0-35 a.m. (night); then Anuradha. A. M. Generally unfavourable except towards noon. Indiscreet actions, extravagant tendencies, liability to losses. P.M. Pleasant holidaying, excursions, new friends, success in financial projects.

**8. Sun.**—L.D. 2 till 2 a.m. (night); then L.D. 3. Anuradha till 1-55 a.m. (night); then Jyeshta. A.M. Good. Business activity; success for commercial interests; settlement of controversial issues; social pleasures, benefits through opposite sex. P.M. Beginning good, profits, active business conditions but gradually conditions worsen till midnight.

**9. Mon.**—L. D. 3 till 2-25 a.m. (night); then L.D. 4. Jyeshta till 2-55 a.m. (night); then Moola. A. M. Depression, unsound ventures, mental troubles, obstacles, waste of money. P.M. Neither good nor bad. But extravagant tendencies should be checked especially with regard to opposite sex

**10. Tues.**—L.D. 4 till 2-10 a.m. (night); then L.D. 5. Moola till 3-15 a.m. (night). A.M. Ordinarily favourable but somewhat doubtful and equivocal till noon. May experience troubles and worries which however may be towards good in the long run. P.M. Mixed conditions exist; contentions, quarrels, obstacles from superiors.

**11. Wed.**—L.D. 5 till 1-25 a.m. (night); then L.D. 6. Poorvashada till 3-5 a.m. (night); then Uttarashada. A.M. Quite unfavourable in general. Losses, illness, ill-treatment, extravagance, matters long pending come to a crisis. P.M. Continues same with less severity.

**12. Thurs.**—L. D. 6 till 0-15 a.m. (night); then L. D. 7. Uttarashada till 2-15 a.m. (night); then Sravana. A.M. Good in general before sunrise, but definitely evil towards noon. Domestic troubles, adverse changes, losses, general breakdown of existent conditions. P. M. Better conditions prevail; new friend's help to success.

**13. Fri.**—L.D. 17 till 10-45 p.m. Sravana till 1-40 a.m. (night); then Dhanishta; A. M. Midnight to forenoon—evil anxieties, losses and troubles, domestic dissertions. Forenoon to noon, tolerable. P.M. Honour, courtships, favourable changes, but the influences are somewhat equivocal and may alternate from good to bad and vice versa.

**14. Sat.**—L. D. 8 till 8-50 p. m., then L. D. 9 Dhanishta till 0-35 a.m. (night). A. M. Inauspicious for all new beginnings and enterprise. Quarrels and disputes, losses through bad company. P.M. Conditions are much better, pleasures, amusements. courtships and help from opposite sex, etc.

**15. Sun.**—L.D. 9 till 6-45 p.m. then L. D. 10. Satabhishak till 11 p. m., then Poorvabhadrapada. A.M. Benefits through elderly and influential people and securing their help, dealings in landed property and estate affairs. P. M. Gains through investments, travels and beneficial changes.

**16. Mon.**—L.D. 10 till 4-15 p.m., then L.D. 11. Poorvabhadrapada till 8-40 p.m., then Uttarabhadrapada. A.M. Weak influences prevail and nothing positive can be based thereon, not good nor journeys. Trouble with officials and superiors. P.M. Mixed conditions exist but on the whole favourable. Active gains, new friends, journeys, beneficial changes etc.

**17. Tues.**—L.D. 11 till 2-10 p.m. then L.D. 12. Uttarabhadrapada till 7-45 p.m., then Revati. A.M. Quite favourable in general; devotional matters, pleasure and profit through journeys, spiritual inclinations and also gains. P.M. Throughout unfavourable. Health accidents and wounds, rash enterprise, losses, etc.

**18. Wed.**—L.D. 12 till 11-50 a.m., then L.D. 13. Revati till 6-35 p.m., then Aswina. A.M. Not good in general. Depression, indisposition, waste, official worries and troubles. P.M. Much better though mixed nature. Success, fortunate journeys or changes, new and powerful friends, good for academical and literary enterprise, good business.

19. Thurs.—L.D. 13 till 9-40 a.m., then L.D. 14. Aswina till 4-45 p.m., then Bharani. A.M. Though promising in the early hours, worsens towards noon and not at all favourable for any new beginnings or enterprise. P.M. Continues unfavourable till midnight. Losses through lending of moneys, disappointments, domestic dissensions and troubles.

20. Fri.—L. D. 14 till 7-30 a.m., then L. D. 15 (Pournima) till 4-20 a.m. (night). Bharani till 3-20 p.m., then Krittigai. A. M. Evil for all new beginnings or enterprise. Adverse changes, losses through Governmental agencies or large corporations, companies, etc. P. M. Favourable though mixed conditions still prevail. Sudden changes which may prove beneficial, gain through unexpected channels.

21. Sat.—L. D. 1 till 4-5 a.m. (night); then L. D. 2. Krittigai till 2-15 p.m., then Rohini. A. M. Influences are not good till sunrise but later on, nondescript in character—neither good nor bad. P. M. Mildly unfavourable for domestic matters, love affairs, changes and dealings with the opposite sex in general.

22. Sun.—L. D. 2 till 2-45 a. m. (night); then L.D. 3. Rohini till 1-25 p.m., then Mrigasira. A. M. Mixed conditions are in force. Quite favourable till sunrise generally; later, petty troubles in connection with servants, money matters. P. M. Quite favourable, success, all-round improvement, academical activities, fortunate changes or journeys.

23. Mon.—L.D. 3 till 2 a.m. (night); then L. D. 4. Mrigasira till 1-0 p.m., then Ardra. A. M. Uncertain and equivocal influences prevail throughout. Not good for attempting anything important except routine work. P. M. Good. Social activities and benefits therefrom, gains through friends, relatives, opposite sex. Pleasant changes and agreeable journeys.

24. Tues.—L. D. 4 till 1-40 a.m. (night); then L. D. 5. Ardra till 1-5 p.m; then Punarvasu. A.M. Unfavourable for all auspicious matters, liability to accidents, loss by theft, scandal or disgrace even. Should be careful in journeys, moving in crowded traffic, slippery pavements. P.M. Quite favourable from noon till 3 p.m. and in the evening, increase in business, advancement, etc.

25. Wed.—L.D. 5 till 1-50 a.m. (night); then L.D. 6. Punarvasu till 1-35 p.m., then Pushya. A. M. Bad till sunrise but favourable after that till noon. Changes both good and bad are likely so that no definite guidance can be given. It is better not to attempt anything new. P.M. Quite good for all matters in general after 2 p.m.

26. Thurs.—L.D. 6 till 2-35 a.m. (night); then L.D. 7. Pushya till 2-35 p.m., then Aslesha. A.M. Unfavourable till forenoon. After that good for settling disputes with friends, relations, love affairs, courtship, etc. P.M. Mixed influences; not good for journeys, mishaps in social activities, unpopularity, but on the whole not bad.

27. Fri.—L,D. 7 till 3-45 a.m. (night); then L.D. 8. Aslesha till 4-5 p.m; then Makha. A.M. Quite good in general from sunrise to forenoon. All auspicious matters, beginnings of new enterprises, advancement, business pursuits, journeys, etc. P. M. A solution for long-pending matters can be attempted with chances for favourable termination.

28. Sat.—L. D. 8 till 5-20 a. m. (night); then L. D. 9. Makha till 6 p.m., then Poorva Phalguna. A. M. New friends, benefits, popularity, enterprises, etc. P.M. Not at all good; successful investments, long-standing anxieties, contentions in the office; False friends and losses through them; not good for journeys.

29. Sun.—L. D. 9 throughout. Poorva Phalguna till 8-25 p.m., then Uttara Phalguna. A.M. Neither favourable nor unfavourable in general. But better not to begin anything new. P.M. Better influences prevail, pleasurable outings, picmics. excursions, courtships, etc., benefits through opposite sex.

30. Mon.—L.D. 9 till 7-15 a.m., then L.D. 10. Uttara Phalguna till 10-55 p.m., then Hastha. A.M. Adverse changes, disappointments, disagreements with friends. Apparent good opportunities prove just the opposite after some time. P. M. Mildly unfavourable for academical and literary activities, journeys, liable to adverse criticisms.

## Fortunate and Critical Dates

**Mesha (Aries).**—*Fortunate Dates:*—1 Governmental favours, political success, popularity, advancements, harmonious surrounding; 5 Service conditions, paternal affairs, general health, journeys. 14 Social activities, courtships love affairs, domestic concerns, etc. 16 Gains or advantages through friends in matters pertaining to home surroundings, letters, correspondence, short trips. 22 Devotional, and spiritual matters, affairs that concern activities or persons at a great distance. 29 and 30; Sudden and unexpected favourable turns, or advantages, courtship, love affairs, occult and spiritual matters. *Critical Dates:*—12 Domestic affairs, occult matters, relationship with friends and co-workers. 17 Children's matters, liability to accidents, illness, etc. 28 Hasty decisions and actions having adverse effect later on, extravagance, quarrels and dissensions.

**Vrishabha (Taurus).**—*Fortunate Dates:*—1 Personal and domestic affairs, dealings with servants, inferiors, etc. 5 Brothers, co-workers, associations, partnership matters, etc. 14 Social activities, writings, correspondence, academical interests. 22 Affairs of elders, dead persons, legacies etc., unexpected developments (favourable) 29-30—Business and professional activities, occult matters, advancement in service. *Critical Dates:*—12 Unfavourable trends in profession, business or service, minor changes (adverse) 17 Long pending domestic matters suddenly developing and creating difficulties. 28 Matrimonial or other tangles with opposite sex.

**Mithuna (Gemini).**—*Fortunate Dates:*—1 Monetary and financial matters, speculation, dealings or Stock Exchange, etc. 5 Domestic and social matters, success over rivals, litigation, etc. 14 Family and property matters and affairs of children. 22 Partnerships, distant affairs, journeys. 29-30 Correspondence, writings, monetary and speculative transactions. *Critical Dates:*—12 Business, profession and journeys. 17 Affairs of brothers, coworks, liability to sudden illness or accidents. 28 Matters concerning paternal relations, losses, etc.

**Kataka (Cancer).**—*Fortunate Dates:*—1 Money, finance, personal and domestic matters; matters; in fact favourable generally. 5 Children's affairs, speculation, domestic matters. 14 Service and servants in general, journeys. 22 Matters affecting elders, paternal relations, service matters etc. 29-30 Maternal relations, opposite sex, business matters and gains. *Critical Dates:*—12 Occult and spiritual matters or practices, secret dealings, hidden matters come to light. 17 Children's affairs, their health, educational and professional prospects. 28 Monetary dealings, speculation, family affairs.

**Simha (Leo).**—*Fortunate Dates:*—1 Personal and domestic concerns as well as profession and business. 5 Children's affairs, education and prospects. 14 Literary, or journalistic enterprises, monetary dealings, partnership, original projects. 22 Children and their prospect abroad or leaving for foreign parts. 29-30 Business and profession, affairs of brethren and co-workers. *Critical Dates:*—12 Opposition and obstruction to all endeavours, unexpected trends in matters connected with the dead. 17 Liability to accidents, losses, etc. 28 Journey, losses, ill-health.

**Kanya (Virgo).**—*Fortunate Dates:*—1 Money and financial matters, dealings in foreign commodities, shares, etc. 5 Real property matters, and all estate dealings, service, agents, tenants, etc. 14 Home and social

(*Continued on page 800*)

## EVOLUTION OF ASTRONOMY

*(Continued from page 768)*

verified the angle of the ecliptic to be 23° 51′ 19″.5 and fixed the length of the solar year at 365 days 5 hours 48 minutes. He found out that the Sun remains "187 days in that part of the ecliptic, which lies between the Equator and the North-pole and for 178 days in the other part". This led him to discover that the path of the Sun (or rather the Earth) was really an ecipse and he explained the inequality of the Sun's motion not as hitherto supposed, by placing the earth at the centre of the orbit of the Sun. From the inequality of days at different seasons of the year, he found out what is commonly known as the equation of time. Another very important result was obtained by examining the accurate observation of eclipses made by the Chaldean astronomers, *viz.*, the period of the moon's revolution with respect to the star, the Sun, her nodes and her apogee (or the point in her orbit farthest away from the earth) and also the eccentricity of the lunar orbit and its inclination to the plane of the ecliptic. His own observations when compared with those made 150 years before, led him to another remarkable discovery that the first point of Aries (which before coincided with the Vernal Equinox) had advanced 2° in the order of the signs. This is generally known as the Precession of the Equinoxes. The value he found out is 48″ a year, whereas the modern value is 50″.1. Hipparchus divided the ecliptic and Zodiac into twelve equal parts of 30° each and gave to these portions (signs) of the zodiac the names of the constellations most nearly corresponding to them. Hipparchus was the first to determine the longitude by observing eclipses of the moon. To him also is due the credit of inventing rules to solve a triangle. He is also said to have constructed a table of chords. But strange to say, for three centuries after him the science was neglected and no further progress was made.

*(To be continued)*

## THE MOON'S INFLUENCES IN A HOROSCOPE

*(Continued from page 766)*

truthful, a cheat and quarrelsome. The conjunction and the good yogas of Moon — Venus is best. Like that of Moon—Jupiter it makes one prosperous, famous and authoritative. Its effect is the best in a female horoscope. She gets a loving husband, she has love for fine arts like music dancing etc. Her husband is authoritative. She will be lucky after marriage. With such a conjunction anybody can live well. Bad yoga makes one overpassionate and dishonest. The conjunction of the Moon and Jupiter and other good yogas produce excellent results. No other yoga is so excellent as that of Jupiter. Such people are healthy, prosperous, and famous. They acquire money with their own labour. They can rise from Rs. 200/- to Rs. 2000/- p.m. Such people have ideal imagination, lofty thoughts, zeal and zest. They never become poor. Bad yoga makes one a spendthrift. He will have no good health nor would he use restriction in eating and drinking. Saturn though a malefic can give good yogas too! Saturn's beneficial yoga with the Moon makes one honest, industrious and dutiful. If this yoga is in 5-8 houses, then one gets inheritance from old relatives. Bad yoga anywhere in the horoscope makes one henpecked. He may even earn 1200/- p.m. but children and wife will spend so much that he is reduced to the condition of a pauper. One's monetary condition will be unsteady, however much one may earn. There will be unexpected expenses. One's health suffers right from the birth. Their conjunction makes one intelligent and industrious.

The good yoga of the Moon and Rahu in Leo is the best. Rahu is capable of giving better results in even signs than in odd signs. The yoga in 2-6-10-12 is better than 4 & 8 signs. As a result of the conjunction of these one becomes thoughtful, discreet, industrious, possesses the capacity to find a way out in difficulties. One is religious and charitable if the yoga is in the 9th. Bad yoga in 2-4-5-7-8 houses makes one always in want. We may be reduced to poverty or be in want or incur debts. As a result of the bad yoga in the 3rd house one has to take care of the family of brothers and sisters. Conjunction of Moon—Rahu in even signs gives a dutiful wife. She will have the capacity to remain joyful even in difficulties.

## DIARY OF IMPORTANT EVENTS IN AUGEST 1953

*(Continued from page 784)*

25. London.—Cobalt bomb is Britain's answer to the Russian and American bombs as disclosed in a report printed here today.

27. New Delihi.—The House of the People passed the Andhra State Bill at 11-49 a.m. today.

31. London.—A British Overseas Airways Corporation Comet flew from Zurich to London last night in the record time of 78 minutes averaging 400 miles per hour.

## REVIEWS

*(Continued fram page 779)*

4. Tilivina Hadi.—By R. M. Viswamitra (Viveka sahitya Malai, Saraswathi Printing Works, Mangalore. Pp. 135. Price Rs. 1-12-0).

There is in the world all the difference between methods and reactions to environment urged or determined by ignorance or misapprehension on the one hand, and Knowledge or correct apprehension on the other. There is no doubt, ultimately, the Way of Knowledge would be leading to safety, welfare and well-being individual and social. In the course of this novel, (Kadambari) Mr. Viswamitra has attractively portrayed or delineated the Way of Knowledge, and the different situations are managed

and developed in a real life-like and arresting manner. The novel now issued constitutes No. 4 of the Sahitya mala series.

Men and mice, high and low, prince and pesant, persecutor and persecuted all alike have to come to grips with grim situations in life and stubborn realities of existence and in this terrible impact with hard facts of life, some get along triumphantly while others get worsted. The story narrated in this interesting volume has centred round the life of one Vamana Rao, and it is for the readers to decide whether the hero has walked the path of knowledge with his head held erect and come out of it all unscathed. The tale terminates with philosophic talk between Vamana Rao and his brother. The sentiments expressed are unexceptionable. There is a well-known Sanskrit dictum *Sarvejanah sukhino bhavantu.* Let every one in the world be happy. With this the story ends. The author is to be congratulated on an attractive piece of narration.

5. **Praja Prabhuttvavanna Kuritu.**—By Sivarama Karantha (Antaranga Karyalaya, Udipi, South Canara. Pp. 73. Price As. 8).

The booklet or brochure which constitutes Nos. 43 and 44 of *Antaranga,* contains a very valuable and readable account of Democracy and working of political and administrative Institutions and Organizations in Democratic Countries like Britain and America. India has had the benefit of Democracy for 6 years and in the relentless onward march of Time 6 years must be too small for formulations of decisions. It is good the Kannada public should be knowing all about the Theory and Practice, the political ideology and practical administrative machinery of Democratic Government. Mr. Karant's booklet is written in an illuminating and instructive manner.

"Desa-yarudu"? "Sarkarada-hone", "Prajagaladdu-desa", these and other titles would indicate the supreme importance of the people in determining democratic conditions of life.

But, if Democracy is at all to succeed, and if people governed by Democratic Governmental patterns are to be happy, an indispensable precondition is that all citizens, the voters, should be educated along right lines. Otherwise, Democracy would be mere sham.

Mr. Karanth's work is bound to be educative and helpful to all interested in the reign of informed and intelligent Democracy being established in this country. When all is said and done Democracy develops into dictatorship the *moment* elections are over.

5. **Vasanta Kaala.**—By K. Gururaja Udupa(Antaranga Karyalaya, Udipi Pp. 36. Price 0-6-0).

The booklet bearing No. 102 Antaranga Series, contains *six* short essays recording the reflections of the author on some of the aspects of contemporary life and existence. It would be permissible from the matter and manner herein presented that the reflections have bordered on humorous skit. But, then, whatever may be the modern trends and latest fashions or patterns in Kannada stylish writing, it seems to me that free and frequent introduction of terms and expressions in English seriously interferes with the natural and smooth flow of the Kannada. Anglicised Kannada, like Anglicised Sanskrit used by some presents an unnatural appearance.

"Vasantakala", "Bhavishya", "Vonta", "Chatuvatike", "Nyaya" and "Matina-Malla" would indicate the fairly wide range from which the subject matter has been selected by the author for the exercising of his creative attention and fertile imagination.

Reference has been made to *Astrology* and *Palmistry* in the section on "Bhavishya", but, it may not be out of place to point out that faith in and lure of Astrology and Palmistry is universal, widely prevalent even in Britain, Europe and America.

Notwithstanding the pronouncedly cynical tone, the dictum is quite correct that those who adopt unjust and unfair ways and methods prosper in life and those who are devoted to truth perish in the bargain. ("Anyayamadidavanu-anna-tindanu-Satyahelidavasattehoda). Mr. Udupa's work is altogether interesting and instructive.

6. **Kulavillada Hennu.**—By P. Venkatacharya Antaranga Karyalaya Udipi Pp. 134. Price Rs. 2/-).

Mr. Kutumba Rao's novel in Telugu the subjectmatter of which is the life of Devadasi Community has been done into Kannada by the author. There can be no difference of opinion regarding the urgent need for reform and reclamation of those whom Gandhi had been describing as "fallen sisters". In the Tamil Nad, the well-known dramatist Mr. Sambandham years ago published his play entitled "Dasippen" (Dancing Girl) in which attention had been drawn to the manifest evils of the Devadasi system, and State legislation has also been undertaken against the dedication of girls to temples for service as "Devadasis".

But, then, the problem can never be solved by merely sanctimonious moralistic considerations and emotional slogans. So many Welfare centers have been started here, there, and everywhere, but, the effect of all so-called remedial measures has been the practice of profession of prostitution has just gone *underground.*

Professional politicians and so-called social reformers throughout the world are yet to tackle the problem successfully, but, authorities on Sex like *Vatsyayana,* and *Havelock Ellis* would seem to believe that economic factors are responsible for the existence and universal prevalence of the oldest profession. Mr. Venkatachary's Kannada is highly readable and appealing.

**Books and Publications Received**

1. **Photograms of the Year 1953** (Amateur Photographer, Iliffe & Sons Ltd., London; 96 plates. Price not given).
2. **Dentistry in Ancient India.**—By K. M. Choksey, (Popular Book Depot, Bombay 7. Pp. 86. Rs. 5/8).
3. **Nehru—The Lotus Eater from Kashmir.**—By D.F. Karaka. (Casement Publications, 11, Oak Lane, Bombay 1. Pp. 114. Rs. 6/8).
4. **Annapurna.**—By Maurice Herzog (Jonathan Cape, London. Pp. 288. Sh. 15 net).
5. **The Book of Signs.**—By G. M. Moses, 2 Vols. (N. Kluwer, Deventer. Pp. 755. Price not given).
6. **Mythology.**—By Edith Hamilton, Pp. 336. Price 50 cents.
7. **The Greek Way to Western Civilization.**—By Edith Hamilton. Pp. 190. 35 cents.
8. **Human Destiny.**—By Leconte du Nonij. Pp. 190. 35 cents.
9. **Machiavelli—the Prince.**—By Christian Gauss. Pp. 138. 35 cents.
10. **Thomas Jefferson on Democracy.**—Edited By Sam K. Padover. Pp. 186. 35 cents.
11. **The Handbook of the Heavens.**—By Heruhard, Bennett and Rice. Pp. 240. 35 cents.
12. **You and Your Heart.**—By Drs. Morvin, Jones, Page, Wright and Rutsein. Pp. 152. 35 cents.

(Items 6 to 12 published by the New American Library of World Literature, 501, Madison Avenue, New York 22).

13. *New Waite's Compendium of Natal Astrology with Condensed Ephemeris from 1870 to 1960.—By Colin Evans: (Routledge and Kegan Paul Ltd., London. Pp. 236. Price Sh. 20/-).
14. *About Yoga.—By Harvey Day (Thorson's Publishers, 91, St. Martin's Lane, London. Pp. 160. Price Sh. 7/6d.)
15. **Our Evolutionary Ideals.** (Spiritual Healing Centre, Coimbatore)

*Copies can be had of Raman Publications, Seshadripuram, Bangalore 4

16. **Indian Banking Analysed.**—By J. P. Jain, M.Com. (The Banking Experts, Madras—17. Pp. 677. Price Rs. 15/-).

GERMAN

17. **Tertiar-Directionen.**— By E. H. Troinski (Baumgartner - Verlag, Billerbeck, Hamburg).

MARATHI

18. **Grahayogancha Anubhava.**—By R. G. Supre, (Author, Rahuri. Price Rs. 3/-).

HINDI

19. **Chatusshashti Varsheeya Panchangam from 1890 to 1953.**—By Pt. Ganga Prasad Jyotishacharya. (Author, Morar, Madhya Bharat. Rs. 6-12-0).

KANNADA

20. **Eepariyasobagu.** — By V. M. Inamdar: Rs. 3/-

21. **Geechugere.**—By Ramachandra Kottalgi, Rs. 2/-

(Items 20 and 21 published by Manohara Grantha Bhandara, Dharwar).

22. **Kusutlkale.**—By Sarojini Mahishi, M.A.

(Karnataka Tailoring College, Dharwar, Rs. 2-8-0)

TELUGU

23. **Jataka Pariseelanamu.**— By K. Subba Rao, B.Sc.

24. **Satya Samhita Parts I & II,** Edited by Vemuri Dakshinamurthy. (Items 23 and 24 published.—By Jyotissahiti Karyalaya, Tenali).

25. **Nasthikathwamu.**—By Gora (Nastika Prachuranalayam, Bezwada. Rs. 1/8).

26. **Rugatala Chintamani, Edited.**— By T. V. Subba Rao, (Oriental Manuscripts' Library, Madras. Rs. 6/4).

## YOUR SCIENTIFIC DIFFICULTIES SOLVED

*(Continued from page 782)*

their location in the horoscope and will be generally favourable for finance. If Jupiter is in Pisces and Venus in Virgo, the effect will not be so good but it will be much better if Venus is in Pisces and Jupiter in Virgo. (*d*) No.

Q. 17. Mutual aspect between Venus and Mars is said to cause moral weakness. Will the effects be same or different if the aspect between the two is not mutual? *K. V. Kheri.*

Ans. The same effects do not follow if the aspect is not mutual. But the statement itself is not necessarily true in all cases of such combination and admits of several exceptions.

Q. 18. Will a planet losing strength in a Navamsa Chart by being in a depression sign regain it if it is exalted in other vargas like Dwadasamsa or Trimsamsa? *H. C., Malda.*

Ans. The Navamsa has greater significance than other vargas but it is only one of several vargas though it may be the most important. Therefore if the planet happens to be strong in several other vargas, the defect may be considered remedied to a great extent.

Q. 19. A planet if retrograde in an exalted sign is considered to be equal to debilitation. Do the rules of cancellation of debilitation apply here? *M. V. Sastri. Madras.*

Ans. No. They apply only to cases of their occupying debilitation signs.

Q. 20. What is Amsa Lagna? *R. G: R. 6266.*

Ans. The actual degree rising should be taken into account and the Amsa Lagna with the Navamsa appropriate to that degree in the rising sign. Thus if 7th degree of Leo rises, the Amsa Lagna will be Virgo.

## FATALISM, FREE-WILL AND ASTRGLOGY: A SYMPOSIUM

*(Continued from page 760)*

PK, we notice that the explanation breaks down before the elaborate precautions adopted in the most recent precognition experiments. We have to cry a halt when we come to experiments in which precognitive and post-cognitive "hits" *occurred together* more often than warranted by "chance".

In the queer and disturbing field of parapsychology, we seem to be confronted with evidence for a *partly* predeterminate future; in other words, with evidence for what are presumably *conditioned choices*. Cicero perhaps was not very wide of the mark when he wrote in his *De Divinatione* (*On Divination*): "nothing is 'certain to happen' which there is some method of dealing with so as to prevent its happening". The dictum would seem to apply to *some* future events if not to all.*

If the hypothesis of a *partly* predeterminate future or of *conditioned* choices appears much less tidy than a thorough-going Determinism, we should realize that our own ontological status continues to be a puzzle. We know that we are terrestrial beings; but, if the "occult sciences" mean anything at all, there must be an ultra-terrestrial side to our being. In another context, I have recommended the hypothesis of a praeter-conscious self which transcends the temporal and causal nexus of ordinary experience. To such a "deeper self", Determinism may not wear its aspects of mere fatality and tragic futility. Absolute "Determinism" and absolute "Free-will" may be concepts inapplicable to the essential self of man. They seem to be mutually exclusive and to forbid a "synthesis", only because they have been torn from the metaphysical setting appropriate to beings such as we are. In Quantum Mechanics, conventionally defined physical attributes like position and velocity cannot be precisely assigned to atomic objects. As Bohr has said, we have two "complementary", if mutually exclusive, aspects of the description of the contents of experience. The analogy may be extended to the metaphysical situation in which we find ourselves. To secure *absolutely precise* description in terms of one of two "complementary" concepts or categories, we must sacrifice the other; if we do that, the very framework of our description has been surrendered. Metaphysics, like the new science, may have to discover its "limits of explanation" or rather its "limits of conceivability". I shall not here attempt a more technical statement of the position reached. The tentative solution of the problem, I adopt is that the life of the incarnate human spirit is governed neither by an "Absolute

* For a discussion of the relevance of parapsychological investigations to philosophy as well as psychology, see my paper contributed to the symposium "The Relation between Philosophy and Psychology" to be read at the forthcoming Baroda Session of the Indian Philosophical Congress, *Proceedings of the Ind. Phil. Congress*, December, 1953.

Fatality" nor by an "Absolute Free Will". **Dr. B. V. Raman's statement that "In this world of relativity, neither Fate nor Free-will could be supreme" is, in my opinion, the most hopeful approach not only to the problems of astrology, but to those of the entire group of occult disciplines and of parapsychology.**

I shall conclude my article by advancing one further consideration. On the hypothesis of a *completely* predeterminate future, the symposium method of conducting a discussion illustrates, in a peculiar way, our helplessness. There can be, on this view, nothing tentative about the issues posed and the gropings for solutions; for, whatever solution of the problem a man adopts has been already completely predetermined. Perhaps a man either blindly asserts his idea or allows another person to impose blindly an idea on him. The discussion will be terminated by either Dr. Johnson's "We *know* our wills are free and there's an end on't" or the contrary "We *know* our wills are *not* free and there's an end on't". I grant that metaphysical discussions have been sometimes conducted in this fashion which has given the modern logical positivist his excuse for saying that the disputants simply growl louder and louder at each other. But that is not how discussions *ought* to be conducted. There seems no good reason why philosophic systems should be, in the language of Schopenhauer, "as unsociable as spiders" or why one system must be "intent on the destruction of all its brothers like an Asiatic sultan". I realize that the remedy does not lie in promiscuous mingling. Clear thinking is the desideratum of philosophy. We cannot, however, rule out the possibility that the views we propound, in so debatable a territory as "Freedom", may be corrigible or modifiable in unsuspected directions. I certainly hope to profit by considering the various alternative solutions of the problem offered in the symposium even if I am unable, for the reasons explained, to accept all of them without qualification. Perhaps the alternative statements *of the problem* may themselves conduce to a clearer perspective in a magazine as hospitably and competently conducted as THE ASTROLOGICAL MAGAZINE.

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## FATE, FREE-WILL AND ASTROLOGY

By Dr. R. NAGARAJA SARMA

(*Continued from page 737 October 1953*)

When Kalyanavarman and others state that a chart or horoscope correctly read and interpreted is a great help, they simply mean that only rough and vague indications could be thrown out regarding luck in lotteries, success in cross-words, wind falls from relations, encounter and possibly marriage with the Sleeping Beauty in the Forest. Kalyanavarman and others guarantee nothing. Because in the nature of things nothing could be guaranteed.

The language used by these classicists, nowhere even remotely suggests that in matter of horary astrology, regarding onset and course of diseases taken, regarding law suits, matrimony, speculation, and many other ventures, freewilled man can have his own way. Often, he has not.

In a Sanskrit work known as "Subhashita-ratha-bhandagara" which is eclectic several stanzas have been brought together some in support of Fatalism and some in support of Freewill. They may be perused by those who are still wavering and unable to make their minds up.

The very term *Karaka* used by classical writers would finally decide the question. Jaimini speaks of the *Atma-karaka* itself. That means a particular planet would indicate, you and your personality, and the lines on which the personality would develop in due course. The term *karaka* in Sanskrit would never mean that free-will operates capable of transforming personality. The different *karakas* would determine what X-Y and Z would *be* and would *do*.

I shall *not* refer now to the language used by the Nadi-writers, as I have already placed some samples before the public. The language used by the Nadi-writers is strikingly confirmatory of Fatalism.

The *Saptarshi-Nadi* (reviewed by me in the pages of THE ASTROLOGICAL MAGAZINE) in season and out goes on observing that So-and-So has come into the world as the result of Karma done in previous lives and indicated by the hieroglyphes scribbled by Brahma on the forehead.

This Nadi is very rich in indications of propitiations. It is further observed that if the party concerned performs the rites enjoined, he or she would be cured of the malady. If the party fails, there would be no cure.

I submit that in these and similar contexts, the Nadi lets you down to a hopeless extent. The Nadi does not categorically state as it should, whether the prescribed rites and propitiatory ceremonies would or would *not* be eventually done. Does all this story mean freewill or fatalism?

It is not difficult to give the correct answer. It must be obvious the Nadi-language throughout emphasizes only *fatalism*.

In the esoteric language used by some writers, references have been made to the question of determining from which world has a given individual come into existence on mother Earth? Has the soul come from hell, from nether regions? Or, has it come from the higher celestial regions? There are corresponding planetary indications.

After living the allotted span of life on earth, where will the self go? What may be the destination? Heaven? Or, hell? There are planetary indications for these as well.

If these classicists had believed in the existence and function of freewill, they would never have mentioned indications touching hell, and hell-ward journey. For, who will deliberately elect going to hell, when by exercising freewill, he can have a seat reserved for him and guaranteed at that?

Satan is reported to have exclaimed—Evil, be thou, my Good. I am not quite sure if he did it, but, I am inclined to surmise that Satan should have become disgusted and quite fed up with the so-called pinchbeck good, or simulacrum of spirituality, that he might have exercised his freewill in favour of Evil. Even, then there would be no difficulty in arguing that Satan had been *fated* to fall and choose Evil.

### Theory and Practice

Let alone theoretical or academic discussion in newspapers and magazines. To-day Nehru is acclaimed as the Darling of Asia. His word is law. His opponents are nowhere. He is condemning astrology and astrologers. He is showering political patronage on his friends and admirers.

During British regime, the same Nehru was in prison. Gandhi had been kept under control and check. If these had the freewill, they should have driven the British long, long,

before they elected to depart under the urge of fate.

In theory, we are all free. We all desire to secure happiness. But, how is it under free government, free deserving candidates do not get seats in medical and engineering colleges?

Let alone theory. Take the so-called freest of democracies. In actual practice, an individual is economically, legally, politically, socially, and in all ways, strictly fated and determined to behave in a particular patterned and regimented manner. When, in practice your conduct is controlled by meaningless laws by the legislatures and made by the state, in season and out of season, only intellectual indolence and impudence could drive one to claim freedom and freewill,

When modern civilized (sic) men and women find it impossible to escape from state-made tyrannical laws, do they lay the flattering unction to their souls and hope to escape from the consequences of the Fate that relentlessly dogs their footsteps? They can only talk endlessly of freedom and freewill. In the cases of ordinary uneducated persons not merely, but, even in instances of educated persons, definite divergence is discernible between theory and practice. In *theory* every one of the 4,000-millions of inhabitants of the globe is *free*, to direct his or her *freewill* in all directions and ward off evils, prevent troubles, and enjoy the blessings of earthly paradise every minute of life. In *practice*, however, you live cribbed, cabined, and confined.

Germany exercised freewill to the fullest extent. Japan did. Italy followed suit. Soveit and America are using their freewills. Congress is using freewill in India. The result of it all is people are *fated* to suffer, the common people, tax-payers and the voters. That is what is to be found in actual life, experience and practice.

### Misunderstanding cleared.

One major misunderstanding should be cleared before. I conclude the discussion: Indian Fatalism, philosophy of predestination or predeterminism, should never be understood to mean or encourage *passivity, inactivity, lotus-eating* propensities and the like. Indian Fatalism does *not* demand of anyone that he or she should be always sitting with folded hands doing nothing. On the contrary, Indian Fatalism is intimately associated with moral dynamism and spiritual activism. Fate is a general concept. It is known in a very general way mankind is fated. Details are unknown. Astrology is pressed into service in hope of obtainment of knowledge of details to the extent to which such knowledge is vouchsafed for mankind is humanly possible at all. Details of fate being uncertain and unknown, Japa, Homa, Dana, Parayana, Pooja, and the entire program contemplated by Mantra and Tantra may have to be covered by those who may so desire. Others are at perfect liberty *not* to follow tantric and mantric ritualism, because, they rest in faith, in devotional surrender to the Supremest Deity-Vishnu or Siva as theological preference may determine.

Fatalism or predeterminism is quite consistent with beneficent constructive activity, not merely, but, in fact demands activism. It is absurd to contend that Fatalism would paralyse all activity.

Even Freewillists do not *claim* that latest medical discoveries notwithstanding, doctors are able to save lives always. A London report has conveyed a warning against indiscriminate use of streptomycin as tubercular germs secure adjustment to the drug and begin to thrive in it instead of being destroyed.

Likewise, in spite of ante-natal, prenatal, post-natal and other methods of care, and attention, infant mortality and mortality brought about by child-birth are still high.

When best activity has been put forth and yet, a given attempt fails; people automatically fall back on Fatalism. I wonder how freewillists would explain or account for such failures. Gandhi used to argue that he wanted freedom even to err and commit mistakes. In the same vein, freewillists may argue that they are *free* to win, when they *win*, and free likewise to fail, when they fail. Such is the be-all and end-all of the philosophy of Freewill. Indian predictive astrology which is grounded on pure, pristine rationalism has nothing to do with such childish speculations.

Fatalism is *Theism*. It is devotionalism. There is a Supremest Deity under Whose control the universe of stars and planets, men, mountains and oceans, rises, grows and perishes at the appointed time.

Man has to act, do his duty, get on in life with faith in Providence. That is the philosophy of the typical fatalist. Planets indicate directions in which fate impels beings. Study of starlore would give but rough inklings into the directions along which Fate drives high and low—ministers and their liveried peons. These inklings would enable one to meet the incidents of life bravely, boldly, courageously, and with fortitude and resourcefulness. They would secure better adjustment. No one would be able to stop, avert, prevent, or circumvent final doom, inevitable catastrophe. But, when it comes, as it must, sooner, or latter, Fatalism and Predictive Astrology would enable one to meet the doom as cheerfully and automatically, as he or she would swallow the daily meal, or maintain inhalation and exhalation,

### Conclusion

In bringing the discussion to a conclusion, I shall cite *two* incontrovertible authorities in support of fatalism.

*Firstly*, Sita complains to Hanuman in sad and mournful tones that Fate must be deemed inescapable. Otherwise, how on earth Lakshmana, She, and Rama could be troubled and tortured like that? (Sundarakanda—Chap. 37-3 and 4.) Even in acme or height of one's prosperity, he is described as being *dragged* through it all by Fate. (Kritantahparikarshati).

*Secondly*, the Gita emphatically and unequivocally declares that *five* factors determine all activity of which *Fate* is one—withal most powerful. When that is so, if man megalomaniacally fancies that he, exercising his freewill, is the *Sole* doer or actor, he, of rotten intellect, or evil-intellect, is definitely blind. (na-sa-pasyati-durmathi-Chap. 18-14-16.)

The two references may be elaborated into independent articles or discussions, which would be philosophical but not necessarily astrological.

Fatalism is the only rational philosophy of life. Fatalism, Theism, and Activism go together, stand or fall together.

Predictive Astrology is directly founded or founded on the cultural triumvirate of fatalism, theism, and moral dynamism, or spiritual activism.

Predictive astrology would indicate directions along which given careers are likely to proceed or progress. It would enable most efficient and successful adjustment being secured to conditions of life and environment.

Theoretical perception of the philosophy of the Vedanta, its truths, precepts and commandments and practical pursuit of programme or meticulously measured methodology of Yoga would enable aspirants to secure *summum bonum* of existence, salvation, or Moksha or by whatever name christened, which is freedom from transmigratory cycle. That sort of freedom is the only freedom that really *frees*. Other freedoms like economic and political freedoms only *bind*.

Freedom *par excellence* can be secured only through the Grace of the Supreme Lord. The Grace can be secured only by means of pure thought, rectified emotions, and correct conduct all morally and spiritually standardized. Will X or Y reach the supreme or exalted goal? Predictive astrology

can throw out inklings and directions. My final conclusion is that Fatalism, Theism, Activism, and Predictionism, (Predictive Astrology) go together. They explain all phenomena of life and death, growth and progress, here and hereafter, science and religion. Free-will is a fashionable fad, frivolous failure and fantastic fabrication.

## MARKET FORECASTS FOR NOVEMBER 1953

(*Continued from page 786*)

in the same manner till 9th; 10th: decline in cotton, shares, biya, alsi, sarson, airanda (castor-seeds), kapas (raw cotton), moongphali (groundnuts),; but rise in iron, wheat, Zinc, tin, colours and dyes, lead, black-pepper, gur, sugar, wood and fuel, coal; market will follow one-line for five days; 14th: cotton, shares; rise in these markets; but decline in sarson, alsi, silver, aranda (castor-seeds), raw cotton, moongphali, (groundnuts); 16th: rise in cotton, silver, gold, woollens; decline for three days in guwar, peas, cotton, (raw), binola, cloth, ghee, alsi, jute, hessian, yellow sarson; 19th: gold, silver, decline; rise in gram, wool, wheat, alsi, black pepper; 20th: rise in cotton, silver, gold, sarson, yarn; 22nd: good decline in cotton; 27th: good rise in silver, gold, sarson, cotton, raw cotton, moongphali (groundnuts), alsi; 30th: rise in alsi and silver; in wheat and shares: first, a little decline and then rise; (for timings and figures of fluctuations in each commodity, please consult Vyapar Rukh).

By PRAKASH CHAND GUPTA

*House No. 512,*
*Multanipura (Parao),*
*Modinagar, (Meerut).*

Considering the position of planets, we anticipate good ups and downs in the markets and especially in gold, silver, cotton, guwar, peas, gur, sugar, shares, jute, bardana, black pepper, seeds and oils. So please be careful in your business.

On 2nd November, Mercury and Mars will form 'Triakadash' Yoga; this yoga will cause rise in the markets. On 3rd, Mars and Saturn will form 'Dwirdwadash' Yoga; keep selling in rises till 14th November. On 4th, Mercury becomes retrograde indicating sudden bearishness in the prices of gold, silver, cotton, guwar, peas, gur, sugar, jute, bardana, black pepper, mill shares, seeds and oils. On 5th, Moon and Venus will combine; good decline will follow in the markets. On 6th, Venus and Herschel will form 'Kendra' Yoga; this yoga will bring good decline in almost all markets. On 7th, Venus and Neptune will combine; further decline in the markets. On 9th, Venus and Rahu will form 'Kendra' Yoga; keep selling in spurts for further gains; heavy decline will follow in the markets. On 10th, Mercury and Venus will form 'Dwirdwadash' Yoga; this is a very important yoga and will bring sharp decline in gold, silver, cotton, guwar, peas, gur, sugar, jute, bardana, black pepper, mill shares, iron shares, sarson, alsi, groundnuts, arianda and chamak. This falling tendency in the markets will continue till 14th November.

On 15th, Mercury and Sun will combine; this will change the trend of the markets and the prices of gold, silver, cotton, guwar, peas, gur, sugar, jute, bardana, black pepper, mill shares, seeds and oils will go high with jumping rise. This trend is expected to continue till 17th November. On 18th, Jupiter and Neptune will form 'Trikona' Yoga; this yoga will cause decline in certain articles and the prices of some articles will go high; in our view, prices of cotton, guwar, peas, groundnuts, arianda, sarson, alsi, jute, bardana, chamak and mill shares will go down. This trend is expected to continue till 21st November. On 23rd, Mercury and Venus will combine; this will bring sharp rise in the markets. Further on 25th, Neptune and Pluto will form 'Triakdash' Yoga; this will also help the bullish trend. This is a clear chance of good rise in almost all markets. This trend of rise will continue till the end of November.

By K. N. BHATTACHARJEE

81/1-B. Lower Circular Road, Calcutta.

November 1953 will begin with a cheerful note in all directions. (Although Mars remains in Virgo and the Sun occupies Libra, the house of its fall, it is to be noted that in Navamsa, the Sun occupies Aquarius, with Saturn in Sagittarius, Neptune and Jupiter in Libra and Pluto in Aries). These positions indicate a bullish tendency in all the speculative markets. Again in Radix or Day's Chart, Pluto has formed a benefic sextile with Neptune, and retrograde Juptier is semi-square with the Sun. All these positions in the heavens greatly influence gold, or silver, gunny, cotton, piece goods and all commodities and shares in general. Prices are expected to appreciate, especially the Bullion and gunny.

It should not be lost sight of that Mars has formed a minor malefic aspect of semi-sextile with Saturn. It will exert its influence and it will obstruct the shares specially on 2nd in the opening session of the market, but its influence will be short-lived. The prices of the shares too will be hardened from the very afternoon owing to the benefic aspects formed as already mentioned above. A mild reaction will take place on 3rd instant. Mercury retrogrades on the early morning of 4th and due to Herschel square Venus, Pluto sextile Venus, Venus conjunction Neptune, there will be small fluctuations on both side within narrow limits as these signs are mutable—both good and bad.

Venus is seen to enter Libra on 6th noon leaving her house of fall. She will assume special power in her own sign. She will be in conjunction with Saturn. She will also form a trine with Jupiter while entering Libra and sextile with Pluto. She will undoubtedly influence the prices of cotton, jute goods and manufactured goods. This builish sentiment will be hardened further from the afternoon of 9th instant when Jupiter will form a close trine with Neptune. As they are slow moving planets, these healthy sentiments will remain powerful upto 13th instant. Bull operators will reap the harvest and should do well to buy during the previous reactions. All commodities, gunny and silver especially, will be highly sensitive along with other commodities. Shares will also follow suit to some extent.

A definite reaction is bound to set in, and the charm will gradually dwindle away with the exhaustion of this formidable trine aspect commencing from 14th or middle of this month. All the markets will represent a reactionary tendency and this state of affairs would continue upto 18th or 19th instant.

Again another aspect of retrograde Jupiter, semi-sextile with Retrograde Herschel, forming on 25th instant on exhausted degree. As Mercury rises on 19th instant, a mild reactionary rise will commence from 20th instant. During this period, and the commodities, gunny, bullion, cotton and shares will look up again and cover up the lost ground till the end of this month, when Jupiter will transit back to Taurus and Venus will transit to Scorpio. There will also form an aspect of Jupiter opposition parallel with the Sun on 30th instant and the semi-sextile of Retrograde Jupiter with Regrogeade Herschel will be on the decline and all the prices will have a setback especially in the commodity markets. It should be noted that "Neptune" will continue to break down the prices of commodites whenever she becomes free from the malefic aspects formed by the evil planets, as she is now occupying Libra the 8th house from her assigned zodiacal sign of Pisces. Therefore, I would like to give a clear caution to my readers that commodities will continue to lose ground gradually, and it is advisable to sell at every rise of prices in commodity markets, and bank the profit by covering at the decline.

## HOW IS THIS MONTH?

*(Continued from page 790)*

Saturn is under check. The good elements being in preponderance, the general results also will be in proportion, and the second half will be even better than the first. Accomplishment of your desires and plans, general success, triumph over rivals, good name, happiness, honour, access of luxuries, literary and academical successes, auspicious celebrations, welcome visits of friends and relations are among the probabilities during second half. Some enmities on account of money and some difficulties with mental despondency may be present during earlier half.

*Health and Domestic.*—Health for the month will be good for you as well as for the other members of the family. There will be happiness at home and in social circles where you will be a popular and dignified figure with picnics, excursions or other social activities and celebrations. There will be access to sartorial luxuries and some religious or semi-religious function will be observed at home with satisfaction all-round.

*Finance and Speculation.*—The financial position will not prove to be as good as one can expect from the favourable transits. No doubt there will be no undue stress or worry in connection therewith but there will be no actual advancement in your financial position, the money will not be accumulated but will easily slip through your fingers without leaving much behind. Speculation is favoured to some extent but without prospects of great profits.

*Real Property, Services, Profession, etc.*—The position is good for real property and there is scope for considerable additions and improvements to your holdings but an element of care is necessary as you are likely to pay more than the actual worth for the properties and there may be some element of deceit as regards title which should be avoided with proper scrutiny and care. One material circumstance is that you should not manifest haste in the selling of the properties or go in competition with others. With these precautions, most mistakes will be avoided. The services will be in good shape and for those to whom Saturn is Yogakaraka as well may expect some material gains. The profession and business will benefit substantially this month especially during the latter half.

Beginning sometime before sunset of 2nd, *Chandrashtama* lasts till sunrise on 5th and recurs again from midnight of 29th to end of the month.

12. Meena (Pisces).—*Jupiter in 4th; Kethu in 5th; Venus in 7th and 8th; Saturn in 8th; Sun in 8th and 9th; Mercury in 9th and 8th; and Rahu in 11th.*

*General.*—Venus is good for practically the whole month but is under check so long as he is good. Mercury is the only other planet who is good for at least part of the month. He is free from check so long as he is favourable. Jupiter and Saturn, evil for the entire month, are under vedha all along. Sun and Mercury are under check for the first half. The good influences being very few this month, the doctrine of check comes to the rescue by making the evil transits more or less powerless. The only planet who is evil and free from vedha for the month is Mars. Quarrels and misunderstandings will arise as well as various sorts of enmities. There will be some health troubles also. Obstacles, unmerited suspicions, purposeless journeys, difficulties caused by relations, are among the unfavourable results probable for the month. Educational successes, philanthropic work, and some measure of happiness are due for the second half.

*Health and Domestic.*—Indigestion, blood pressure, fever etc., are among the likely ailments for the month but actually these troubles may not occur during second half. But there will be plenty of misunderstandings and quarrels inside and outside the domestic circle that will leave no peace of mind at any time. Some sorrowful news about the death of a relative or friend may reach you to depress your mind still further.

*Finance and Speculation.*—Along with other matters, the finances are also bound to suffer and the position will worsen during the month. There will be pressure for money always and in this respect this may even be called the worst month of the year, at least the first half. During the second half some distinct relief may be experienced when some gains are probable. There will be no success through speculative activities.

*Real Property, Services, Profession, etc.*—Real property matters alone are likely to remain free from the impact of adverse transits and may not be affected to any appreciable extent or even not at all, though under the circumstances, positive improvement cannot be expected. Sudden and unforeseen changes may appear inevitable but it is advisable not to seek any changes yourself. The position for the services will be featureless and neither improvement nor deterioration is to be expected, the chances for the latter being greater during first half. An unexpected development which may prove to be ultimately favourable, is due about the middle of the month but one should be on the alert to take it at the tide as the situation will alter for the worse in no time. More than usual activity will manifest in business and profession but with little practical advantages.

*Chandrashtama* extends from about the sunrise of 5th till sunset of 7th.

## AS IT STRIKES ME

*(Continued from page 749)*

Capricorn, and the advice given there applies here, you view the root of the worry fairly and squarely and it will no longer be a problem.

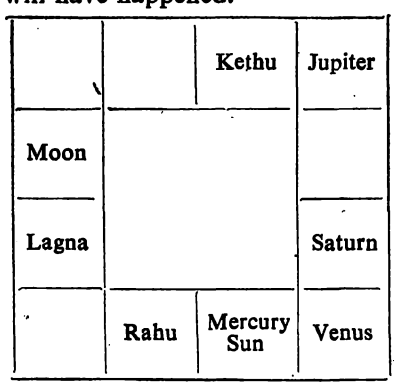
12. *Pisces.*—You will have occasional fits of moodiness and despondency. If trouble comes, you will literally sink into the depths of your own being and focus the light of rational intuition on your problem. Your own powers of intuition will provide a solution.

## THE SCIENCE OF DREAMS

*(Continued from page 752)*

movements and dreams prove no exception to this rule.

In a certain case known to us, whose horoscope is given in the margin, she has a remarkable prevision of knowing things in dreams. This prevision is unfortunately confined to immediate future. For instance if the native dreams of a social function or the arrival of a relative within hardly a week the event will have happened.




Note lord of the 9th is in the 10th aspected by Jupiter and with debilitated Sun. Venus is in the 9th having obtained Neechabhanga.

## DAILY GUIDE FOR NOVEMBER 1953

*(Continued from page 792)*

matters, partnership dealings. 22 Generally favourable alround. 29-30 Service matters, monetary and financial dealings but not speculation. *Critical Dates*:—12 Service and official matters coming to a crisis. 17 Real property and estate matters and dealings. 28 Affairs of brethren, co-workers, secret dealings coming out.

**Thula (Libra).**—*Fortunate Dates*:—1 Domestic and personal affairs. To some extent professional aspects also. 5 Service advancement, long distance affairs, journeys, etc. 14 Brothers, brethren, co-workers, service matters generally. 22 Money dealings, and finance generally. 29-30 Affairs of children, speculation, personal affairs. *Critical Dates*:—12 Matters concerning children mostly their health, education, prospects. 17 Money matters and speculative dealings. 28 Profession and business matters, dealings with superiors.

**Vrischika (Scorpio).**— *Fortunate Dates*:—1 Business and profession, social activities, popularity, etc. 5 Money, finance and speculation. 14 Literary and journalistic enterprises, writings, publications. 22 Financial matters, speculation. 29-30 Matters concerning home, opposite sex, social activities, etc. *Critical Dates*:—12 Matters affecting children, speculation. 17 Service, accidents to person or sudden illness. 28 Service matters in affairs connected with Government.

**Dhanus (Sagittarius).**—*Fortunate Dates*:—1 Service matters in general as also affairs of elders and paternal relations. 5 Real property and Estate dealings, gifts, legacies from near relations, etc. 14 Home, personal and domestic concerns chiefly. 22 Mother, maternal relations and benefits by or through them. 29-30 Service, help of influential friends, business gains. *Critical Dates*:—12 Property dealings and personal matters. 17 Children and their affairs, liability to losses, ill-health, accidents, etc. 28 Tidings for long distance affect your interest adversely.

**Makara (Capricorn).**—*Fortunate Dates*:—1 Matters relating to wife or domestic affairs principally. 5 Brother's matters, co-workers, journeys, etc. 14 Children's prospects, their employment, business, etc. 22 Personal and domestic concerns, sundry gains, etc. 29-30 Money matters, service and children's prospects. *Critical Dates*:—12 Occult matters, brothers and their affairs and unexpected trends in such matters. 17 Dealings with friends, quarrels and misunderstandings. 28 Domestic and estate business matters.

**Kumbha (Aquarius).**— *Fortunate Dates*:—1 Domestic matters, partnerships and business. 5 Monetary gains, transactions and financial matters in general. 14 Service prospects principally. 22 Gains, monetary dealings, help through friends. 29-30 Personal and Estate matters, long distance affairs. *Critical Dates*:—12 Official and service matters and unexpected trends therein. 17 Business and professional engagements. 28 Domestic and social matters and Official relationship with co-workers also.

**Meena (Pisces).**—*Fortunate Dates*:—1 Estate matters and service conditions. 5 Alround favourable date, personal, service and business matters. 14 Matter affecting parents or elders generally, long-distance news, journeys, etc. 22 Matters concerning children, their education and prospects; also matters pertaining to wife and her properties. 29-30 Family matters and social activities, excursions, etc. *Critical Dates*:—12 Service conditions and tests. 17 Money deals, connection with banks and liabilities, etc. 28 Dealings with superiors, co-workers and servants generally.


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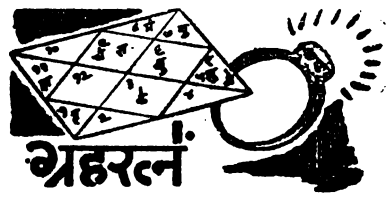
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OF

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# CEYLON

THE conceptual schemes of science are the products of thought only and not constituents of reality. One who seeks to explain mental phenomena by atomic processes must remember that an atom is only a conceptual construct that serves to order perceptions. There are limitations to so-called "scientific approach". The laws of astronomico-astrological phenomena have not been completely formulated and understood. In view of the speculative nature of scientific schemes, science cannot pronounce judgment upon the soundness or otherwise of astrological doctrines such as those about correlation between planetary movements and political, social and economic happenings in a country or countries. The fact that an astrologer must rely on a total insight, that he may have no formulae that may be used without appreciation of their derivations or presuppositions, gives him a sense of creative discovery, which though the source of many risks is also the cause of enduring satisfaction. Thus, against the background of these remarks mundane or national astrology must be viewed in order to appreciate the true import and significance of methods employed for forecasting the future of nations.

Ceylon or Simhala Dweepa is ruled, according to Varahamihira, by the constellation of Satabhisha and consequently the sign of Aquarius should be intimately connected with Ceylonese history. Historically and culturally Ceylon and India are one and indivisible. History and tradition point to India as the country whence Ceylon first derived her inhabitants. Some people assert that modern Ceylon is the Lanka of Ramayana fame. This cannot be true because Lankapuri, besides being the capital of Ravana, was also a seat of great astronomical learning and its exact situation is mentioned in ancient astronomical works as upon the Equator. The meridian of Lanka was expressly recognised as passing over Kurukshetra, the memorable

site of the great Mahabharatha War. In fact according to Bhaskara, "the line which, passing above Lanka and Ujjain and touching the region of Kurukshetra etc., goes through Meru—that line is regarded as the *madhyarekha* of the earth".

At the time of Ramayana, Lanka must have been an extensive region of some thousand miles in extent, since reduced by various inundations to its present size. Lankapuri the meridian of Indian astronomers was in 75° 53' East longitude whereas the western extremity of the present island scarcely reaches 80°. Taking these things into consideration, it is no imaginary idea to assert that what we call modern Ceylon would not have perhaps been an outpost of, or an island adjacent to, the ancient Lanka which now exists no longer.

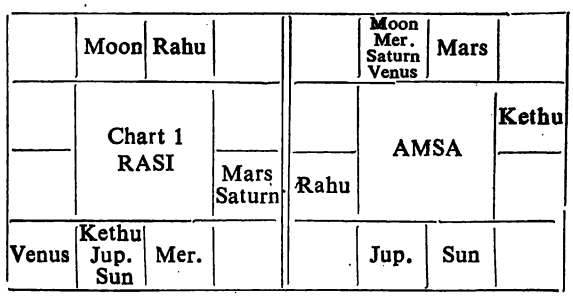
Sri Wijaya, an Indian Prince arrived in Ceylon in 547 B.C. and succeeded in establishing himself as the sole ruler of the country. Beginning from Sri Wijaya in 547 B.C. and Wickrama Singhe in 1815, Ceylon is having an almost uninterrupted line of 170 sovereigns. Thus India and Ceylon have intimate ties with each other from over 2500 years and the Ceylonese affection for their motherland India, despite political factors, is still in tact. One general theory we have formulated is that Saturn, Mars, Rahu and Jupiter are the most important planets affecting the future of nations. The truth of this theory will be found to be amply borne out if an astrological study of Ceylon's history is made for the last 2500 years.

Under Sri Wijaya and his successors, Ceylon attained a degree of civilisation scarcely to be looked for in other countries. The purity of the religious and moral code and the strict administration of justice excite our admiration and astonishment. Saturn's movements with reference to Aquarius give a clue to the subsequent current of Sinhalese history through its many intricate windings. Several of Wijaya's successors were distinguished for their learning, their military prowess, their benevolence and the length of their reigns. It was in 1505 that the Portuguese adventurer Almeida landed at Colombo to find the island divided into separate kingdoms. Saturn was in Aslesha and Rahu in Purvabhadra, positions quite unfavourable to Ceylon. Once established, the Portuguese began to consolidate their possessions and alarmed at these unequivocal signs of military expansion, the Sinhalese kings tried to expel the Portuguese but their efforts proved ineffectual. On the other hand, the Europeans found themselves in secure possession of the West Coast of Ceylon. It is the inharmonious disposition of Rahu and Saturn that always give rise to suffering and destruction on a national scale. The series of rapacity, violence and injustice let loose on the inhabitants of Ceylon by Portuguese was a constant source of dissension with the natives. The Dutch took advantage of this circumstance and secured their own possessions having driven in 1658 the Portuguese from Jaffna, their last stronghold in Ceylon. By imbecility and cowardice, the Dutch lost their territory in 1796 by which time the English had already entered the scene.

The next and the most important event which changed the whole course of Ceylon's history was the capture of Wikrama Singhe the last Ceylon King, by the British on 18-2-1815. This is a black-letter day in the history of Ceylon, for it marked the complete extinction of Ceylonese independence and which ended a long line of sovereigns whose pedigree may be traced through upwards of two thousand years.

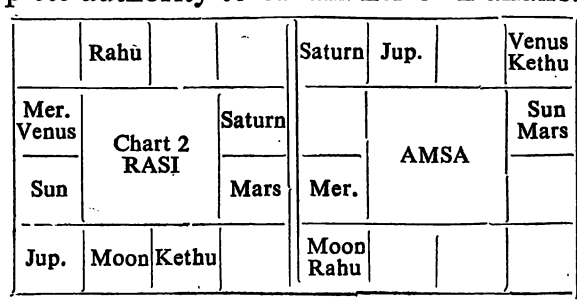
It will be seen that on this infamous day Mars was in the constellation of Moola which happens to be the Pratyak

star from the ruling star of Ceylon. Moreover, Mars in Moola constitutes a latta or obstruction for the sign Aquarius. Saturn was transitting Makara the 12th while Jupiter was in Kanya the 8th. All these were highly unfavourable and brought about the slavery of Sinhalese from which after nearly 132 years, they have now emerged. Mars, ruler of England was in Dhanus the 9th from England while Saturn's presence in the 10th as lord of the 10th aspected powerfully by Jupiter was equally propitious for the future of British. Hence with the exception of a serious outbreak in some parts of the interior in 1817 and of two minor attempts at rebellion in 1843 and 1848, the political atmosphere of Ceylon under the British has remained undisturbed.




Coming to recent history, the Ceylon Independence Act was passed on 26-11-1947 and on February 4, 1948, the law went into effect and Ceylon became a Dominion of the Commonwealth. Chart 1, cast for the day on which the Act was passed has the association of Mars and Saturn in the 5th from the Moon. The affliction due to this association is not relieved by any favourable aspect. Leo, where Mars, lord of Chandra lagna is posited with Saturn, is an agnitatwa rasi (flery sign) and when the reference is to 5th house, it denotes an independence of spirit, which can be offensive in relation to other people, in this case the Indian residents. Mars, it will be seen, is in the fiery constellation of Makha (2nd pada) while Saturn is in the 1st pada of the same Nakshatra. This affliction explains Ceylon's internal strains and stresses especially the fact that a large percentage of its people are from India. The Sinhalese, who constitute by far the largest element in the population naturally fear that Ceylon may be overflown by countless Indians with lower standards of living. Astrologically however this fear is unjustified as India, as her ruling sign is Virgo or Kanya a sign of knowledge and intelligence, would never aspire for her territorial expansion. Consistent with the inherent nature of Virgo, India's expansion would be on cultural and intellectual fronts.

In Chart No. 2 the Moon is neecha and is aspected by Mars lord of Chandra Lagna. Mars is elevated in the 10th, unafflicted, and aspected by Jupiter lord of the 2nd. Lord of the 10th Sun is in the 3rd in the house of Saturn. These combinations denote that the Indo-Ceylon dispute, now that Saturn has been transitting Libra, will not terminate immediately but that it would go on for some years to come, though in the meanwhile, the injustice inherent in Ceylon Government's attitude towards Indians' just grievance will come to be recognised and some temporary relief afforded. Ceylon as an independent sovereign country has complete authority to ordain her own affairs.




The situation must be deftly handled lest the future relations between Ceylon and India, in the near future, may further deteriorate. There is no astrological theory for identifying different cultural

strains in a nation or a country. Nevertheless, adopting the basis of the Avakahada Chakra, we may say that in Ceylon, the Sinhalese who inhabit the wet zone of the South West, which produces more and greater variety of products belong to the Kumbha Navamsa sub-division while the Tamils who occupy the dry zone of the North—the traders and the labourers in the rubber and tea estates, belong to the Makara Navamsa group. Inspite of the dwirdwadasa (2nd and 12th) nature of relationship between Makara and Kumbha, as Saturn is the common lord, the Sinhalese fear that very large numbers of Indians have no permanent interest in Ceylon and that they are chiefly interested in acquiring means whereby they can return to India and that they frequently return to their original homes and really never acquire Ceylonese domicile, would not be entirely justified. That Ceylon has a higher literacy rate than any other Asian country except Japan, is explained by the situation of Mercury and Venus in the 4th or house of education. This combination being aspected by Mars and fourth lord Saturn aspecting the Sun, denotes that Ceylon is plagued by educated unemployed.

Taking Chart No. 1.—Chandra Lagna is Aries or Mesha, a movable and fiery sign which as if by coincidence happens to be the ruling sign of England. This is significant and explains the peculiar defence pact entered into under which Britain undertakes to provide military assistance to Ceylon against external aggression while she is herself entitled to have such naval and air forces and maintain such land forces in Ceylon as may be mutually agreed upon.

In fact Great Britain retains the excellent naval base at Trincomalee. Thanks to the absence of Martian aspects on the 7th, in either charts, defence and external affairs take only 13 per cent of Ceylon's budget in contrast with the large defence expenditures of all the other S. Asian countries. It is held by some that fear of Indian pressure (?) was a factor in causing Ceylon to maintain a connection with Great Britain—a fear astrologically unjustified.

The lord of Chandra Lagna Mars is in a war-like sign Leo in association with Saturn aspected by Mandi. The 5th is the house of intelligence. Saturn as lord of the 10th aspects the 7th which has reference to a country's foreign policy. Hence the trinal disposition of these two malefics denotes that Ceylon's foreign policy is likely to be dominated by Britain and that British influence will continue until at least Saturn becomes exalted. The *sine quo non* of a strong horoscope is the vitality of the Lagna or Chandra Lagna which in its turn is derived by the disposition of benefics in Kendras and Thrikonas. In this case, Mercury and Venus respectively occupy the 7th and 9th while Mars and Saturn afflict the 5th. Consequently the sea carrying Ceylon's ship of state is still rough and troubled. Chandra Lagna is free from affliction and Vargottama but the absence of Jupiter's aspect pre-signifies trouble to the Government. As Rahu is in the 2nd, aspected by Saturn and as lord of Chandra Lagna is with Saturn aspecting the natural ruling sign of Ceylon, it occurs to us that Ceylon has to pass through a period of internal

(*Continued on page 861*)

**ANNOUNCEMENT**

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*Manager,*
**THE ASTROLOGICAL MAGAZINE**

# The Trustworthiness of Astrology

By V. THIRUVENKATACHARYA M.A., L.T.

## A Mathematical Discussion

Note:—*There has been of late some discussion about Astrology as regards its reliability and its scientific basis. I have written this article in popular language to prove the scientific basis of the subject. I have used Western terminology throughout, so that the articles may have a wider reading. I hope my Indian friends will excuse me for the same.*

ASTROLOGY claims a hoary past as regards its origin, even though to-day it does not enjoy the status of a so-called science. Many subjects of more recent origin have been declared as sciences. Young men and women are anxious to obtain distinction in the knowledge of these subjects which are considered to be of national and international importance. Institutions have been estabished with the help of private and state munificence for imparting instruction in them, whereas Astrology is relegated to a position of quixotic interest.

In India, astrology has been considered as a limb of the Vedas—a Vedanga and developed by the Rishis for guiding the human beings to achieve peace and prosperity. It had the state support in ancient India and it was equally so in ancient Greece and Rome. Ptolemy is famous not only as an astronomer but also as an astrologer. The ancient Egyptians, the Chaldeans and the Assyrians (Asuras of the Puranas) were great votaries of astrology. The present-day scholars consider that the Great Pyramid of Egypt was constructed with an astronomical purpose.

Coming to the more recent times, Tycho Brahi, Kepler and Newton were great students of astrology. "One cannot fail to recall in this connection, the incisive reply of Sir Isaac Newton to Mr. Halley, of Comet fame, when the latter presumed to reprove the great master for his belief in astrology. Newton turned his limpid blue eyes upon his censor and calmly said, "I have studied the subject, Mr. Halley, but you have not". Kepler has unequivocally declared his faith in astrology in the following words, "A most unfailing experience of the course of mundane events in harmony with the changes occurring in the heavens has instructed and compelled my unwilling belief". It is therefore no wonder that others like Chaucer and Shakespeare had great regard for Astrology.

The word, *Astrology*, comes from the words, *Astro*=star and logos=knowledge. It is, therefore, etymologically a subject dealing with the stars. Here, in India, it has been treated like that. Astrology or Jyotisha is considered to consist of three parts and they are (*a*) the mathematical part or the modern astronomy, (*b*) the predictive part or the modern astrology and (*c*) the electional astrology, a branch dealing with the selection of auspicious dates for starting any work. In India, an astronomer of the traditional type is invariably an astrologer. Whatever be the attitude of a modern educated Hindu youth, in a Hindu household no event, religious or social, will be selected without the sanction of astrology. The object of astrology is to select suitable dates for celebrating any event, like marriage, etc., when the planetary influences are beneficial for its successful culmination, so that men may live peaceful, prosperous and happy lives. An astrologer's mind must not be warped with commercial or money-making motives. Both rich and poor are equally welcome to him to receive his free and impartial astrological advice.

**Is astrology a science?** No modern scholar worthy of a name will ever pause to consider whether astrology can ever be considered as a science. But let it not be construed that this discussion is for championing the cause of Astrology. The main object is to place before the readers certain facts for their impartial judgment. Kepler believed in astrology because *the changes occurring in the heavens instructed and compelled his unwilling belief.* So it is right to presume that everyone may be compelled into unwilling belief in astrology, if the approach to the subject is unbiased and scientific. It is quite probable that astrology, like Chemistry, had its beginnings as an empirical science. Kepler must have considered astrology as such. Subjects like statistics and anthropology are now occupying the dignified status of sciences after years of untiring and systematic work. They are not suitable for laboratory work. Time and patience are the twin instruments with which a research scholar in these subjects can arrive at definite results. But in astrology, everyone can be a research scholar using his own horoscope and those of his close friends. A careful and unbiased study of their life events in relation to the changes in the planetary positions must invariably compel everyone into unwilling belief in astrology. In this connection, the following important point must be remembered by every student of astrology. Human nature is highly

complex and no two individuals are alike even though they be born of the same parents. There are only twelve planets including the Sun and the two nodes and the twelve zodiacal signs to interpret the complex human nature. The distant fixed stars which are millions of miles away are considered to exert influence on a human being only to a very little extent. It is therefore not an easy matter to study the complex human mind and its manifold activities from an astrological viewpoint and mistakes are likely to occur in making predictions. A systematic application of the well established rules of astrology will go a long way to minimise these mistakes. Astrological rules have stood the test of times and if mistakes occur it is due to the faulty assessment of the planetary powers.

The ancient Hindus have developed an interesting method which can, with advantage, be used to prove the scientific basis of astrology. They have classified the possible types of human horoscopes and have written out horoscopical charts called Nadigranthas, which give the life-events of any one within broad limits. According to the Nadigranthas the 360 degrees of the ecliptic are divided into 12 zodiacal signs of 30 degrees each. Each sign is divided into 150 equal parts or amsas and each amsa is again divided into two equal parts, the first half and the second half. So a degree of the ecliptic is divided into 10 equal parts or 6 minutes of arc. Each amsa can have only a certain definite combinations of planets for a human birth and 30 or 40 incidents are given for each such combination or horoscope. Unfortunately the mathematical theory by which such planetary combinations can be worked is lost to the present generation.

There are indications, in ordinary astrological books, about the existence of such theories. Planetary combinations which give birth to sub-human beings like animals, birds and even trees are given in books of astrology; for example, the following rule will be of interest to the readers: "If the benefic planets are weak and do not occupy their own Navamsas or ninth part of a sign, the malefics are strong and the rising sign is not human, then a sub-human being is born". Human signs are Gemini, Virgo, Libra, the second halves of Sagittarius and Aquarius. The method of finding the Navamsas will be dealt with later. This only shows that astrology is not a subject written in a haphazard manner.

The question then arises whether the lives of human beings are pre-ordained, *i.e.*, controlled by fate with no opportunity for individual effort or whether there is freewill for each human being. The Hindus do not believe in fate but consider that the happiness and prosperity of human beings depend on their actions, that is, the law of Karma, and their environment in which they are placed. For instance, critics of astrology have been confronting the Western astrologers about the horoscope of the late King Edward VII and that of a black-smith born on the same day and the same time. One was an Emperor and the other was a black-smith. But curiously enough their lives ran parallel even though on different levels. Hindu astrology states that the planetary combinations in the horoscope of King Edward VII were not such as to make him a ruler if he had not been the son of Queen Victoria, that is, his kingship was due to environment.

Every book on Hindu Astrology contains a Chapter on Rajayoga or Rulership Combinations. Certain combinations are such as to make the son of a ruling family a ruler and others born in a lower status with the same or similar planetary combinations can become only the head or manager of a family or of a village or of an office. But there are other more powerful combinations which elevate a native above his environment and make him an emperor or a dictator, etc. Environment therefore should be remembered in making astrological predictions in all cases.

The second point to be remembered is that a human being is not a victim of fate but a master of his own Karma or fruits of action. By self-exertion, he can get over his difficulties or obstacles as indicated by the planets in his horoscope. Hindu religion has laid down certain rules of conduct for each human being so as to enable him to conquer all his obstacles. According to these rules, selected types of food, prayers (Japam) at stipulated periods, oblations into the fire (homa) and physical exercises (Yogasanas) enable a person to develop the divine qualities in him to become a superman. This is not the place for me to expatiate more on this topic except by way of a passing reference. The object of astrology is to indicate favourable times for such an undertaking so as to avoid pitfalls and disappointments. It is the object of the Hindu sages that astrology should provide the necessary meteorogical advice to an individual in his voyage over the unchartered seas of spiritual evolution. Astrology should never be misused for commercial and professional advantages.

**Worldly Prosperity and Astrology.** — A man's prosperity is always measured by his bank account and it will be neither an interesting nor a practical proposition if spiritual evolution is made the only objective of (Hindu) artrology, which is something unseen and difficult to achieve. Worldly prosperity is something which is easy to achieve and enjoy. It is something palpable, something easy to appreciate. The objectives of

a human being are four fold in number and they are (*a*) Dharma or duty, (*b*) Artha or wealth, (*c*) Kama or desire to achieve the highest position and (*d*) Moksha or salvation.

A man must be in a happy frame of mind if he is to achieve the fourfold objectives. He must have the minimum requirements of food, dwelling and clothing. So, unlike Western astrology, Hindu astrology has discussed rules for detecting wealth or poverty by a study of the horoscopes.

Horoscopes which indicate wealth and power are said to possess *Raja Yogas* or *Rulership* Combinations. Let us first consider some Rajayogas. As an example, if four or more planets are strong and the Ascendant is occupied by one of them a ruler will be born. He will rise above his environment, conquer all his obstacles and become a ruler. There are combinations of similar strength, but they are not of frequent occurrence. But if only three planets are strong, in a horoscope, then environment will play an effective role in shaping the future of the native. There are other combinations of similar effect and Edward VII was born with a planetary combinations of a similar type, which on account of his birth made him a King.

I shall cite here a simple case of a powerful Rajayoga. One hour after local apparent mid-day or mid-night is a period of powerful Raja Yoga or rulership combination whatever be the strength or position of the planets. Some authorities take the period of 48 minutes immediately after local apparent mid-day or mid-night. Let us call them the Post-Mid-Day-Period or the Post-Mid-Night-Period; the former is called Abhijit period or Abhijit Lagna in Sanskrit.

A person born in the Post-Mid-Day or Post-Mid-Night-Period will have a powerful Raja Yoga or Rulership Combination. The same principle holds good in electional astrology. If any new venture is started in the Post Mid-Day Period (Abhijit) or Post Mid-Night Period, the venture is bound to be successful irrespective of the planetary strength.

**Horoscope of U. S. A.**—As an example, let us first consider the horoscope of U. S. A. when the declaration of independence was made at Philadelphia on 4-7-1776 at 0-20 P.M. The time is very auspicious apart from the planetary positions. Then Libra was rising in close conjunction with the powerfully exalted Saturn. Moon was in Aquarius, Uranus and Mars in Gemini; Sun, Venus, Jupiter and Mercury were in Cancer. The Ascending node was in Leo, and Neptune in Virgo, the 12th house. All forces have contributed to the success and prosperity of U. S. A. Another powerful prosperity-combination was the position of the benefics Mercury, Venus and Jupiter in the sixth house from the benefic Moon.

When the benefics are in the sixth, seventh and eighth houses from the Moon, they cause a powerful prosperity-combination called the Adhiyoga in Sanskrit. Sun will necessarily be round about these three houses, but none of the other planets must be like these benefics. This combination gives wealth, fame, power, prosperity and longevity. This influence has made U. S. A. what she is today. The ascending node in Leo which is the eleventh house from the Ascendent is another contributory cause for the prosperity of the United States of America.

The question that will occur to any reader is whether all this discussion or consideration of a country's horoscope is necessary for the study of the horoscope of an individual. The answer is that the *environment* has a great force in moulding the horoscope of an individual. If a country is prosperous, independent and powerful, the country's horoscope if reflected in the horoscopes of the citizens. If the horoscope of a country is weak, however powerful be the planetary combination for a citizen of that country, he will be something like a light under bushel.


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# The Day the Moon Explodes

BY KENNETH HEUER

MOST PEOPLE take it for granted that the length of the day-the time it takes for the earth to make one rotation on its axis-is constant. It has been discovered, however, that the day is lengthening slowly at present, at the rate of one second in about 120,000 years. This change is produced by the friction of the tides, which act as a brake upon the earth's rotation. Since the earth turns on its axis eastwardly, the tides move around the earth westwardly. The sun and moon appear to rise in the east and set in the west for the same reason.

Thus a high tide under the moon-there is also a high tide on the other side of the earth, directly opposite the moon on the east side of the Atlantic Ocean travels westward across the ocean, until it meets the continents of North and South America and the land masses of the West Indies. Since the earth rotates in the opposite direction to that of the motion of the great masses of water, these tidal bulges check the rotation of the earth. Most of this braking action, or tidal friction, occurs in such places as the Bering Sea, west of Alaska, where the water is shallow and the tidal currents are strong.

A secondary result of tidal friction is that the moon is slowly moving away from the earth at present, at the rate of five feet a century. The earth and moon make a unified system, and the total angular momentum the energy of rotation and revolution within a system cannot be changed. Angular momentum can be transferred from one body to another in a system, but it cannot be destroyed.

In the earth-moon system the angular momentum of the earth's rotation is being transferred into the angular momentum of the moon's revolution, with the result that the moon's orbit is becoming larger. Consequently, the moon is gradually receding from the earth, and the length of the lunar month (the time of the revolution of the moon around the earth) is slowly increasing.

These changes due to tidal friction have been going on for billions of years. Attacking the problem in reverse results in the amazing conclusion that the length of the day was originally 4.8 hours. At that time, the moon's distance from the earth was 9,000 miles, and it revolved around the earth in a period of 4.8 hours, so that the month was equal to the day. Now, the day has lengthened to 24 hours, the lunar month to about four weeks (27½ days), and the moon has receded to a distance of 238,840 miles.

It is believed that the rate at which the day is lengthening was more rapid in the past than at present, and that the moon fled swiftly away from the earth in the early stages.

In the future, tidal friction will continue to slow up the earth's rotation and to cause the moon to move away from the earth, until, about the year 50,000,000,000 A.D., when the day and the month will again be equal-both the length of 47 of our present days-and the moon will be about 340,000 miles away.

Assuming that the sun is still shining, there will be long scorching days and long frigid nights. The day, as we know it, will no longer exist. The moon will appear smaller and fainter in the sky, and it will no longer be able to cover the disk of the sun at the time of an eclipse. Consequently, total eclipses of the sun will be a thing of the past; solar eclipses will all be "annular", with a ring of the sun's surface visible around the dark moon.

Another interesting situation will arise. When the month and day are equal, the earth will keep the same side toward the moon, and inhabitants on that side will always have the moon in their sky. Inhabitants of the earth's other hemisphere will have to make a journey around the world to see the moon. An approximation of this condition can be found in the solar system today-the revolutionrry period of Deimos, Mars' outer moon, is nearly equal to the planet's rotational period, and the satellite's rotational period, and the satellite's movement in the sky keeps almost equal pace with the daily motion of a Martian observer.

At this time, the high tide on the earth under the moon and the one on the opposite side of the earth will not change position, and there will be no more tidal friction produced by the moon, which will stop receding.

The solar tides, however, which also retard the earth's turning, will continue to operate —if liquid oceans still exist. The earth's rotational period will then become longer than the moon's revolutionary period, and the moon will rise in the west, travel across the sky in a few of our present months and set in the east. Phobos, the inner satellite of Mars, behaves in a similar manner at the present time. Its revolutionary period is so short that it circles Mars three times while the planet spins once on its axis.

When the earth's rotation is slower than the moon's revolution, the friction of the lunar tides will again become effective, but its effects will then be reversed. The earth's rotation will

now be accelerated, and the moon will be brought closer. This process will continue until the moon comes so close to the earth that it will be shattered by the strains imposed on it by the earth's gravitational attraction.

This conclusion is based upon a theory of Edouard Roche, a French mathematician, who, in 1850, calculated that if a satellite were nearer to its planet than a certain limit it would be disrupted by tidal forces. For a satellite having the same density as the planet, the limit is 2.44 times the planet's radius. Since the earth is denser than the moon, the limit is 2.86 radii about 11,000 miles.

It is interesting that the outermost part of Saturn's ring system is within Roche's limit. This suggests that Saturn's rings are a preview of the moon in billions of years to come that the myriads of separate particles composing the ring system are the debris of a former satellite that moved in an orbit too close to the planet.

It will take our moon about 50 billion years to reach its maximum distance from the earth. How long it will take to return has not been ascertained.

As the moon approaches Roche's limit, the human race, if it has contrived to live that long, will see it violently distorted in the sky. If the astronomer Jeffreys is correct, a distance of 20,000 miles, the solid substance of the moon will give way, and it will acquire an elongated form. This process will continue until the largest diameter of the moon is about twice the shortest, and then the moon will definitely break up, first becoming two or more separate satellites, then these will shatter into about a thousand pieces.

Coming into collision when they get close to the earth, these fragments will break up further; and myriads of separate particles, forming a ring such as we see encompassing Saturn, will dance a funeral dirge around the lifeless world.

Thus, the moon, dead and transfigured, will form an arch of light and bridge of moons across the nocturnal sky. The moon is ornamental now — a round shield of pure silver. But its destruction will transform it into something glorious—it will be one of the finest spectacles in the solar system.

But there will be no one on the earth to enjoy it. The earth will not remain unscathed during the catastrophic progress of the moon.

As the moon moves in closer, constantly accelerating in speed, growing larger and brighter, the earth will experience a series of violent earthquakes. Volcanoes will open to extrude material from the interior of the earth, while the vibrations of the earth's crust will level mountains to ocean floors and raise continents that will be nameless for the want of someone to name them. This will be the beginning of the end.

When the lunar fragments collide, some of them will fall on the earth as giant meteors, possibly as large as little planets. Thus a portion of the moon will be broken up into falling stars, which will appear to be as numerous as the drops of rain in a tropical shower.

But long before the moon comes within Roche's limit, if the oceans still exist the lunar tides will rise to gigantic heights and will rush over the earth's surface at intervals of few hours, drowning the already ruined cities under miles of water. Perhaps the only areas safe from the devastating tides will be the mountain peaks.

Thus the moon may bring back the universal deluge. But the oceans may freeze before the moon reaches the danger zone, in which case the tidal friction will almost cease.

According to modern theories of stellar evolution, the sun will die about 10,000,000,000 A.D., so that the death of the sun and the freezing of the oceans may intervene and lock the moon in its orbit. —*Science Digest.*

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**Record Weather**

According to the U. S. Weather Bureau, March set an alltime high for rainy weather, with April showers a close runner-up. Ideally timed for the the snuffling wage-earner who sets out from home in the mist and returns in a downpour is this month's Mentor Book, *How to know and predict the Weather* (original title: How About The Weather?), an engaging, handy guide calculated to make weather prophets out of readers. Author Robert Moore Fisher, a weather officer in the U. S. Air Force reserve, warns potential prophets that elaborate equipment is not necessary to do the job: cites the case of a weatherman who lost all his instruments and was desperate until he discovered a donkey whose prolonged braying usually preceded rain. The weatherman was enjoying an infallible reputation until the day a female donkey came along. "Thereafter, no one could tell whether the prediction was for 'Rain' or 'Fair and Warmer'!"

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# The Enigma of Nadi Astrology

By G. P. VAIDYANATHA AIYAR

NADI Jyothisha continues to this day a most obscure and unexplored region of the Science of Predictive Astrology. We are indebted to the leared Editor of THE ASTROLOGICAL MAGAZINE for having secured for us now and then a few instructive and thought-provoking articles on this elusive subject. It is my desire in this article to serve the readers of the Magazine with certain facts and features that have recently come within my knowledge regarding this abstruse subject and that impels me to seek editorial favour for publishing this Script.

There have been several occasions in the past when I had opportunities to scrutinise closely some Nadi readings obtained from Coimbatore, Kumbakonam, etc., by certain friends of mine, wherein countless particulars of facts and events relating to their lives in the past appeared chronicled with astonishing and meticulous accuracy, most of the recitals regarding their future however having been found to miss the mark. The first instance in my experience was the life-reading of a friend at Madras which he happened to obtain in about his 45th year or so, when his wife was seriously ill. The person's name, his horoscope and date of birth, his parents' names as well as his wife's, the number of their brothers and sisters, the place of birth, the profession and a host of such other telling particulars appeared quite accurately depicted in the extract, as also a number of major and minor events that had occurred in the life of the individual in the year as well as in the distant past. Regarding the furture he was told that his wife's sickness would get cured and that the family would carry on pretty long in happiness and prosperity. But within a few weeks there came the disillusionment, and the Nadi readings turned out a bare string of broken promises. The wife passed away, and prior to her, their two children, a son and a daughter, suddenly took ill and died in quick succession. The luckless man remarried and had a daughter by the second wife, and the rest of his life was a tale of misery and woe. It would appear there had been similar instances of Nadi readings proving false regarding the future, even though amazingly accurate in respect of the past. Such instances have but naturally helped engendering in the minds of men a wide-spread disbelief in all Nadi astrology.

Subsequently I came across the Nadi readings regarding the lives of about a dozen other friends of mine, wherein the recitals of facts and events were surprisingly correct in some respects and grossly in error as to others. No intelligent explanation could ever be arrived at for such inscrutable anomalies, especially as the names of the persons, the places, dates, months and years of their birth as well as the accurate planetary situations obtaining at the time of birth were all furnished in the readings with absolute accuracy, so that a duplicate of any of the particular personages could not ever be dreamt of to exist.

Recently some close relations of mine have chanced to secure their life-readings from a certain Suka Nadi in Tamil manuscript on old cadjan leaves, in S. India. The scheme adopted in this variety of Nadi literature is elaborate and interesting. Besides dealing with the twelve houses of the horoscope in the usual manner in what is styled the 'Dwadasa Bhava Bhaga', there are separate Bhagas or parts in it, one treating of the Vimsothari (Nakshatra) Dasas and Bhukthies generally, another dealing with the Bhukthies and Antarams as well in detail, a third entitled 'Yoga Bhava', setting out the several Yogas in the horoscope and their effects, and still another called the 'Karma Khanda', wherein the Nadi reveals the three prior births of the individual, as well as certain outstanding sins if any, committed by him therein, in consequence whereof he is experiencing various kinds of troubles and sufferings in his present incarnation. The form of the texts, it should be noted, is in conversational style as is usual with all literature of the Puranic pattern, and Sri Suka Maha Rishi is shown answering questions posed by Markandeya, his disciple, and clearing his doubts and imparting information *variorum*.

The 'Yoga Bhava' or 'Yoga Khanda' mentioned above is presented in the form of conversations between Lord Krishna and Sahadeva, and makes frequent references to the recitals in the Suka-Markandeya Samvada aforesaid in diverse contexts. I shall cite in illustration some recent occurrences in the life of a certain Advocate that I have come to learn about. The gentleman got a reading with special reference to a son of his, who had been taken ill rather seriously. The event was correctly chronicled in the Suka Nadi proper, and certain expiatory Poojas and rituals had been advised compliance with which would effectively ward off the evil. But the gentleman, a Vaishnavite, adhered to his original loyalties and resolved to disregard the counsel of Suka Maharshi. Shortly thereafter the boy passed away. Subsequently he had his

'Yoga Bhava' readings taken out from the same Nadi. Lord Krishna, who expounds the Yogas to Sahadeva, tells him pointedly theirin that the person in question having failed to keep up to Suka Maharshi's advice regarding the rituals etc., thinking that they were incompatible with his Vaishnavite tenets, would have lost the boy by then. However the Lord proceeds mercifully to suggest certain other expiatory processes consistent with the Vaishnava cult and directs the person to carry them out, in which event he could count thereafter on a happy and prosperous future. The converted gentleman reverently complied with the said directions, and all is well with him to this day. I need hardly add that I can personally vouchsafe to the truth and accuracy of the facts narrated above, as also of all other facts set down in the course of this discussion, Now the big question is 'How has the author of the Nadi reading been able to divine such minute details of the individual's life and experiences, and that, with such meticulous sequence and accuracy'? In his able and forceful article on 'The Challenge of Nadi Literature' in the 1952 Annual of THE ASTROLOGICAL MAGAZINE, Dr. R. Naga Raja Sarma has suggested perhaps the very utmost plausible and rational explanation one could conceive, as to the *modus operandi* herein of the Nadi writers. But one cannot help confessing that nevertheless we are miles away from even the outer-fringes of the riddle.

The entire volumes constituting this Suka Nadi script are arranged in twelve Khandas or Parts, one for each of the twelve signs (Meshadi) of the zodiac. Each such Khanda is sub-divided into nine Bhagas or compartments, corresponding to the nine Navamsas of each respective sign. These are further split up into amsas each representing 3 minutes of arc of the zodiac. The search for the appropriate horoscope pertaining to the applicant is a hard and trying piece of work, and it is done in the presence of the native himself, who has to verify the recitals presented in the leaves and see if they tally with his experienced personal data. The part of the Nadi so fetched out is called the 'Jenma Bhaga', and thereafter the work of culling out the rest of the relevant readings concerning the 'Dwadasa Bhavas', etc., of the person is comparatively easy.

At the outset we find it is stated that the individual concerned will apply for and receive his readings only at that very part of life in which he actually does it. When positing the number of the person's or his mother's, or father's, or wife's brothers and sisters, the Nadi writer states in appropriate cases, that only so many of either category would be in existence at the time of the quest, though more of them might have once existed. Again when we turn to the 'Dasa Bhukthi Bhaga' the full readings start only from the Dasa that the person is running at the time of the quest. If in any particular case the Nadi readings are sought for by any other person on behalf of the Jathaki, that fact is also expressed with surprising accuracy. When some further readings are obtained by a person some time after having got those of the other Bhagas regarding his life, such subsequent time and date, as well as the major events, if any, such as might have occurred in the life of the person during the interval *e.g.*, if he has performed the Poojas and other rituals enjoined, *etc.*, are also correctly set forth in the subsequent excerpts, as actually experienced.

Another arresting factor embodied in the Nadi readings is that the evil effects of one's sinful Karma done in previous births are truly and accurately portrayed. In some cases, it is the wife often falling ill seriously, or the children, or oneself, or the Jathaki facing losses in business enterprises, and so forth. Different kinds of remedies are advised.

While treating the fourth Bhava of one relation of mine the reading specifies the Jathaki's educational output and his proficiency in languages. He is credited with a knowledge of Tamil and also a little bit of Malayalam, and said to attain first-rate technical efficiency through the medium of English. From this juncture the author of the Nadi branches off into quite a delightful digression, expatiating on such subjects as the World War II, the termination of British rule in India, the formation of Pakistan, the recent drought and failure of the grains and so forth. He goes on to say that after the British exit India would adopt a novel form of Government with no sovereign ruling over the land, and that the Rajas of old would be deprived of power and all insignia of even their kingly title. It might be interesting to the readers of THE ASTROLOGICAL MAGAZINE to peruse the very original Tamil verses, which I shall proceed to cite hereunder in extenso, adding a free English rendering of their meaning and import. After setting out the special facets of the planetary positions in the horoscope as well as their aspects, Neecha Sthithi, Neecha Bhanga, and certain Parivarthana or mutual exchange of situations that are found among them in so far as they would be relevant to the Vidya Sthana of the Jathaki, the Tamil text purports to say as follows:—

1. Now about the learning or educational attainments of the person on hand :—He will have

1. வரிந்திடல் கல்விசெம்மை வருந் தமிழ் கேரளஞ்சில் பெருத்திடக்-

a good grounding in Tamil with a smattering touch of Malayalam. He will be well versed in English which, will be the court language of the then ruling sovereigns, hailing from 'Bila', or Great Britain, known as 'Bilathi' (Vilayathi) in Tamil and other regional languages.

2. Their (the rulers') native country will lie in the West, beyond the vast and expansive ocean. They will belong to an upsurging aggressive race, forming the Gandharva Kula or the race of Gandharvas or white coloured people. At the time when this reading is taken they would have been ruling over this country for about four centuries, and English would be the State language, and gradually it would have also become more or less a world language.

3. The Jathaki (referred to as 'Balan' in traditional Nadi lore) will learn this language and pursue higher technical studies through its medium and acquire diplomas in technology. Entering the lines of production and commerce thereafter he will rise to stations of eminence and authority. Thus far we have spoken of the growing evolution of the native. Now I shall for a while consider and narrate to you what would be the general plight of the entire world at that period.

கற்பதெல்லாம் பிலமன்னர் வித்தை யொன்று.

2. ஒன்றதாம் பஸ்சிமத்தின் ஓராழிக்கடந்த தேயம் குன்றிடாக் காந்தர்வத்தின் குலத்தவர் சதுர் நூருண்டுள் அன்றிந்த நாடான் மார்க்கம் ஆருமேயவரின் பாடை தொன்று தொட்ட நிலமெல்லாம் துலங்குதல் வித்தையாக.

3. விந்தையாய் கற்பன்சாதன் விமரிசை யொருபட்டத்தாய் அந்த மார்க்கத்தால் செம்மை அதிகார மாவணிசார் முந்திய வகையுறைத் தோன். முழுதுலகதனின்றன்மை சிந்தையிலறியாய் சற்று, தீயசுன் மோடமாதி.

4. Malignant Saturn would then be transitting into Mesha by Gochara. Just thereafter the ruling powers in the neighbour kingdoms to 'Bila' (England) would develop acute dissensions and strifes among themselves and, behaving veritably like the Rakshasas of old, they would plunge the whole world into war. While Saturn moves on to Vrishabha and Mithna in succession various evils would befall Bharatha Khanda (India), and darkness, decay and devastation all round will envelope the land.

5. Saturn will then enter Katakam (♋) and towards the end of his sojourn in that sign there would come about a transformation among the warring nations, followed by a general stoppage of the ravages of war. The warring sovereigns will rack their heads with endless disputes and discussions over the terms of peace, and the world will get into a state of prolonged truce. Then will follow the exit of British from India. There will be a people's rule thenceforward in the land, all crowned heads having been forced to shed their authority and power.

6. There will spring up another foreign neighbour state (Pakistan) by the side of this land (India). Then Saturn will be transitting Simha and Kanya (for about five years) and the times will in no way be propitious all along. The rains will fail and all prosperity will vanish. Adversity will overtake the whole nation in countless directions.

4. ஆதியாமரக்கர்போன்று அயல் தேயத்தரசருக்குள் வாதினுலமருண்டாகி, மத்தனு மொவ்வோரில்லம் பேதமாய்த் தாண்டத்தாண்ட மிழை பலப்பாதகண்டம்சேதமாய்விளக்கமின்றி செறிந்திடும் கடகவாசம்.

5. வாசமேலந்தமாக மாற்றமா யொருவாரிப்பூ, மாசிலா, நெடுநாள் முன்னர் வழக்கிட்டு மன்னர் மார்க்கம் ஆறுவதமுங் கொள்வார், அம்மன்னர்கலு, வித்த தேசத்தோர் பாலனந்தான் சீர்மூடி வேந்து மின்றி.

6. இன்றியோர் நூதனத்தாமிப்பு வியயலுமாயின், அன்று நுங்கோ

7. The changes in the political sphere will not bestow any striking advancement on the nation. People will forsake all virtuous traits of character, and indulge freely in viciousness, ferocity and sin. No improvement will be noticeable in any sphere of life. All this misery and woe is consequent on the steady advance of Kali in years. But what can be done by you or myself, O Bala?

8. O Balaka! People will thereafter perform several good Yogas, whereupon they will begin to prosper, and things in our land will be taking a turn for the good. And with the transit of Saturn into Thulam the country will grow in Stature and importance, and there will be augmentation of national wealth. The ruling authorities will be wedded to purity and justice, and the nation will progress and be blessed with allround affluence and prestige. Water supply will be plentiful owing to ample and timely rains. Food crops and other agricultural material will be had everywhere in abundant measure.

7. வாய்த்ததோர் புத்தேளாதி மருத்துவ மணுவுமின்றி தோய்த்திரு மறுகுணங்கள் தொல்புவி மாந்தருக்கு தீய்த்தனம் பெறுவதன்றி சிறப்புரு தெம்மார்க்கத்தும், ஆய்ந்ததோர் கலிமுதிர் கையாமெனச் செய்வோம்பாலா?

8. பாலகாநல்யாகங்கள் பலவறும் படியில் மாந்தர் ஞாலமும் செழிப்பதுண்டு நமன் றூலை வாசக்காலம் மேலெனும் வகையுண்டாகும் வேந்தரின் நீதி நேர்மை சாலவுமபிவிர்த்திக்கும் தண் மாரிப் பைங்கூழ் விர்த்தி.

சாரத்தினகடதே யரியுங் கன்னி நன்றிலாமர்றிக்குன்ற நல்லது மீனத்துங்குன்ற, என்றிக மாந்தர்க் கினம் இயல்பிலாப் பொருந்தும் பல் வாய்.

9. It I should proceed to depict in detail all the aspects of the coming national prosperity it will look grotesque in the present context. Let us stop with saying this much for the time being, that the Jathaki forming subject of our present theme is endowed with good learning and skill. Thereby he will attain mature knowledge of the Vedas and Sastras in Tamil and acquire full proficiency and wisdom.

In the light of the above extract what can the researcher or critic possibly say about the *modus operandi* of the Nadi author? The theory that the Nadi writers would appear to have collated the vast amount of literature then extant regarding predictive Astrology and to have applied the principles derived therefrom to particular births at specific Amsas or minutes of arc in the zodiac cannot on any account be considered as a satisfactory or complete explanation of the Nadi approach. There appears to be no mode of escape from conceding to the Nadi authors certain Yogic or supernatural powers of vision into the future. The possibility of a Sadhaka developing such extraordinary powers are averred in the Sruthis and Smrithis and other Sastraic works and the modern developments in atomic physics and electro magnetism tending to annihilate space and time would tend largely to confirm this Hindu concept. It is a chief attribute of Divinity that He is not limited by Desa (space) and Kala (time); and the Jeevatmas in the human beings are treated as so many power-houses of Atma Sakthi, though of varying voltage, deriving energy from the generating source-head of God. Modes of increasing the individual voltage are directly taught in our Yoga Sastras and a sufficient augmentation thereof are said to give rise to concomitant Yogic insight into the past, present, and future. The Sadhaka would be merely acquiring, by his intense practice of the Yogic injunctions, this chief attribute of Divinity, *viz.*, Trikala Gnana', or power to comprehend at once the past and future along with the present. For a fuller and more convincing—I would say even captivating—treatment of this topic I can conceive of no better treatise than the articles on "Kala Purusha" by the late revered Prof. B. Suryanarain Rao, grandfather of our esteemed Editor.

Reverting to the Nadi excerpt, we note that the international hostilities that led to World War II are traced to the point of time when Saturn gets into Mesha, which we can see was on 27-4-1939 according to the Drik Siddha calendar. That date would be right in midst of the overtures Chamberlain was making to Germany, pursuing his much-ridiculed policy of appeasement. In August-September 1939 the smouldering embers of war burst out into huge and violent conflagration. In 1945 Saturn was in Kataka. From the end of 1947 he traversed Simha and Kanya, covering a period of about five years and over. This is the period of drought, dreariness and despondency that covered our land as so graphically painted by Suka Maharshi. Only last month he entered into Thula finally. It will however be noted that he touched Thula towards the end of last year and soon began to transit in retrogression. It was just during this period that there were Yogas and mass prayers in various centres. Rajaji's steady campaign imploring people to put faith in God and pray for rain and food, will be fresh in the public mind. We now see Divine response to all such virtuous yearnings in the sequel of ample rains and abundant harvests that God has mercifully bestowed upon us.

I shall proceed to indicate the other special features that I noted in the Nadi readings under reference. The salary of the person is stated with most surprising correctness. The initial start is given as two hundred, the next slab of rise as five hundred, then seven hundred and fifty, and lastly a thousand as at present, which items are all absolutely true to actual experience. Another rise to a thousand five hundred is also promised as being in the offing. An extra source of earning by way of profits derived from a partnership side-business is also averred, which is also equally true to facts. The profession is also rightly divined as that of the chief controlling head of a textile manufacturing concern. One striking instance of exceedingly minute accuracy in indicating profession merits mention. Two brothers who are carrying on extensive and original work in connection with radio receiving apparatus by way of manufacture, repairs, servicing, and so forth in Pondicherry recently obtained their readings. When the Nadi prescribes a Raksha for them to ward off evils flowing from past Karma, they are directed to have four additional letters inscribed on the gold plate in manner indicated, as otherwise it would not have the desired effect, since they are working in the electro-magnetic sphere. We see yet another uncanny prediction that in another very few years the French outposts in the Indian Soil would get merged with the Indian Union.

It is noteworthy that this particular piece of Nadi literature adopts a style laudably elevated in level and tone, in presenting

*(Continued on page 855)*

9. விரித்தியை விரித்துறைக்கில் விகடமே யாகுமீங்கு இத்தகை மட்டே தேர்வாய் இச்சுதன் கல்வி யுள்ளான். அத்தகைப் பண்பிலைடு அரிய மறைகளாதி முத்தமிழ் சுருதி சாத்ரம் முழுதறி விவேகனுவான்.

# Fate, Free-Will and Astrology: A Symposium

**The problem of Fate and Freewill is an eternal one. It is a topic of vital and ever-recurring interest. According to Free-willists determinism is on the whole demoralising because it tends to shift responsibilities from ourselves to God or karma, at the same time paralysing the will to reform one's conduct when that is needed. Weak-willed and pleasure-craving with other emotional and unbalanced characters, may yield again and again to impulses which they inwardly disapprove and may flatter themselves that fate decreed it—that their natures compelled them to yield and he was destined to act as he did obeying those natural laws which take no account of human ones. At the other extreme is the Fatalist who maintains that the future is as fixed and determinate as the past, that fate is the supreme principal of the Universe and that the so-called Freewill is a " mere figment of the halfwitted mind of a volitionist".**

**This symposium on "Fate, Free-will and Astrology" is intended to give an opportunity for thinkers to expound their points of view on the baffling questions of Determinism and Freedom of the Will. In the July and August 1953 issues Mr. G. P. Vaidyanatha Iyer and Srimathi M. A. Rukmini have dealt with their points of view *for* and *against* Free-Will. In the September 1953 issue, Prof. C. Kunhan Raja has made a spirited defence for "freedom within limitations" while in the October 1953 issue Dr. R. Nagaraja Sarma holds that the "predetermination scheme, has in fact been held to be of universal application". In the November 1953 issue Mr. C. T. K. Chari, suggests "that the life of the incarnate spirit is governed neither by an 'absolute fatality' nor by an 'absolute free will'." Prof. P. S. Sastry holds that "freedom of the will is vital in some form or other for human existence". —Ed. A.M.**

BY Dr. P. S. SASTRI, M.A., M.Litt., Ph.D.,

*University of Saugor, Saugor (M.P.)*

## Karma

THE Editor of THE ASTROLOGICAL MAGAZINE was good enough to ask me to participate in this symposium which has fascinated the human mind down the ages. This problem is more important for a correct assessment of the nature of prediction as conceived in astrology. It has been a popular superstition that the astrological science is fatalistic in outlook. Many take a facile view of the subject and believe that a man's future is predestined and that the stars decree in a fashion which is later unfolded in the actual life. If this were a fact, then all responsibility will have to vanish. One may commit a murder and declare that the stars compelled him to do it. But even common sense rejects such an explanation. Moreover, we do recognise that there is an intimate relation between character and action. From a given character there arises some action; and this action in turn influences character. Character issues into action and action issues into character. Sometimes we may proceed with some definite end in view, and yet the result may be quite unexpected. This result is directly related to the nature of the character from which it issues. It is this causal relation that cannot be avoided and it is represented in Indian thought by the principle of 'Karma'. The Indian view takes this 'Karma' in a wider context. The 'prarabdha karma' is something like an account brought over into the present life. This too has a certain control over our life. Still Indian thinkers have not ruled human effort out of consideration. On the contrary, they have emphasised it in unmistakable terms; and this legacy has entered the more speculative portions of the astrological treatises also. Vasantaraja observes:

> "Purva janma janitam puravidah karma daivam iti sampracakshate udyamena tad uparjitam sada vanchitam phalati naiva kevalam".

Human effort can put an end to any bad luck that may arise from a past 'karma'. Thus says a Smriti:

> "Hanyate durbalam daivam paurushena vipascita".

Yajnavalkya, however, advocates the co-operation of 'karma' and human effort when he observes:

> "Yatha hy ekena cakrena rathasy na gatir bhavet, evam purushakarena vina daivam na siddhyati".

'Daivam' is the word used for 'prarabdha karma'. This 'karma' and human effort are the two wheels that are necessary to make the chariot of life move correctly. They help one another and thus they give rise to a harmony which is much needed in the journey of life.

This 'prarabdha karma' is divided into 'niyata' and 'aniyata'. There is a 'dridha mula prarabdha' which cannot be evaded since it has to be experienced. It embodies what we have done in a prior state of existence; and nothing that we have acquired can go without its consequences. Even this is our own and we are responsible for it. The 'sithila mula prarabdha' can be got rid of since it has its origins in the present; and this can be got rid of by a little of foresight. In other words, the influence of the 'prarabdha karma' is too vital in that it gives rise to the body, to the environment in which the body is placed, and to the tendencies and dispositions that regulate the life of the body —and—mind of the individual. The basic factors that constitute the finite life of the individual are given the status of the 'prarabdha karma' which affects a continuity of the soul's journey down the wheel of life. And

when it is said that this cannot be avoided, it only means that the embodiment or the determinateness of the soul in a finite medium cannot be got rid of till the event of death.

At the same time the principle of 'karma' illustrates the operation of the principle of necessity in the physical universe and in the realm of the spirit as well. The planets are taken to represent this 'karma'. If the planets are simple material bodies, they can control and play with only the material forces and things. If they are recognised to have a certain influence on man, then even these planets too must be representative of a psychic energy. It is as such embodiments that they have been recognised by the ancients who have prescribed various 'Graha santis'. How far this is justifiable is a different problem altogether. For the present we have to admit that there is a certain framework governing the human life in the form of 'karma'. This framework too is man's own past creation inherited by the present life. Within this framework is man free? Does man have the freedom of the will? In what follows the word *freedom* is employed to connote *freedom of the will.*

**Prima facie definition of freedom**

One of the most popular, highly maligned, and profoundly significant definitions of freedom refers to the absence of external obstacles, the obstacles being the hindrances to the realisation of desires. Here by desire we mean rational desire, whence it is distinct from impulse or blind want. A rational desire has a reference only to man; and freedom thus is a human concept which has been negatively defined. It consists in the removal of obstacles to our desired ends. This removal is sometimes effected maximising our power or by minimising our desires. The latter makes the definition a force, while the former secures freedom for the few at the expense of the many. This argument, however, does not falsify the negative definition given. We may be able to interpret the nature of freedom from a study of desires. Human desires change with the change in the environment; and it is equally true that at times a change of the environment makes the realisation of freedom more difficult. Every environment has its own specific desires to generate in man, and the essence of desire is that man both is and is not satisfied with what he achieves. The attainment of desired end no doubt gives satisfaction; but the satisfaction of a desired end is self-contradictory, since it cannot be both desired and satisfying at the same time. The moment we have satisfaction, that very moment there is no continuance of the same desire. And in the absence of desire there is neither action nor freedom. Freedom then cannot be divorced from activity.

That freedom of the will is vital in some form or other for human existence needs no proof. And if freedom is inseparably united with activity, we can understand its nature from the fundamental and universal needs of man. Some of these needs are food, drink, clothing, housing, health, sex and parenthood. Anything that prevents man from realising his rational satisfaction on these fronts may be viewed as a direct threat to the freedom of man. The combination of all these gives rise to the higher values of human life which are equally, if not more, esential for a happy ordering of human life. If man does not have any one of these, he may not be said to be free. Yet the possessing of all these alone does not exhaust the content of freedom because freedom refers to a dynamic state of existence which is beyond these. These needs directly presume that man is in a society, though he may not be of the society. Outside a society no man can have even this much of freedom. A society is something like a joint stock company where the members have certain common interests and purposes. The moment we include society in our discusson, we invite trouble and freedom is in jeopardy. The implicit principle at the back of all society is that no person can have absolute freedom, which means license. Freedom then necessarily means restrained, disciplined, or controlled freedom. A man will starve if there is no good harvest, or if he is exploited to the full. What society is expected to do is to bring about the mutual co-operation in such a way that the physical impediments to human liberty - like storms or draughts are rendered powerless. But society brings in its trail a fresh series of obstacles. As the society advances, there is a tendency to lose the community of interests, since society has only an external influence on human actions. Social co-operation today is largely determined by the knowledge or anticipation of advantages. This in turn cramps individual freedom. The problem of individual freedom thus arises only in those societies which attempt at replacing the herd-instinct by certain utilities which are alleged to be rational.

Leaving aside society for the time being, if we bring in the state, we do not fare even a little whit better. Even anarchism, when carried far, argues that the strong are free with the result that slavery awaits the weak. Some form of government is necessary, if we do not mean a drastic reduction of the world's population and similar blessings. We must admit that the

(*Continued on page 827*)

# Planets and Business Cycles

By Prof. P. K. Rao, M.Sc.

*Bhavan's College, Andheri, Bombay*

ASTRONOMY and Astrology are the two allied subjects which existed since the time of our Ancient Indian Culture. The two branches of studies flourished well under the patronage of Vikramaditya the great. It was during his reign that the great scholar Varahamihira, the literary gem of the court, wrote the immortal works, "Brihat Samhita" and "Brihat Jataka". The one deals with the study of the Sun and the Stars while the other gives us a treatise of planetary effects on human lives. The former is pursued by the modern scientists with the help of the latest equipments such as telescopes and radiophotography etc. and thus it has improved enormously while the latter lost its place in the present civilization. Even the great Poet Kalidasa was a scholar in Astrology. But he is not so popular as that of Varahamihira.

In astrology there are again many branches such as Human astrology, Horary astrology, Mundane astrology, Commercial astrology, etc.

Human astrology has a mixed reception due to mishandling of it by a few mercenary professionals. If handled by sincere students, still it has a high place and it will prove its worth. Horary astrology (Prasna-Marga) is still flourishing in Kerala and South India. Mundane astrology pertains to the terrestrial events.

Here I am taking up commercial astrology as my topic. I am placing before you some observations and inferences obtained therein for your verification. This can be classed as a new branch of modern astrology. There are no superstitions here but this is based more on statistics.

"Astro-Economics" is not traceable to Varahamihiras nor to Bhaskaras: But any University students possessing an elementary knowledge of stars and Zodiac, together with the study of simple statistics can handle the subject. Only patience and perseverance are the two essentials before broaching the subject. In brief one has merely to compare the planetary movements with the fluctuations of the country's economy. And the national economy is directly proportional to the prosperity of the Industries. With the help of the past records try to derive a formula for the future. As the subject is very wide, I am concentrating on one branch of the study namely the planetary effects on Stock Exchange.

Modern commercial firms like Dow-Jones in Wall Street (U.S.A.) and Batlivala Karani in Dalal Street (Bombay) have followed the statistical method to represent share prices of important national industries by graphs. They utilize the graphs to get an idea of the future working of the company. This method would have been a more successful one, had they used the knowledge of the most elementary Astronomy and framed some rules consistent with the past working.

In order to make a study of Astro-Economics we must acquire an elementary knowledge of Astronomy—of the Zodiac, which is an imaginary belt encircling the heavens and extending about 8° on each side of the ecliptic, which is again divided into 12 parts called signs, *i.e.*, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces—of longitudes and declination of the planets.

Again, it is essential to have some acquaintance with the nature of the major planets, for instance Mars, Jupiter, Saturn, Herschel, Neptune and Pluto and also of the North node of Moon, or the ascending node of the intersections of the paths of the two luminaries, the Sun and the Moon. Among the planets mentioned above only Jupiter is beneficial and all the rest are malefics. Among the 12 signs named above, Taurus, Cancer, Libra, Sagittarius and Pisces are beneficial ones, while Gemini and Virgo are neutrals and the rest are unfavourable signs. As the movements of Pluto, Neptune and Herschel are extremely slow, we are not to consider the changes occuring when these planets change signs. Again, Mars is smaller in size and quicker in motion, and hence the effect is for a short time and is less pronounced. Of the remaining planets, Jupiter and Saturn, the latter is slow in action due to its complicated construction and its greater distance from the earth. Nevertheless, it is seen that for first three degrees (of longitudes) in any sign, its effect is favourable or otherwise according to the nature of the sign it enters.

Jupiter is the most important planet which produces an effective influence so far as Astro-Economics is concerned. This planet takes approximately twelve years to take one complete revolution in the zodiac. That is, it takes about one year in each sign. So, it becomes all the more convenient for our calculations.

Now how to apply Jupiter's movement to the study of Astro-

Economics? For this purpose we will take the share prices of leading industries of the country as the barometer of the nation's wealth. Take the quotations of the share values in the last 12 to 24 years. Also, note the longitudes of Jupiter in the corresponding years. We infer that during the period in which Jupiter is in favourable signs the graphs (representing the share prices) will be at a higher level (if the Y-axis denotes the share prices). No doubt the graph will not be a straight line parallel to the X-axis, as so many aspects of other planets with Jupiter are also to be considered. For instance, a square or opposition will depress the graph and a trine or sextile will bring about a temporary bulge in it. Many a time such oppositions among the major plantes bring about a collapse in the structure of the graph. Similar is the effect, perhaps in a greater degree, when two major planets are having the same longitudes. This aspect is known as the conjunction. Here, there is one exception, that when Jupiter comes to the same longitude as that of the North node of the Moon it is a sign of prosperity to the companies. The trines and sextiles are favourable for the prices of the industrial shares.

Again, under normal conditions, there exists a correlationship among the graphs of share prices of different companies. These graphs move almost parallel to one another. Exceptions to such cases happen under abnormal conditions. For instance, if one company is on fire, that particular graph will move down considerably. Yet another peculiar case will be confronted during the outbreak of a war. Many industrials will move up. But some, solely depending on colonial markets, for want of shipping facility, will decline. Thus the relationship of the graphs will be seriously affected.

Abnormal cases of fires, strikes, and riots etc., affecting the income of an individual company, while others are thriving with unabated profits, can be foretold with the aid of astrology depending on the horoscope of the company.

Now, let us take the observation side of the working of the share prices of the Indian Industries. For our convenience, let us take the instance of Tata Iron and Steel Co. In 1925, Jupiter was traversing Capricorn, and Capricorn happens to be the most unfavourable sign for Jupiter. If we refer to the quotations of Tata shares this year, we find that it has reached the lowest level of Rs. 25 though the paid-up value of the share is Rs. 30. Incidentally, this happens to be the lowest point ever reached by the graph of the quotations, though in the previous years we had the peak level of Rs. 1,600. A fairly accurate graph denoting the fluctuations in the prices of this share is supplied by the statistical department of Batlivala and Karani and other noted firms of Bombay Stock Exchange.

Between 1925 and 1935 the rates fluctuated between Rs. 25 and Rs. 800 showing firmer tendencies when Jupiter was occupying beneficial signs and weaker tone prevailing while it was passing through malefic signs. In the beginning of March 1936 Jupiter entered the most beneficial sign, Sagittarius. This coincided with the occupation of Rhineland by Hitler's Stormtroops (7th March 1936). In the latter half of the year, civil war broke out in Spain. As the result of these incidents in Europe, our markets began to flare up and the share price went up with the expectation of better trade due to war. Jupiter remained in that sign more or less one year. Our Tata Deffered Shares moved between 2280 and 1000. During this year there were other beneficial aspects between major planets. These helped the markets to move up.

But in the middle of March 1937, Jupiter entered Capricorn which is a debilitated sign for it. There came the news of Labour trouble in Jamshedpur and Tata-Share-prices came down substantially. For two years during which Jupiter was passing through Capricorn and Aquarius, the Tata Deffered shares fluctuated from Rs. 900 and Rs. 1,650.

But in 1939, March, Jupiter entered the beneficial sign Pisces which is another best beneficial house. Share prices began to harden due to Hitler's aggressive actions and at last in the end of August, when Saturn and Herschel were trine to each other, the second world war broke out and almost all our Indian markets jumped up by leaps and bounds. This abnormal bullish tendency of the markets was partly due to the entry of North Node of Moon into Libra which occurs once in eighteen years.

Up to the end of April 1940 Jupiter was in Pisces. Hitler also was occupying one by one of the Continental countries. After April 1940, when Jupiter entered Aries, the markets began to show hesitancy to move up when they saw Hitler's march unchecked. But when his forces broke the Balkans,—when France fell,—the markets began to retreat rapidly and finally when Luftwaffe was let loose over England in August 1940 panicky conditions prevailed in all the Indian markets. Emergency measure had to be applied in the market and for a short duration the Bombay Share market was closed. The lost confidence came back when Jupiter entered the beneficial sign Taurus in the month of April 1941 only. A couple of weeks before this America passed the Lease-Lend Bill. This gave relief to the surviving Allies, namely, British and their Commonwealth countries. On 22nd of June 1941 when

Saturn changed into Taurus, almost correct to the day, Nazis attacked Russia which strengthened the hands of the Allies. Our markets also improved considerably.

Yet another incident which coincided with the retrograde Saturn returning to Aries which took place in the middle of December, was Japan's entry into the war. This gave a bad jerk in the markets. Again the markets had to close for a pretty good duration upto October 1942. The markets were quiet steady with the resistance given by Russia to Hitler's onslaught. But by the end of October Jupiter entered into the exalted sign Cancer. Immediately within a week, American Armies landed on the French-North-African coasts. This gave a fillip to our markets and share prices went up enormously.

Between October 1942 and October 1943 Jupiter was in Cancer. Allies had Libian success; Italy surrendered; all these helped the markets.

But between October 1943 and November 1944 Jupiter was passing in the malefic sign Aries. Now the Allied successes were so rapid and chance of an early peace was so great, the market began to hesitate to move up. The invasion of Europe started on the 6th of June 1944. Even this could not help the market as people began to think of an early peace. On the first of May 1945 Germany surrendered. This did not bring much change in the market. Subsequently Japan also laid down arms. The sign in which Jupiter was moving from November 1944 to December 1945, was a neutral one, namely, Virgo. The markets were also kept in suspense. "To rise or not to rise" was the question.

But in December 1945 Jupiter entered Libra the sign of business—"The balance". There were numerous benefical aspects among major planets. This brought forth the post-war-boom during which the barometer of the market *i.e.* Tata Deffered Shares shot up to the highest peak of Rs. 36,00/- in the month of August. When the aspects were over, there were none of the holding up factors and so the markets began to climb down and reached slightly lower than Rs. 3,000/-. But when Jupiter entered Scorpic in Jan. 1947 the interim Government was established and the first Budget of the then Finance Minister Liaquat Ali Khan brought about a crash in the market and money. Rich were reduced to poverty. This position of Jupiter continued even after the Independence of India. So after Sept. due to Pakistan communal riots followed in turn by our retaliation spoiled the hope of a rerival in the markets.

In 1953, Jupiter entered Taurus and Tata Defferd went up to Rs. 1970/-. But in the end of August Jupiter has entered into Gemini a neutral sign. The market is showing the signs of weakness. By the end of 1953, we must see lower levels as Jupiter is becoming retrograde by the middle of October.

In all these observations we have followed the Nirayana Longitudes of planets.

Thus we find the planetary positions have great bearing on business. What we have said is not exhaustive. This is only the hour hand of the fluctuations. We have to consider the minute and the second hands also before we get exact data.

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## FATE, FREE-WILL AND ASTROLOGY: A SYMPOSIUM

*(Continued from page 824)*

state is necessary and yet we have to find out how we can secure its advantages with the least possible interference with freedom. Authority must needs be minimised if man were to have freedom. The problem of freedom thus takes the form of the question: How much of the society's or state's interference with the individual, in the interests of the society or the state, can be tolerated and accepted?

At the outset the answer seems to be very easy. One can be deprived of his luxuries so that others may be provided with their fundamental utilities and values. But this is not feasible as long as we remember that the state is a highly complex unit. Moreover, freedom does not refer only to these utilities and values, but to something more which something may involve the necessity of luxuries. And if the freedom of my will lies in the negation of the same to another, it is but a mockery of the great concept which has captivated the rich and the poor alike down the ages. If the majority dislikes an opinion, it has no human right to interfere with those that hold it. And if a minority wishes to know something of which the majority would like to be ignorant, the majority has no right to imprison the minority. The refusal to know something and the consequent desire to punish those who want to know it, are the results of inhibitions and repressions. Carrying the same principle to its logical conclusion we arrive at the truth that no one has a right to interfere with the private life and morals of another. Any such interference breeds resentment due to the infringment on individual freedom. But can a government allow a meeting to be held when a plague is on near by? We have our own individual answers to it, though our expressed answers might not be in consonance with our own deepest feelings on the question.

The resentment that I feel when some one interfere with my freedom can be explained and mitigated in one or two ways. If it is the government that explains it, the blame is

conveniently put on natural causes. And if the opponent to the government were to explain it, then he refers it to the government itself. But in a majority of cases we cannot give up human responsibility. My resentment can be got rid of only when authority is vested in the hands of those who *will* the happiness of those whom they represent and govern. That is, the enjoyment of freedom is linked up with the experience of happiness which depends upon will. It should be a will that wills for itself in willing for others. Then alone there will be freedom to live and to let others live. This demands that the society in which man lives must be homogeneous. There must be a fundamental or basic identity running through all individuals. Thus in a society of men and wolves we can expect either the extinction of man or the slavery of the wolves. Here we have no identity of the basic element. This basic element constitutes the vital core of every person, and it may be called self or consciousness which in its turn is fundamentally identical with freedom. *(To be continued).*

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## THE "GHOSTS" OF STARS

The theory that long-dead supernovae or exploded stars leave behind radioactive "ghosts" has been propounded by Dr. William H. Ramsey of the physics department of the University of Manchester. The remains of the stars are being sought in the most distant or extra-galactic regions of the universe by astronomers using the new radio telescopes.

The Ramsey theory is based on a series of observations on the Great Crab Nebula, an enormous mass of expanding gas first observed by Chinese astronomers in 1054 A.D. The Crab, like the former stars called Tycho and Kepler is a dying supernova.

### Visible Remains

It is believed to be the remains of one of the thermo-nuclear explosions akin to the hydrogen bomb that occur in galaxies at the rate of about one every 500 years. Nobody knows exactly why?

Some supernovae leave visible remains behind. The luminosity of the Crab, for instance, is still 300 times as great as that of the sun although it exploded 900 years ago. Others, like Tycho's "ghost," can be detected only by the intense electromagnetic or radio signals they emit.

Dr. Ramsey set himself the task of analyzing the visible remains of the Crab. From the color of the nebular gas he estimated that the outside temperature was about 7,000 degrees centigrade (12,632 degrees Fahrenheit) but the internal temperature he thought was "at least 50,000 degrees centigrade (90,032 degrees Fahrenheit)."

### Nine Centuries

As no known source of energy would enable a mass of dispersed gas to maintain such exceptional brilliance for nine centuries the problem was to decide why the Crab remained so bright. The clues he found were in the lines of the light waves of the nebula as seen through a spectroscope or prism that enables astronomers to calculate what elements are giving rise to luminosity.

The hydrogen lines, as he expected, were exceptionally weak as the Crab has probably exhausted nearly all its atomic hydrogen fuel. The strongest lines however, were those of nitrogen and sulphur.

Dr. Ramsey then calculated that as the Crab was in a state of old radio activation it could contain only those radio elements with a relatively slow decay rate. Furthermore, because certain of these elements, the heavy ones, are relatively rare, the common elements in the Crab would have to have an atomic weight of less than seventy.

There are only four possible radio elements with such specifications; beryllium 10, carbon 14, chlorine 36 and potassium 40. Of these four, both beryllium and potassium could not easily be detected through a spectroscope, which fact left only carbon and chlorine as the possible strong luminous components of the Crab.

### Two Clues

Radioactive carbon, it is known decays into nitrogen, and radioactive chlorine decays ultimately into sulphur —the two elements represented by the curious spectral lines in the Crab nebula. Thus; by a step-by-step process of scientific deduction Dr. Ramsey has provided two vital clues to the existence of prehistoric supernovae or "ghost" stars.

—*The New York Times.*


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# Some Significant Planetary Positions

By J. N. BHASIN

THERE are some features exhibited by planets which confront us as practical verified truths but which are not clear superficially. It is proposed to discuss some of such positions of planets for the possible benefit of the readers of THE ASTROLOGICAL MAGAZINE.

The discussion of these planetary positions is conceived in a spirit of research and as such there is bound to be, even in fundamental approach, a deviation from the traditional texts. We have, therefore, to express, at the very outset our thanks to the learned Editor of THE ASTROLOGICAL MAGAZINE for the liberal and scientific spirit shown by him in offering the forum of his popular magazine for such basically divergent views.

The special features of the planets are numerous and we have, for want of space, necessarily to limit our range of choice to a very few of them. In the following lines we would take up each planet in turn and try to present its special significance due to its stated specific position.

### The Sun in 9th House

For the Sun it is stated that he has directional strength (स्थानबल) when situated in the 9th house (*vide* sloka 16* Chapter IV *Uttarakalamrit*). Our experience has, however, been in the contrary direction. Our research, whatever it is worth, has convinced us that all natural malefics *viz.*, Sun, Mars and Saturn, when occupying the "*trikona*" bhavas, *i.e.*, the 5th and the 9th become weak that is to say, if for example, Sun is in the 9th house the father of the native will live very little as such (as a father). This result, it should be noted, would accrue only in so far as Sun as a Karaka for father is concerned, and will have to be modified, of course, by a consideration of the 10th house and its lord. The number of years of the life of the father, as such, would be reduced still further (and naturally so) if the Sun happens to be himself the lord of the 10th house—a position that obtains in the case of Lagna Scorpio.

| | | | |
|---|---|---|---|
| | | Kethu | Jupiter |
| | CHART No. 1 | | Sun Saturn Venus |
| | | | Mercury |
| | Lagna Moon Rahu | Mars | |

Here is horoscope No. 1 where the father of the native died in the very first year of his life. It would be seen that Sun is fully and completely representative of the father and is occupying the 9th house. Apparently the Sun is strong (in popular belief). It is surrounded by benefics. One of the benefics (Venus) is conjoined with it. There is no malefic aspect on Sun. Why then so early a death of the father? "Sun" must be weak is the only conclusion. Of course he is in the 9th house.

Apart from the fact that the Sun is weak in the 9th house, a number of other factors are noteworthy in this connection. Firstly the situation of Mercury a natural benefic in the 10th house is not conducive to the long life of the father because Mercury being the lord of the second house from the 10th house is marakesh for the father. It is also the lord of the 8th house in the main horoscope. Jupiter too being the maraka lord of the main horoscope is not of any help. From the above we see that maraka planets, even if natural benefics, are of no help in the matter of conferring longevity, when posited in any Lagna.

The position of the Sun in the 9th house is important enough but equally important is the association of *both* Venus and Saturn with him. In our experience we gathered overwhelming evidence to show that even in cases in which the Sun is strong by Rasi and house position, if he happens to be associated in any way with *both* Venus and Saturn, the life prospects of the father of the native are extremely reduced in so far as the Karakatva (कारकत्व) of the Sun is concerned.

| | | | |
|---|---|---|---|
| | | Moon | Lagna Kethu |
| Saturn | CHART No. 2 | | |
| | | | Sun Mercury Venus |
| Rahu | | Jupiter Mars | |

An instance in point is Chart No. 2. Mark that the Sun is occupying its own sign Simha and is situated in the 3rd house —a congenial house that gives strength to the malefic Sun. Yet the father died while the native was only 5. The reason is that the Sun is influenced by both of its bitter enemies—Venus by association and Saturn by aspect. Of course Jupiter the lord of the 10th house *too* is in an inimical sign and contributed in some

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केन्द्रेभानु घनाथधी नवभगा: षष्ठोपि सौम्या शुभा: ।
क्रूरास्चोपचयस्थिता "रविघनि धर्माक

7

measure to the short life of the father but we have to note that Sun as Karaka has contributed nothing towards the life of the father. Hence Sun is weak in the 9th house, as also when under influence of both Venus and Saturn. But it must be remembered that such is the case only in regard to life prospects and not to *traits of character* which are governed by an altogether different set of rules.

### Moon when full

In Chart No. 3, the mother of the native died when he was only 2 years of age, even though Moon the Karaka for mother is full whereas in Chart No. 4 Moon is debilitated in Rasi. (8) and is weak in Paksha Bala being within a distance of six "tithies" from the Sun, and yet, the native's mother is still alive in his late forties. What is the reason for the disparity?

| | | | |
|---|---|---|---|
| Sun Rahu | Venus Mars | | |
| Saturn Mercury | CHART No. 3 | | |
| | Jupiter | Lagna | Moon Kethu |

| | | | |
|---|---|---|---|
| | | | |
| Saturn | CHART No. 4 | | Jupiter Rahu |
| Mars. Kethu | | | |
| | Moon Venus | Lagna Sun Mercury | |

The reason, our research tells us, lies in the fact that even though Moon is strong when away by more than 6 tithies from the Sun on either side, yet when very near the full *Purnima* day the Moon becomes malefic by reason, it is thought, of the full and direct aspect, then on her, of the Sun. Hence in Chart No. 3 Moon becomes weak. As regards Moon in Chart No. 4 we will do well to remember, that quite unlike the other planets, the strength of the Moon depends mainly on her distance from the Sun and is not effected to any appreciable extent by virtue of her occupying Scorpio—her debilitation sign. One may ask at this point, "what about her distance from the Sun in Chart No. 4? Why should she be not Considered weak?" In reply we would like to point out that we have found in experience, that the distance between the Sun and the Moon remaining constant, Moon will be considered stronger when the Sun is weak than when it is strong.

This point may be illustrated by taking the example of a candle burning in the open at noon time. The light of the candle would be hardly visible if the Sun be shining in the sky on a clear June day. On the other hand on a January day when it is cloudy the light of the candle would be *appreciably* visible even at noon time. On this analogy, the strength of Moon depends not merely on her distance from the Sun but also on the strength of the Sun itself. If we keep this principle in view, we would see that even though mathematically Moon is within six tithies from the Sun she is yet strong due to the state of weakness of the Sun in debilitation. One may yet argue that Jupiter in Chart No. 4 is aspecting both the 4th house and Moon and hence the chart should give more life to mother (as such) in this case. Admitted. But we would point out that Moon is also being aspected by Saturn and Mars the maraka is occupying the 4th house. These factors reduce to a considerable extent the benefit resulting from the aspect of Jupiter. Please, therefore, do not judge Moon solely by its distance from Sun, much less by her house or Rasi position.

### Mars in 4th House

The popular notion is that planets in Kendras are strong. Even though generally true, this is too sweeping a statement to be universally true. It is not correct at least in so far as Mars in the 4th house (a Kendra) is concerned. Mars in this (4th) house is not only strong but is on the other hand definitely weak. We have had occasion to study a number of horoscopes in which the *Mangleek Yoga* was present technically by virtue of the position of Mars in 4th house, but in almost every case Mars proved harmless, due in our opinion to its becoming weak purely as a result of its location in that house. The "rationale" behind such weakness may possibly be the fact that the 4th house which represents mother and is womanly is not suited or congenial to the manly qualities of the planet Mars.

We would however like to explain our view point by Charts Nos. 5 and 6. In the case of Chart No. 5 (published at page 317 of *Hindu Predictive Astrology* by B. V. Raman) the native died in the 6th month of his or her life, and in the case of Chart No. 6 the boy died in his 6th year. In both the cases Mars is the lord of Lagna and represents par excellence the factor of longevity according to all schools of thought. In both the cases, it is occupying the 4th house. It is extremely weak in both the cases by reason not only of its position in the 4th but also because of occupying an inimical sign. Jupiter is aspecting Lagna in both the cases and yet it has given practically nothing

in years to the natives. The reason is that Jupiter in both the cases is weak. In the one case (Chart No. 6) because it is under the full aspect of a strong Swakshetra sani (Saturn occupying own house) and in the other case (Chart No. 5) it is occupying an inimical sign and has malefic influence on either side of him, *i.e.*, of Rahu on one side and Saturn on the other. Mars is weaker in Chart No. 5 than in No. 6 because in the former case it is aspected by a strong Saturn. Remember, therefore, Mars in 4th house is not conducive to the life prospects of the relation etc. which it represents by ownership.

| | | | |
|---|---|---|---|
| Sun Mer. | Moon Venus Rahu | Jupiter | |
| Mars | CHART No. 5 | | |
| Saturn | Lagna | Kethu | |

| | | | |
|---|---|---|---|
| Venus Rahu | | | |
| Sun Mars Mercury | CHART No. 6 | | Jupiter |
| Saturn | | | Moon |
| | Lagna | | Rahu |

### Mercury in Lagna

It has been our experience that any planet that occupies the Lagna proves injurious to the life prospects of the house over which it has its lordship. For example other factors apart, the lord of the 5th house in Lagna will delay, if not altogether remove, the chances of the life prospects of the son of the native.

Similarly if the lord of the 11th house is in Lagna, the native will lose his eldest brother and so on. But Mercury appears to us to be an exception to this rule. The reason most probably lies in the fact that Mercury gets directional strength when situated in Lagna and hence it does not prove much injurious to the life prospects of the house of which it is lord.

We give below two horoscopes in contrast to each other. The native of Chart No. 8 has one younger brother (now aged 39) while that of Chart No. 7 has no younger brother. In Chart No. 7 the Karaka for brothers in general and of younger brothers in particular *viz.*, Mars is in exaltation, the lord of the 3rd house (brothers younger) is occupying a kendra and is under aspect of two benefics—Venus and Jupiter. The third house too is under aspect of Jupiter. Why the native had no younger brother while in Chart No. 8 Saturn is aspecting the 3rd house and Mars the Karaka for brothers is debilitated and Mercury lord of 3rd house is malefic by association with the malefics Sun and Mars the native has a younger brother. The answer is that the fact of Saturn coming to Lagna has undermined the prospects for the younger brother in the case of No. 7. Mars though apparently strong (in Makara) is occupying a maraka bhava and is under aspect of Sun. Jupiter's aspect of 3rd house is of no avail because of Jupiter's own weakness resulting from the aspect over him of Saturn. On the other hand, (Chart No. 8) Mercury even though malefic has house strength in the first house. The result is that Mercury even though it involved the loss of some younger brothers yet gave a long-living one too.

| | | | |
|---|---|---|---|
| | | | Venus Jupiter Rahu |
| | CHART No. 7 | | Sun Mercury |
| Mars | | | Moon |
| Lagna Saturn Kethu | | | |

| | | | |
|---|---|---|---|
| Saturn | | | Venus Rahu |
| | CHART No. 8 | | Lagna Sun Mercury Mars |
| | | | Jupiter |
| Kethu | Moon | | |

Readers will check up planets in Lagnas and see whether the life prospects of the houses over which these planets have the lordship suffer in life prospects. They will find that they do suffer. Please note that all charts of this article are *Nirayana*.

### Jupiter in 6th House

No. 9 belongs to Sri Pandit Jawaharlal Nehru—our Prime Minister. None of the three gentlemen have any living male issues. In all the three cases Jupiter is occupying the 6th house and has much to do with the gentlemen being without male issues. Why should Jupiter in the 6th house behave like this, is the question? The answer is not far to seek. Jupiter is Karaka for sons and the 6th house is the "Maraka bhava" for the 5th house—the house concerned with male issues.

In Chart No. 9, Sun the maraka lord is occupying

the 5th house and Jupiter is associated with Kethu and is under aspect of Mars. Mars lord of 5th is apparently strong and could probably have given a male issue but Mars has Saturn on one side and the aspect of the same Sani on the other. Hence it could not give a long-living son. It would be of interest to note that in all problems relating to life the maraka planets play a very important role. Such planets, even if they be all benefics by nature, do not increase to any extent the life-prospects of the house in which they are situated. In fact their role is not less harmful than that of the 8th lord occupiing a house.

| | | | |
|---|---|---|---|
| | | | Rahu |
| | CHART No. 9 | | Lagna Moon |
| | | | Saturn |
| Jupiter Kethu | Sun | Venus Mercury | Mars |

In Chart No. 10 Mars lord of the 5th is in Maraka bhava. Moon aspecting 5th is malefic, being in the vicinity of strong Sun and thus does harm to the 5th house.

| | | | |
|---|---|---|---|
| Mercury | Sun Venus | Moon Kethu | |
| | CHART No. 10 | | Lagna |
| | | | Mars |
| Saturn Jupiter | Rahu | | |

In No. 11, the lord of 5th is in fall and hence weak and there is no aspect on the 5th house. At that place it would be relevant to observe that planets in fall are always injurious to the life prospects of the house over which they have their lordship but it should be remembered that they enhance extremely the *qualitative* prospects of such a house. On the basis of this principle Venus in 7th from Thula in the Chart No. 11 enhances the *qualitative* traits of the 5th house, *i.e.*, it makes the person intelligent (5th house) and a good administrator though issueless.

| | | | |
|---|---|---|---|
| Mercury | Venus | Kethu | Moon Lagna |
| Sun Mars | CHART No. 11 | | |
| Saturn | Jupiter Rahu | | |

In any case, check up Jupiter in 6th in Charts with you and you will find it not at all conducive to male issues unless it be exceptionally strong.

### Venus in 12th House

Chart No. 8 may be referred to in this connection. Even though the lord of the 7th house is Saturn and is, therefore, weak in 9th house, (*vide* para 4 ante) and the 7th house is under the aspect of three malefic planets, *viz.*, Sun, Mars and Mercury (in association with malefics), yet the wife of the native is still happily passing through the 24th year of her married life. The reason is that Venus the Karaka for wife is occupying the 12th house which in our humble opinion is not bad for Venus—as Karaka for wife to occupy. Why should Venus in the 12th house be considered strong, it may be asked.

The answer is two-fold. In the first place the 12th house represents the pleasures of the bed (त्याग भोग विवाहेषु) and Venus a female, amorous and emotional planet has naturally a liking for such a house and in the second place Venus gets weak in the 6th house. Venus is useless in 6th and on the analogy of the Swakshetra and exalted planets who become strong in the sign or house 7th to their sign of debilitation or fall, Venus also becomes strong in the house 7th from the house where it is निष्फल (useless) *viz.*, 6th. Remember Venus in 12th house is seldom weak.

### Saturn in the sign Kumbha

Ordinarily Saturn in Aquarius, over which it has its lordship is considered strong. But study the position of Saturn in Chart No. 12, where it is not only in

| | | | |
|---|---|---|---|
| | | Moon | Jupiter |
| Saturn | CHART No. 12 | | Rahu |
| Kethu | | | |
| Sun | Venus Mercury | Mars | Lagna |

Kumbha but is also occupying the 6th house where it is considered very strong. Still the native is devoid of a son. The reason is simple. Saturn the lord of the 5th house is in the second house from the 5th and therefore, in the maraka house of the house for "sons". Saturn thus loses its life-giving strength. It also aspects the 8th house from the 5th and, therefore, adversely affects the son. Hence we have the rule that Saturn in the sign Kumbha adversely affects the life prospects of the relation represented by the house where the

*(Continued on page 855)*

# Lost Illusions

By EDWIN H. ALEXANDER

**A Numerological study of Maximilian Von Hapsburg, Emperor of Mexico**

ASTRO-BIOGRAPHY is the history book of the future, because it is the only way one can get at root causes, and discover why certain incidents happened. We are greatly indebted to the many Occult students who have laboured in this direction. The melodramatic fate of Maximilian, and Charlotte of Mexico, led to occult research, in order to find any indications of their pathetic end. I was disturbed at unpleasant significators, found in the data alone. Since the horoscopes of Royalty are always focal points this treatise has been especially chosen as it affords a great deal of scope for occult study. Some critics of the cosmic studies have declared that they would never regulate their lives by any of its indications, that to adhere to a trust to Providence is all that is necessary. These people would do well to remember that some of Life's best-laid plans have been defeated by a thunderstorm, Providence having nothing to do with it. Others dispute that the warning, which may be found by Numerological calculation is at its best purely co-incidental, as all weights and measures, currencies, and calendars have been artificially created. The most satisfactory answer which can be found is that there is some deep Karmic cause, why we are born at a certain time and receive a definite calendar record of it. The Occult sciences deal mainly with things over which man has little or no control. It cannot be dismissed as purely accidental, that Maximilian had an unfortunate birth date, which spelt *chaos*.

As is well-known there are several systems in Numerology, but the method merely varies superficially, different calculators favouring a different transmutation of the birth-data to Cosmic symbology or none at all. I choose the following, and have always obtained excellent results. (1) Sun, (2) Moon, (3) Mars, (4) Jupiter, (5) Mercury (6) Venus, (7) Saturn, (8) Uranus, (9) Neptune. Whichever system is chosen the essence is the same, you will not find all benefics in one style or all malefics in another. The Laws of Periodicities and Time-factor remain unalterable in any case.

It is well to consider the rulership of Neptune. This planet rules clairvoyance, clair-audience, wraiths, mists, nebulae, exile, obscurations, illusions, phantoms, the sea, reflections, dissolvents, dissolution, voyaging, ideality, oils, photography, films and collapse.

Ferdinand Maximilian von Hapsburg was born in Vienna on 6th July 1832, and was originally destined for a Naval (Neptune) career, quickly distinguishing himself, becoming Rear Admiral in 1854. The birth-data when subjected to theosophical calcualtion brings an answer of the number 18; from the Life Path the esoteric compound must be taken into account before reducing to the final digit nine. (Neptune). All Kabalists are agreed that 18 is an unfortunate numeral. On the Divine Plane it signifies *Chaos*, the final point of Evolution. On the Occult Plane it denotes spiritual hindrances to plans laid and on the Material Plane, indicates failure, troubles, mistakes and anxieties.

Though Astrology has been very important in Austria, a hundred years ago it was looked upon as a Drawing Room pastime, feared or ridiculed. It has taken more than sixty years of conscientious effort of World astrologers to reinstate the cosmic studies to their rightful status. So if Maximilian had been foretold that his birth date warned him against serious errors, he in all probability would have taken no notice of it, being convinced that his own irreproachable character would safeguard him against anything; this was his one great failing. The following years which were obtained from special calculation fit in accurately with chronological incidents:—1844, 1845, 1853, 1856, 1859, 1862, 1865, 1867. It is not the purpose of this article to combine history with Numerology, but to show and deal with the Red lights which flashed a warning, but which went unheeded, and led to a disastrous end. The year 1859, one of danger in the life of Maximilian, is outstanding, he having already been approached by foreign notables who offered him the Crown. The Mexican incident as it is known in history, did much to destroy the prestige and popularity of Napoleon III. On April 9, 1864, he accepted the kingdom and with his wife arrived in Mexico on 12th June. His phantom (Neptune) empire was doomed from the beginning. Maximilian could never conceive the incongruity of his position; or realize that he was a square peg in a round hole. It is only a great Realizist who gets the most benefit from Neptune.

Many astrologers have found it rightly appropriate to add a Kabalistic calculation to a natal chart. It is sometimes found that there is a sharp contradiction in one or the other. This is by no means deceptive. A birth-map reveals the conditioning

characteristics and tendencies, whilst a Numeroscope deals with his Life Data-time-factor, and Laws of Periodicities. Everything is not shown in a horoscope, and the combination is therefore recommended. It follows quite logically that one can possess great excellence of character, yet find circumstances and outside events overwhelming. Another significant pointer is shown by the rulership of the Cipher, which governs the Karmic disability; the 0, is non-committal; it can indicate one of two things, either completely fortunate or the opposite. Facts proved that Maximilian experienced both. The Astro-Tarot which is always an interesting supplementary, places the Emperor in the decanate of Three of Cancer—July 2 to 11. Basic quality water; no great psychological conflict or warning is shown, but acting true to type, Maximilian clung with Cancerian tenacity to an Ideal (Neptune), which inevitably led to lost illusions (Neptune).

Events moved with lightning rapidity. Court Martialled and tried, he faced the firing squad on 19th June 1867. Later his body was conveyed to Vienna where on Saturday 18, January 1868, an elegant funeral was given to him. The divine law which had mercifully signalled many indications of a difficult life, was ignored. Dying at the early age of 35, Maximilian perhaps has shown the great danger of aiming too high.

The Empress had the worst fate in history. Providence was cruel. Princess Charlotte only daughter of Leopold, I, King of Belgium, was born at Hacken, near Brussels on Sunday 7-6-1840. This birth date is much better than that of her husband's. The spiritual compound is 17, excellent in the fullest sense of the word: the ruler of the Life Path is 8, cautious against the fanciful and impractical side of Life. The following years which overlap until the succeeding June, do not weigh much on the destiny, 1852, 1856, 1863, 1864; but it is her natal chart where many unhappy indications are found. Alan Leo published the horoscope of the Empress, the main features showing valid ambition, combined with great incompetency, a common fault amongst the would-be exalted, a high emotionalism and little ability to carry out the obligations of her position. The Astral-Tarot 9 of Gemini 10° to 19° 59° of Gemini, Basic Quality Air, points out that great self-control must be cultivated as their highly—charged natures is capable of destroying their own happiness. Discovering too late that her empire was built on quicksand, the Empress in her despair, appealed to Napoleon III who had placed her there, and later to the Pope. Both failed her, and foreseeing that all was lost, her mind gave way becoming incurably insane in the September of 1866. Placed by her family under care in the Chateau de Bouchout, near Brussels, Fate was merciless, for she lived on until she was 87 years of age, dying on 19th January 1927. The Mexican episode is an extraordinary one for politicians, financiers, trade-unionists, economists, psychologists, astrologers, etc. All have been able to find something in it to uphold or confirm their theories or viewpoints. Owing to the numerous revelations obtained from birth-data analysis, name values were not calculated; but suffice it to say that the name Maximilian was itself unfortunate, the two *emms* in the name intensifying the fatality. Occultism is not the mystical. Its true purpose is to help man to a rightful *choice;* and to avoid Life's tragedies.

Eye witnesses to the awful slaughter that took place in Mexico, declared, "We watched, and we remembered; the emperor deserved his fate", but it is the astrologer who seeing further, forgives.

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# From West to East

BY DOUGLAS HUNT, M.A.

*[Every month Mr. Hunt will present an accurate picture of the astrological, occult and spiritual climate in the West, so that readers of* THE ASTROLOGICAL MAGAZINE *may be kept informed of the current developments in astrological and allied knowledge in Europe and America. —Ed., A. M.]*

IN September I had the privelege of an invitation to an evening of lectures and social amenity with the Principal and staff of the Faculty of Astrological Studies. It was an evening well spent.

The Faculty use the Equal House division of the horoscope. One important aspect of their instruction is that they teach the student to present both map and interpretation in a neat, comprehensible, and faultless manner. Too many professional astrologers in this country send their clients scrappy and untidy pieces of paper, quite frequently with inaccurate working. Individual planetary positions are dealt with from the text-book and no attempt is made to synthesise them, so that often the astrologer appears to be giving contradictory directions. The result is like a cheap and ill-fitting reach-me-down suit.

Bond Street tailoring is the hall-mark of the work turned out by a student who has earned the certificate or diploma of the Faculty. I was able to see some of the work produced, and was most impressed. One helpful feature was that the aspects were illustrated by coloured lines joining the points in question. This makes it a great deal easier for the astrologer who is giving a personal consultation—a method encouraged by the Faculty to keep the whole picture before him.

Like every other science astrology is universal. A map of the world decorated with pins wherever there are students of the Faculty showed that its work has extended all over the globe.

I should like to be able to reproduce all the pearls of wisdom which I gathered on this evening, but space does not permit. Having Saturn rising myself I particularly noted one or two references to this planet. The opinion of Mr. Carter the Principal, whose work has been well known for some forty years or more—was that square or opposition between Saturn and Venus was one of the most tragic and frustrating of aspects. We had an illustration of this from a chart under discussion. I am glad to say, however, that Saturn—so often feared and maligned—had a defender, who proclaimed that she dearly loved him; a remark which gave rise to some mirth.

Though only a reporter I should like to put in a good word for Saturn.—To me he is the Teacher, and a Spirit of very great loveliness—and love. Constantly he withholds—with one hand—but the blessings he bestows with the other are lasting. Above all, he gives, I believe, the ability to hold fast amid the tribulations and frustrations which he undoubtedly tends to shower on us. It is not his fault if the native under his kindly influence fails to close this chapter of his existence a good many pages further in the book of wisdom.

The well-known astrologer, E. H. Troinski, uses only the Placidian house cusps for the system he has evolved called Tertiary Directions. He has now published a text-book on the subject entitled "Das Weltschicksalsjahr 1953" (Baumgartner 20a, Wurpke-Billerbeck, Hanover, Germany.)

His method consists of co-ordinating each return of the Moon to its natal place after birth with one day after birth. This return is called a tropical month. The one important difference between secondary and tertiary directions is that one day after birth is the equivalent of one lunar and tropical month instead of equalling one solar and tropical year. A more extensive survey of this system may be found either in the book itself or in an article thereon in the autumn number of "Astrology".

While it is true that a good deal of more or less clandestine recognition is being given to astrology by scientists in the west, there is also an increasing opposition in certain quarters. There has been some agitation in Austria against the practice of astrology, and propaganda has been made to forbid it entirely. The Austrians are, however, far too sensible to put up with any nonsense of this kind. A similar agitation in Germany has met with a sharp rebuff.

According to "Astrologische Monatshefte" a recent court decision in Hanover declared invalid the police regulation under which astrology is forbidden and punishable. "At a time when the opponents of astrology are seeking by every means to secure a general prohibition, this decision on the part of a high court is of the greatest importance," writes the German magazine. It is therefore evident that serious endeavours are being made to combat the spread of the ancient science.

"Les Cahiers Astrologiques" draws our attention to the conjunction of Saturn and Neptune in November 1952, which took place at about the time of the explosion of the first hydrogen bomb in America. It asks whether it is a coincidence that the same conjunction occurred

in July 1953, when the Russians announced that they too held the secret of the bomb. Pluto, generally considered to be the ruler of atomic energy, was sextile to the conjunction. Certain it is that the conjunction of the first two planets seems usually to have a disruptive—or should one say explosive?—effect.

There is no doubt at all that we have not yet heard the last of the 'flying saucers', and I am convinced that we may yet expect some startling revelations on that score.

"Fate" devotes most of its October number to the question and gives a number of further reports of sightings. The American High Command is giving its very serious attention to the matter and there is no doubt that other countries too are deeply concerned as to the nature of these aircraft. Indian readers do not need to be reminded that 'flying saucers', similar in many respects to those which have been observed of recent centuries, are mentioned in the Mahabharata and—I write subject to correction—that details of the vimanas are set down in those parts referred to as Manusa, which are considered to be factual records rather than myths. My own view is that these phenomena may be of the greatest significance to the human race and that we have no cause for alarm—unless indeed we determine to disrupt the entire solar system by doing our best to blow up the planet on which we live. Who knows but that in that case drastic action to prevent this madness might not be taken by those who control the 'saucers'?

The materialist—unless he happens to be in the know—laughs at all the 'fanciful theories' about the saucers. Unfortunately he usually adopts the same attitude to all the occult sciences—including astrology. Except for a few brave souls such as C. G. Jung—who has more than once voiced his indebtedness to astrology—most scientists simply have not the courage to stand up against the intellectual climate of the times. At present 'the supernatural' is 'bosh'.

There are signs, however, that the climate is changing. Another authority of world-wide repute who was not afraid to stand up for what he knew to be truth was Sir Wallis Budge, the eminent Egypt researcher.

Before his death he wrote a work dealing with human death rays, telepathy at a distance, and many other secrets of the East. Unfortunately it seems that the work is to be accessible only to a selected few. Budge reported that he knew two men, an Indian and an African, who were capable of disappearing into thin air. He tells also of an occasion when his Arab servant was about to kill him in order to obtain possession of a valuable emerald amulet. As he opened the lid of the sarcophagus in which—unknown to both him and Budge—the treasure was concealed, he suddenly fell dead. Later an Arab friend of Budge's explained how he had observed the scene in his mind's eye, perceived the servant's intention when he saw the emerald, and instantly struck him dead to save Budge's life.

Budge believed this story, because he had studied with an open mind the powers which man is capable of acquiring. If others of equal eminence would adopt the same attitude of mind the world would greatly benefit. The West might even become worthy to attain these powers, which today it would most certainly vilely misuse in the name of the many false gods which all too many of us now worship.


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# *The Other Horoscope (10)

By JOHN M. THORBURN, M.A.

### The Advent of Disaster

BEFORE returning to discussion of the natal horoscope, I have to make a correction in the figure for the ascendant of the tropical epoch as given for the 28th degree of Virgo. Not the 28th but the last degree of the sign is rising, about 29° 54', Libra thus appearing as very close indeed to the ascendant, which has therefore to be read as transitional from Virgo to Libra. All my apologies are due to the reader for this mistake. The time, however, taken for the tropical epoch with respect to its relation to the natus is correct, the corrected midheaven being 29.56 II; and so change in interpretations does not require us to go beyond the account given of the temperament on the side of its physical manifestation and expression of the outer character. The sharp square between ascendant and midheaven reinforces the disharmony between temperament and vocation which we have already explored.

The best way to make the correction will be to take what was said of Virgo as applying to the twelfth house, thus transforming it as sacrificial withdrawal from life,—not excluding "self-undoing" in a quite literal sense. We may thus regard the true ascendant as a point of return to life, or as the will to return. The careful and devoted preparation for reciprocation, for the personalised form of Nietzsche's intellectual relations, must be read as already merging into those relationships themselves. It is the overcoming of the withdrawal from, and the joyful return to life that we must stress, —the emergence, one might say, into life,—though perhaps we should speak, rather, of the eager hope and the ever operative desire to return. For in view of the ruler and sub-ruler's place and conditioning—which, zodiacally at least, we do not need to correct,—such hope and desire might be regarded as always in the balance. And indeed Nietzsche's almost physical altitude was one in which an inward self-depreciation and sense of inferiority were never quite overcome by the winsomeness of his speech, the charm of his letters and the kindness of his attitude towards his friends.

Since the correction will bring the libran planets a shade closer to the horizon, my argument for the view that Nietzsche was not of those to whom rising planets give ready access to their work and to their contact with outer realities is weakened and might have to be modified a little. In earlier life, at all events, it may be admitted he showed practical a capacity in the way he initiated his own approach to those minds whose genius he had intuited, as for example to Wagner.

But a mistake of the kind I have made, as perhaps most astrologers will be willing to agree, sometimes, on its discovery, brings more things of value to light than it has temporarily confused or obscured; and if the moment of horror and humiliation at having allowed such an error to pass unobserved, was dark and overwhelming, it was in the end quite atoned for by recognizing the true positions of the setting Uranus. For now I could triumphantly declare that scarcely more than thirty minutes of arc were seen to separate either coordinate from the descendant! Uranus thus hugs the descendant, his coordinates themselves being only about sixty-six minutes of arc from each other, the descendant lying more or less exactly between them.

This not only strengthens, but greatly strengthens, my argument from the function of Uranus in this horoscope, and from the strange and unique personalisation of impersonal relation implied by the setting of that planet,—the argument about the nature of the transition from the end to the beginning of the tropicial zodiac, more especially with regard to the way in which this is revealed in the writing of *Zarathustra*.

We may now return to our main theme which presently becomes the scrutiny of the sudden end of Nietzsche's working life and his entry upon the twilight a little more than a decade before his death in 1900.

The sharp onslaught of severe mental aberration which took place about ten weeks after his forty-fourth birthday may quite well be regarded as an "event" as distinct from the "phases" of development or salient "periods" of literary achievement with which hitherto we have been concerned in tracing the movement of his horoscopes. The distinction, however, in point of principle at least, is not altogether easy to maintain, for development must manifest itself in the actuality of events, and literary success is not independent of publication. In certain cases, accidents whose cause emanates from purely external sources, may be regarded as events independent of development (or negatively, of deterioration). But in Nietzsche's case, the advent of decisive mental breakdown cannot so be regarded. The "event", if such it is to be called, was conditioned from within. It is rather important to state this conditioning of the event as exactly as possible, in so far as it has been ascertained. It was not due *alone* to Nietzsche's excessive addiction to intellectual pursuits, to intemperate overworking of the mental faculties, or to the tension in which his friendly relations had placed him, or even to the eventual loneliness and isolation when he had no friends, though all of these are certainly contributing causes. There was, besides, it is now pretty well recognized, actual disease of the brain which could not have come about *only* through mental strain. The various authorities on the matter do not seem to have reached agreement on the nature of this brain disease, except that it *was* an organic disorder and is not to be accounted for *merely* through the notion of over-tension. Hence when we say the "event" was conditioned from within, we recognize the fact of brain disease. This disease, however, was almost certainly contracted from "outer" causes in this limited sense of the word, outer, that Nietzsche's system was at some time poisoned, though neither the time nor the nature of the poisoning has ever come to view. When the final disaster overtook him, this poisoning had in all probability been operative for a long time back.

These considerations are, astrologically speaking, very important. For they make it clear on the one hand that the disaster as an "event" cannot be put down to external causation as in the case of an assassination or bombing casualty. The pistol shot which eventually caused the death of William the Silent, for example, whose rising natal Mars in Pisces, exactly on the ascendant and ill-conditioned, made him so vulnerable from external impact, may quite properly be regarded as event due to purely external cause,—though even here the adverb, purely, requires a mark of interrogation. Nietzsche's case was entirely different. By sharp contrast to William of Orange-Nassau, the causes of disaster were within. On the other hand, these causes cannot be regarded as purely psychological, or even as purely psychophysical. They contained, originally, an initial term as poisoning

*The first nine parts of the article have appeared in March, April, May, June, July, August, Sept., Oct. and Nov. 1953 issues of THE ASTROLOGICAL MAGAZINE.

Yet when the mental breakdown occurred, it was not due to poisoning from an immediate external source, but from psychophysical conditions superinduced through long operation of the poisoning, and only very partially from these. In the last resort, the terrific mental conflict and the psychophysical hyperaesthesia raised to boiling point were the determining factors. We need not, then, look for an external cause, in the ordinary sense of these words, at the time when madness supervened. This consideration makes a difference to our astrological investigation.

That the catastrophe was an "event" in point of its sharp precipitation in time is quite clear. There is no evidence whatever that Nietzsche was the victim of any mental aberration before December 27, 1888, while, by January 8, 1889—and most probably well before that time—it was known to several persons. Further, between these two dates, Nietzsche wrote letters and left jottings lying about, sometimes even on bits of blotting paper, which clearly reveal that the writer was no longer sane. These letters and fragments tie down the date of the onslaught very nearly, if not with absolute exactitude, to December 27.

In the account given of configuration 5 (natus), indication was made of the aspects to the two coordinates of Venus. The aspecting planets have already received as much attention as the scale of our study admits. So we may now limit ourselves to a few comments on the positions of Venus.

The heliocentric one shows, in virtue of its sign position and of its aspect to Uranus and Jupiter, the lightness of touch and the peculiar—quite unusual and individual—grace Nietzsche could show in relation to his friends, its ill aspect to Mars being a contributory, though by no means the principal, cause of inclination to eventual rupture. As in Gemini, it is significant with regard both to writing and to publication. It is, in any case, slight in its nature and effect, though no doubt it is a good cue to the reciprocation of his epistolary manner with the stylistic habit of his literary writing.

Both coordinates have a 'dispository' authority over Mercury and the Sun, and both are in signs of Mercury. But the geocentric, though not angular, is nevertheless the more significant for his writing in view of its ninth house position. It is harshly aspected, as we have seen, its only constructive aspect being that rather inscrutable and intriguing one, the septile (to Mercury). In gauging its effect at this time of his life, we should have to remember, then, first the strangeness of Nietzsche's aesthetic feeling due on the one hand, negatively, to such harsh aspectation, on the other, positively, to the curious nature of the septile which, we could conceive, in his case, would impart to his writing the quality of a beautiful but unresolved discord; second, that that aesthetic feeling, expressing itself as the *Weltanschauung* also controls his attitude to his friends, the focus of the solar authority, his over them and theirs over him; while, finally, that at the moment when at length he had to yield to the divine or the daemonic—powers, Nietzsche was in a foreign land. The natal horoscope is in question and its ninth contains the actuality of long absence and distance from home. This 'circumstantial' factor is clearly of importance at this point. This coordinate of Venus would, no doubt, most conspicuously influence the quality of his writing in its earlier stages, and it should be possible to construe it in its generalisation through *The Birth of Tragedy* and Nietzsche's correspondence thereon around the time of writing and publication. That work, certainly, deals specifically and exclusively with an aesthetic content and an expressional form in a way that none of the subsequent writings do. Now this planetary position is very hard hit by the movement of the natal horoscope of the year, 1888. What we have to watch for is the peculiar distortion of such content and form that is evident on or after December 27. And we have now to remember, in addition, that when his own tragedy took place, he was in Italy enjoying with a pathologically heightened and intense sensibility the charm of Italian life and landscape,—under the so terribly potent spell which the Mediterranean sunshine can exert over the inhabitant of less favoured regions. Could anything at once express with more eloquence and define with more exactness than the ninth house Venus in this horoscope the tension in Nietzsche's soul between the German North and the Italian South?

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# Letters to the Editor

[The Editor does not hold himself responsible for the views of his readers. Constructive criticism is always welcome. Vituperation and innuendo will not be permitted. While the Editor encourages healthy controversy on subjects relevant to THE ASTROLOGICAL MAGAZINE, he must remind readers that claims on the available space in this column are heavy. The Editor therefore requests readers to be as brief as possible in all letters submitted for the correspondence column. *Ed., A.M.*]

### Andhra State

Sir,—On going through THE ASTROLOGICAL MAGAZINE for the month of November, 1953, I was astonished at the predictions and more particularly the date of 1st October, 1953 by our erudite Editor as suitable for casting the horoscope of *Andhra State*. First he has selected the date of formation of A.P.C.C. and secondly he has taken up 1.10.53 and timing given for inauguration by the Press for casting the relative horoscope. In this letter I would endeavour to impress upon both our learned Editor as well as the public, why we should not take up 1-10-53 as the date of birth of Andhra State and proceed to cast its horoscope.

In respect of Nations and parts of such nations, say provinces or states within, one really finds in mundane astrology the difficulty of finding the exact date of its birth. Under certain circumstances and events there comes a moment in the history of such nation or province when all of them converge to a point and the fruits of the struggle become concrete reality. In India we have our mighty constitution which is supreme and legalises all important changes and adjustments in respect of our country. Further we are 50% or more centrally governed. No change is wrought either on administrative side or political side without the recognition obtained in the house of representatives, the Central Assembly and finally getting into the Constitution itself and becoming a record therein. Thus there has been the bill for the formation of Andhra State and the noteworthy fact is that the bill itself has provided for the date and details of the Inauguration Ceremony. The bill has been passed by thumping majority on the 27th of August at 11-49 a.m. The House and Constitution finally gave full life to what was erstwhile a bare assurance and idea only. Will it therefore be improper for some people to take up this date, 27th of August as the date of birth of Andhra State? No, is the answer. It is only in the fitness of things that one should consider this date as *the birth date of* ANDHRA STATE.

Analysing the fact in more logical light, we should understand first that the struggle was going on for the last 40 years, which can be compared to the throes of Mother India pregnant with the baby Andhra State and the moment the bill was passed life entered into what was only a lifeless body of all idea and assurance. Suppose the bill was not passed or had it been defeated by the members, could there be a separate State for the Andhras any time? As all Constitutional enactments are highest in authority and it is the same authority which is in a position to unmake them, we could understand the importance of the bill. Moreover the date 1st of October, was the day when Nehru *formally* inaugurated Andhra State and all ceremonies and swearing-in functions were pre-destined by the Constitution and were not accidental. Such date as 1st October can be compared to Muhurthams for certain ceremonies. First of all a baby is born and then after some day the Namakaranam takes place; now would anyone consider the Namakaranam Muhurtham for casting the horoscope of the child born.

I do not deny here that 1st October is important to some extent; but it is only a supplementary happening which pursued the birth of Andhra State. In fact it was the date when the Child, Andhra State was baptised. While it is also proper for people to take up the time and date on 1st October to cast horoscope to find out the immediate happenings or read the predictions for the Ministry and Office of the Governor etc., it is only a secondary affair when we have first cast the horoscope according to the date of enactment in the House of Representatives.

Concluding my letter I would request the kind Editor to go once again into the matter of *Andhra State* casting an horoscope with particular reference to 27th August 1953 at 11-49 a.m. when the bill was passed and give us his valued predictions.

Andhra Prabha
Madras 2 M. CHANDRA MOULEE.

### Need for An Astrological Association

Sir,—May I, through the columns of your esteemed journal, seek to draw the attention of my fellow readers to the necessity of organising an Astrological Association of India with a view to systematise the study and practice of Astrology throughout the country and to establish contact amongst the students of the subject, who have very little opportunity to meet and discuss intricate questions covering the various spheres of human life and activities with which Astrology has much to do?

I have very often found the readers presenting their queries and difficulties in the columns of your journal, which has undertaken to serve the needs of the astrologers of modern times, and inviting suggestions from their fellow readers. This is sufficiently indicative of the earnest desire amongst them to think collectively and co-operatively about the subject and carries with it the need of establishing closer contact amongst them. Though I agree with the idea that much depends on individual efforts, yet I am not prone to think that only individual efforts can further the cause of a subject, which is the most neglected one in this world fermented with materialistic ideas.

An Astrological Association of India under your esteemed Presidentship should be the El Dorado of the lovers of astrology. They will feel more comfortable as members of an organisation than they do as fragmented parts of an organic whole. They will have the opportunity to know each other and exchange their views through journals as well as through correspondence. They may even think in terms of meeting at least once a year at a central place for a few days, not to pass resolutions, but to deliberate on the various spheres of Astrology—its theory and practice. They may even think of organising Regional Study Groups casually under the auspices of the Association. An association will also help to build a system of uniform thinking and methodical practice. The cause of Astrology and its expansion can be better served with unified zeal than by local feelings of popularisation. Last, but very far from the least, nay—above all, shall there be your able leadership to assemble local and individual enterprisings, which will go a great way to build a structure that will go down in history as a marvellous attainment to revive the old glories of our ancient land of illustrious past.

I would be extremely grateful, if this letter is published in the next issue of THE ASTROLOGICAL MAGAZINE and the readers called in to throw their suggestions with a constructive outlook.

Patna. NIGAM KUMAR CHACRAVERTI.

### Fate, Freewill and Astrology

Sir,—It is really a matter for genuine appreciation that the learned Editor of THE ASTROLOGICAL MAGAZINE instead

of solely confining the articles published in this magazine to the realms of Astrology, has been good enough to spare some space for the discussion of problems connected with day-to-day life.

At the outset I would like to make it clear that I am not for any controversy. As a humble student of Philosophy and Astrology, I wish to present my views on the much-discussed doctrine of Fate versus Free-will.

Our Indian Philosophers, from time immemorial have never been either breezy optimists or shallow pessimists. They have founded their philosophy on a sound and rational basis. Indian Philosophers never believed that Fate had an unbridled sway over human affairs. According to them, man had in him the choice to make or mar his future. Following in their footsteps we also rightly believe that man is not a toy to be relentlessly tossed here and there by Fate. The very fact that Providence has given man the power to discriminate between good and evil —a blessing bestowed on men and denied to animals—is an eloquent testimony to prove that man has in him a power, supreme and great, to shape and mould his own future. Hence pre-destination and pre-determination are colourless words in our philosophic parlance.

According to our philosophy man is bound by the Law of Karma. Every action is bound to produce a reaction. Fate can, no doubt, create obstacles and try to come in the way of man's progress but before the dynamic force of the Supreme spirit, the Brahman, it has to yield. It is true that even divine beings are not exempt from the operation of the Law of Karma. Our unique and unrivalled epics, Mahabharatha and Ramayana, support this contention. Bhagavan Shri Rama, who killed Vali from behind a tree, in his next birth as Bhagavan Shri Krishna suffered the same predicament when he was struck by a hunter in the same manner. But our philosophy, which undoubtedly gives paramount importance to the Law of Karma never says that man should succumb to the inexorable sway of Fate.

Let us examine the influence of Fate in relation to the science of Astrology. If according to theory of Fatalists man is bound on all sides by the iron chain of Fate, where is the necessity of knowing the future? What value can Astrology—a science which primarily deals with the man's future—have in this world? Where, then, is the necessity of starting magazines, institutions and the like to promote the study of Astrology? I am sure that the very supporters of the theory of Fatalism will be the first to run after auspicious "muhurthams" and attaching undue importance to omens and portents. I may repeat with due relevance the phrases of our esteemed editor found in his works and also in this magazine, "Planets only impel. They cannot compel. Fools obey planets but wise men control them". In my own experience, as a student of Astrology, I can say that the above postulates have been proved more than once in actual life. Are there not instances where men who have been forewarned have forearmed themselves against impending dangers and combated them with a large measure of success? To the regular reader of THE ASTROLOGICAL MAGAZINE further remarks on this point would be superfluous.

From the facts mentioned above, it is evident, that even in the field of Astrology, Fatalism has no place. But Astrology which deals with the terrestrial phenomena and reveals to a certain extent what the future has in store for the human being in this world, cannot claim the highest prominence since it has no control in the higher regions of philosophy. So Fatalism which cannot have a place even in the field of Astrology cannot possibly have any say in Philosophy, which deals with the realisation of the Self and the attainment of the Supreme bliss.

Our Upanishads—the legacies of Indian Philosophy and heirlooms of our culture and civilization—proclaim that man is capable of attaining "Moksha" or Release. And "Moksha" is the supreme spiritual ideal of Indian philosophy. How can a man, who, according to Fatalists, is tossed again and again by the supreme sway of Fate attain "Moksha" which requires the freedom and freewill of the spirit? Therefore we are compelled to presume that to a Fatalist, "Moksha" has no meaning. Fatalists who find reasons of their own to believe in Fate cannot afford to close their eyes deliberately to the realisation and attainment of "Moksha". I may repeat that Free-Will and freedom of the spirit are the necessary pre-requisites for the attainment of the supreme bliss.

Belief in Fatalism amounts to insulting the very dignity and authority of the Individual. Faith in Fatalism not only arrests and retards man's progress but also denies freeplay to his creative imagination. By resigning to Fate, man defeats the very aim and purpose of life. The world is neither an empty dream nor an eternal delirium. To sum up the issue Fatalism is a theory of unscientific dogmatism and half-witted pessimism.

Great philosophers of unquestioned merit and Seers of all ages—like Shankaracharya, Ramanuja, Buddha, Vivekananda, Russell and Rousseau—have never advocated that man should be a slave to the fabulous monster of Fate. So to refuse to believe in the Free-will and freedom of the spirit is to deny truth, refute reality, deliberately relegate oneself to the perpetual darkness of abysmal ignorance and blind one's eyes to reason and logic. Indian philosophy has never proclaimed that Fate is omnipotent. On the other hand it has emphasised that nothing is impossible for a man of inflexible will and determination. That is why it has withstood the test of time and survived the onslaught of countless despotic rulers. And, today our philosophy stands supreme, head and shoulders over all other systems found in the world.

Shakespeare beautifully expresses the supremacy of Free-will over Fate in the following lines.

"Nor Stony tower, nor beaten
brass nor airless dungeon,
Can be retentive to the strength
of spirit.

"The fault, dear Brutus, is not
in our Stars, but in ourselves,
That we are underlings.

Bombay. K. LAKSHMINARAYANAN.

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Sir,—I wish to convey my gratitude to you for bringing out the valuable symposium on "Fate, Freewill and Astrology". As everybody knows this is an age-old topic on which, it seems, even the great Sages differed. Shrimathi M. A. Rukmani's article with her fine arguments has been an enlightenment to me on the subject. Dr. R. Naga Raja Sarma's article is equally good. But judging by what he has put in the October issue of THE ASTROLOGICAL MAGAZINE, I am sure that he has surpassed all in this respect and there can be no doubt that his conclusions will have salutary effect on the Freewillists.

I am afraid that this important subject is confined only to 'Fate, Freewill and Astrology' limiting the sphere of observation of the contributors to the science of Astrology only. In his article Dr. Naga Raja Sarma has said "There are certain types of Karma which can be consumed in the intellectual fire. (But) All that cannot be discussed in this context". For those who seek information in this respect this will prove to be a handicap. Further Dr. Sarma's arguments are to be in certain limits as the symposium is on 'Fate, Freewill and Astrology' only.

I think that the subject 'Fate and Freewill' is a vast one and it is as much interconnected if not more, with Philosophy and Vedanta, as it is with Astrology. Therefore, I suggest that the

(*Continued on page 842*)



# Reviews

By Dr. R. NAGA RAJA SARMA, M.A., Ph.D.

1. **Sri Rama Nadi of Vemalavada Bhima Kavi** translated into English with notes and illustrations by B. Lakshminarain Rao, (B. L. Rau, 17, East Anjaneya Temple Street, Basavangudi, Bangalore 4 Pp. 88, Price Rs. 1-8-0.)

In the course of a brief "Preface", Mr. Lakshminarain Rao has explained some details about Bhiva Kavi. Bhima Kavi's life is described in a separate chapter. (Chapter the 12th; Pp. 80-83). Bhima Kavi who perhaps belonged to the 12th Century must have been a first-rate poet and recipient of the Special Grace of Lord Bhimeswara. In the "Introduction" it is noted that the contents of the work (which is in Telugu) first appeared in the pages of The Astrological Magazine, (1947-1948) translated by Mr. Lakshminarain Rao, in a series of aricles. In his "Foreword". Dr. B. V. Raman has commended the work to the earnest and serious attention of the lay and the astrologically-minded public.

The work is divioed into *eleven* chapters. Chapter 1 deals with the significance of the houses. Chapter 2 explains details regarding the 1st *Bhava*. and thus, the 10th chapter forms the subject-matter of the *tenth* Bhava. In the eleventh chapter, are described effects of different houses. The 12th (concluding) as already noted contains a brief account of the life of Bhima Kavi. Astrological preliminaries, technicalities, and basic concepts are elucidated in final "Appendix".

Life of Bhima Kavi seems to be shrouded in some mystery, as in the case of certain celebrated personalities who have left permanent and almost indelible imprints on the sands of time. Bhimakavi's mother, true to traditions of orthodox Hinduism or Brahmanism was married in her 8th year, (just the year indicated in the Smriti texts) and as Fate would have it, she became widowed in her 10th year. A similar strory is told in respect of Lilavathi also.

The virgin-widow once, vowed in a jocular and playful manner, in the company of her girl-friends who had gone to temple of Bhimeswara to offer worship, that if the Lord would be pleased to bestow a son on her, she would make certain devotional offerings.

The Lord was *not* thus to be trifled with. Bhimeswara *did* grant her the boon of a son. That was Bhima Kavi. First subjected to social obloquy, he came to be recognised and admitted as divinely-guided and inspired in due course, as the result of some miracles worked by him.

Though the contents reveal *nothing* extraordinary or striking in the matter of theory and practice of predictive astrology, still, the work of Bhima Kavi must have its proper place in any historical account of the development of Indian Astrology and moreover, the propositional or the matter-of-fact manner in which Mr. Rao has arranged and described the contents of the original verses in Telugu would be welcomed by all students of astrology. There are altogether 211 paragraph-sections and the illustrations are highly instructive and appealing. Grateful appreciation and recognition are due from the public to Mr. Lakshminarain Rao for having brought to light an important astrological work of a Telugu Poet, divinely-gifted and inspired.

2. **Wisdom of Sanatana Dharma.**—By Swami Gnanananda (Pp. 28. Price Re. 1. Copies from Artman & Co., Devarajamudali Street, Madras).

In this pamphlet or booklet, edited by Swami Gnanananda Saraswati, opinions of certain Western or Occidental *scholars* and *savants* on the value and significance, on the spiritual worth and moral integrity and perfection of Hindu *Sanatana-Dharma* have been brought together which would demonstrate that the proud and powerful *West* had to bow to the *East* in matters of religion and morality, mysticism and spirituality.

The estimates and judgments pronouced by Max Muller, Schopenhauer, Bacon, Emerson, Carlyle, Dr. Hogg, Tyndall, Herbert Spencer, Ruskin, Shaw, Paul Brunton, and others, on Hindu Philosophy are collected and presented together. The opinions of Rt. Hon. V.S.S. Sastriar, Gandhi, Dewan Bahadur Raghoonatha Rao, Krishnamurthy, Tilak, Bose, Lajpat Rai, and Vivekananda are also given side by side for the purpose of convincing even sceptics that Hindu Dharma is eternally valid and valuable.

3. **Krishnamurthy.**—By Rene Fouere (Chetana, 34 Rampart Row, Bombay. Pp. 73. Price Rs. 2 or 1 Dollar or 3 shillings.)

J. Krishnamurthy, formerly of the Theosophical Society, Adyar, and introduced to the world by Mrs. Besant as "World-Teacher" should be well known to the public. The volume here noticed issued by the "Intercontinental Library" under the Editorship of S. Dikshit, contains a brief account of the Life and Teachings of Krishnamurthy, translated into English from French, by the writer Rene Fouere.

Krishnamurthy's message or philosophy of life may be summed up in two simple, but, striking maxims *Know Thyself*. Secondly, *Free Thyself*. Prophets of all ages and climes have proclaimed such a philosophy and mankind is still groping in the dark at times illumined by the tremendous flashes caused by the Atom-Bomb. The ideal announced by Krishnamurthy or the goal is *freedom* of the Self from itself and from all opposites. It is for aspirants to try and realize such freedom.

4. **Divine Life for Children.**—By Swami Sivananda. Pp. 110. Rs. 1-8-0.

5. **Daily Meditations.**—Compiled by Dr. R. C. Mahendra Pp. 232 Rs. 3-8-0.

6. **Japa Yoga.**—By Swami Sivananda Pp. 222. Rs. 3/-.

(All Published by Yoga Vedanta Forest University, Ananda Kutir, Rishikesh U.P.)

Swami Sivananda is nothing if not original. Author of roundabout 150 and odd works bearing on different aspects of Indian Philosophy, Culture, Religion and Morality, Sivananda is the only personality to-day whose influence in the direction of leading Divine Life by all has magically and miraculously as it were stands spread throughout the world. There is no wonder Swamiji should have turned his attention to the correct and proper type of instruction that should be imparted to youngsters of primary and seccndary stages of education, as firm foundations should be laid safe and secure for the purpose of character-building and construction at the most impressionable period of growing life and mind when impressions of experiences would be deeply and strongly imprinted on mind-and-soul

stuff constituting the personality of the subjects.

The volume which constitutes the First Number of children's Series, stands divided into *nine* conveniently arranged sections on Divine Worship, Saints and Sages, The Heroes and Heroins of India, Epics and the Puranas, Health and Brahmacharya, Moral Lessons, Spiritual Instructions, Moral Stories, and General Knowledge. The Central Indian Government and the States to-day take special pride in categorising themselves as *secular*, notwithstanding serious interference with temples and temple-properties by means of legislative enactments, and I suggest pure *secularism* would eventually lead to chaos and conflict. In India, particularly, religious and moral instruction would be found inseparable from education. If "Divine Life for Children" is prescribed to be compulsorily studied in High Schools, youngsters would be enormously benefited. Only if and when Children are taught to lead Divine Life can there be any hope for adults and grown-up men and women being saved and enabled to live higher life of morality and religion, service and sacrifice.

(2) *Daily Meditations*, numbered as the 35 member of the "Forest University Series" has been codified, collected and compiled from the vast and ocean-like expanse of writings of Sivananda by Dr. R. C. Mahendra. The book contains *twelve* sections corresponding to the months of the year, and the author has given his readers a *thought* for a *day*, *not* for the purpose of academic discussion or hair-splitting debate, but, for active, concrete, dynamic *living* of God-given life.

In the course of a brief prefatory indication entitled "To the Reader", Dr. Mahendra has stressed the fact that on each day only one thought should be assimilated and meditated upon.

Evidently, the occurrence of leap-year has been forgotten, and under the heading "February", only 28 thoughts have been assembled together, but, this would *not* matter as readers can very easily pick up some stray random thought for the 29th of February, when that date actually occurs in a given February, and concentrate meditational attention on it.

Here and there, however, doctrines are *not* accurately portrayed. For instance, sketching the difference between a *philosopher* and a *spiritual* man, the author has observed that while the former need "not necessarily be moral or ethical", the latter must necessarily be *both* as morality and spirituality go hand in hand. (P-41)

Whatever the state of affairs in British, European and American Philosophical systems, and in the lives lived in accordance or conformity with these, I am sure in Vedanta and Vedantic systems, a *philosopher* should be as much ethical and moral as the *spiritual* person. Of course, *no* reference is made to arm-chair philosophers and professional teachers of philosophy. They are defferent. They do not seem bound or controlled by anything. On the whole, these *daily meditations* are bound to be highly useful and advantageous to all interested in pursuit of Divine Life.

(3) In *Japa-Yoga*, which is described as "A Comprehensive Treatise on Mantra-sastra" Swami Sivananda has described the general philosophy of Japa-Yoga, and the details relating to practising of this form of approach to the Lord. The general philosophy of Yoga, Glory and Majesty of the Holy Name of the Lord, Nature and Characteristics of the different *mantras* dedicated to and presided over by different Gods and Goddesses, the deities of Hindu Pantheon, Account of Sadhana, Tales and Stories relating to adepts and masters of Japa-Yoga have been treated in a most illuminating manner by Sivananda who combines within himself full, reliable, and accurate knowledge of the contents of the leading classics in Sanskrit bearing on the subject, and effective and successful control over the complicated discipline and methodology of practice of Yoga.

While heartily congratulating Swami Sivananda Maharaj on his striking and attractive exposition of the principles relating to the theory and practice of Japa-Yoga, it is necessary to point out that according to ancient Indian classic tradition *four* types species or patterns of Yoga have been discriminated from one another. They are (*a*) Mantra-Yoga or Japa-Yoga, (*b*) Laya-Yoga, (*c*) Hatha-Yoga, and (*d*) Raja-Yoga. These are arranged in ascending order of realizational importance as they stand. A popular misunderstanding should be cleared here.

There is no question of any inferiority or superiority in regard to these. Of course, Japa has been assigned to the first or opening stage. Next an aspirant climbs up to Laya. Subsequently, the third stage of perfection in Hatha-Yoga is realised. Finally, an aspirant finds the peace that passeth all understanding in the highest stage of Raja-Yoga.

Contemporary Sivananda Literature is being enriched day by day by Swamiji himself, his disciples and admirers. The World's Higher Thought and Higher Life thrive on it.

### GUZERATHI

**7. Ayurvediya Vyadhi Vijnyana** Part 1.—By Dr. Chandrasekhar G. Thakkur ("Arogya Sindhu" Office Kalbadevi Road, Bombay 2 Pp. 112. Price Rs. 3-4-0).

Dr. Chandrasekhar Gopala Thakkur author of works like "Jyotisha Vijnyana", "Jataka Kalpataru", etc and Editor of "Arogya-Sindhu" in the first part of his valuable work entitled "Ayurvediya-Vyadhi-Vijnyana", has expounded the theory and practice of Ayurvedic system, in respect of diagnosis and nature of diseases, and classification of these, and indicated nature of treatment and preparations available in ancient Indian classic Ayurvedic pharmacoepia. The work though necessarily accessible only to the Guzerathi-knowing public should make a wider appeal in view of the fact that it constitutes an excellent vindication of Ayurveda, sought to be discredited by certain allopathic practitioners and others.

The work runs into *six* chapters. The opening chapter is devoted to an explanation of the basic Ayurvedic doctrine that health means *equilibrium*, amongst the 3 fundamental and foundational elements—*Vata*, *Pitta*, and *Sleshma*, (Wind, Bile, and Phlegm) and ill-health means disturbance of the said equipoise.

Practically, all the important and well-known ancient Sanskrit classics on "Ayurveda" have been laid under contribution by Dr. Thakkur, such as, Charaka, Susruta, Ashtangahridaya, (and Sangraha) Madhavanidana, Bhavaprakasa, Sarngadharasamhita, and others, and the treatment is throughout thorough, scientific and precise.

It is too late in the day to seek to answer prejudiced criticisms of Ayurveda indulged in by allopaths. The best vindication of Ayurveda would be successful cures effected in cases in which allopaths had failed. I would suggest to all Ayurvedic Practitioners that they should ignore attacks emanating from allopaths, and concentrate attention on removing diseases that still continue to baffle allopaths.

Even in these days of Penicillin and Streptomycin and other *Mycins*, the age-long system of Ayurveda must have its place in the Sun.

Dr. Chandrasekhar G. Thakkur and other Ayurvedists deserve well of the public. Indigenous drugs should admirably suit indigenous constitutions.

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### LETTERS TO THE EDITOR

*(Continued from page 841)*

title may be broadened so as to include Philosophy and other allied sciences in order to do justice to the intelligence of the renowned contributors. Unless the matter is thoroughly discussed in all its aspects from every point fo

view, the significance of the Symposium will be clouded in its adjuncts.
Inkole. P. PITCHIAH.

### Chronology of the Ramayana

Sir,—All the devotees of Ramayan feel grateful to Shri V. A. K. Ayer for his article in August 1953 issue of THE ASTROLOGICAL MAGAZINE.

The Astronomical and Astrological Data given therein will surely help the astronomers in clearing the much-discussed dates of Ramayana.

The Devotee public will much appreciate and will be much obliged if Shri Aiyar will publish the Jataka of Sri Rama completely. At least the 2nd part of it may kindly be published in your Magazine so as to provide full astronomical data for the enthusiasts. I am sure this Jataka will prove an invaluable help in fixing the date of our Lord Sri Rama.
Kolhapur-Shahpuri. R. N. KULKARNI.

### Research in Astrology

Sir,—We are all aware that you are taking adequate steps every month to make the already popular monthly THE ASTROLOGICAL MAGAZINE still more popular.

As a result of the successful working for many years of the section entitled *Your Personal Problems Solved* your research department would, I am sure, be in possession of quite a number of sound and reliable horoscopes belonging to various classes and categories. That department can, I think, help you to introduce a new feature whereby you publish every month a number of horoscopes say between five and ten (or any number considered suitable by you) on a particular phase of life. For example horoscopes of lunatics may be published one month, of blind people the next month, of Judges of the High Court, of professors, of issueless people, of life-long unmarried people, of sanyasins, of singers, of engineers, of military officers, of actors and so on and so forth every month, and comments invited from readers as to the probable astrological factors common to a particular class or category.

The proposal, if given effect to, would, I am quite sure, afford to the readers of your widely read magazine the benefit of material for research and study which they may not readily possess otherwise and which will of course help them immensely in furthering their practical knowledge.

I hope all readers of the esteemed journal would welcome the above suggestion as research is the best practical way of learning any science-especially the science of Astrology.
Allahabad. J. N. BHASIN.

### Dr. Mookherjee's Death

Sir,—It is a truism to say that next only to Netaji and the Mahatma's, Dr. S. P. Mookherjee's death has been no less than an electric shock to every son of Mother India and lover of our young democracy. He was by consensus of enlightened opinion a star of the first magnitude in our political firmament. But we are mainly concerned here with the absence of any astrological prediction about his death. That may be due obviously to want of data regarding the time and date of his birth, etc.

There is, however, a talented astrologer some of whose predictions have appeared in Filmindia, Bombay, namely, Phyrus Canteenwala who had the date from Dr. Mookherjee himself, *i.e.*, "July 6, 1901, Calcutta, about 2 a.m. between 1 a.m. and 3 a.m. exact time not definitely known". This date was communicated to Canteenwala in a letter dated December 2, 1952. Dr. Mookherjee again after eleven days notified Mr. Canteenwala change of date from 6 to 7 July. Mr. Canteenwala worked on this latter date and gave Dr. Mookherjee a long life of 71 years and had written. "In view of the extraordinarily powerful planetary aspects prevailing at the time this gallant tiger of Bengal will, in all probability, snatch the reins of the Government from Mr. Nehru's power." When, however, he heard about his hero's sudden death in a Kashmir prison, this astrologer gentleman, we are told, "died a hundred deaths in an hour" and then set to work on the former date he had first received from the revered deceased and with "5.25 (local mean time according to my calculation in Calcutta") now indicates ex post facto what planetary interactions are cumulatively sufficient pointers to his death (*vide* Filmindia, August 1953.) We cannot impugn either of these predictions except to say that as regards death they are as poles asunder.

The whole thing boils down to this: Whether this difference of one day between time and date is all that does make the fatal difference and change the whole aspect of this horoscope, so to say, into one of horoscope.

We, therefore, approach you with the data and request you will be pleased to deal with and resolve this issue in THE ASTROLOGICAL MAGAZINE which is solely devoted to research in astrology and elucidation of astrological problems.

As having keen interest in this subject we solicit your verdict on this vital issue.

Thanking you and with the best of regards.
Surat. MULCHAND DEOMAL.

### Ganesh Chaturthi

Sir,—Re: Ganesh Chaturthi, it is written that this should be observed "When the Sun is in Kanya Rasi, and in Bhadra Shukla Chaturthi" whereas the longest elongation of the Sun on such a day is Pubba 4th. This is so because there is the Adhika or the intercalary month. Otherwise the longitude of the Sun will be ranging from Makha last quarter to Pubba 3rd., always in Simha, and never in Kanya, according to Nirayan. Will you or any of your learned readers account for this?
Bombay. S. V. RAMASWAMY.

### Mr. J. R. D. Tata

Sir,—Among the great industrialists of our times, who have made their mark both as individuals and as business men, despite the growing trend of Goverment control in economic matters is Mr. J. R. D. Tata.

He is the chairman of the Board of India's biggest industrial enterprise-Tata Industries Ltd, which is the backbone of India's Industrialisation programme.

Mr. J. R. D. Tata as he is popularly known is the grandson of Jamshedji N. Tata, the founder of the Indstrial organisation bearing his name.

Mr. J. R. D. Tata was born in Paris on 29th July 1904 at 12-39 midnight.

After receiving education in Paris and India, he started working at the age of 18 in the Tata Offices, and at the age of 34 he was made chairman of the Board of Tata Industries Ltd.

I shall be highly obliged if you will kindly publish these details in THE ASTROLOGICAL MAGAZINE.
Bombay. M. D. VASUDEO.

### Indian Siddhantas

Sir,—About 4 thousand years before Christ during the reign of Adi-Arya Kuru-Raja, when people used to hail Ashwini as the harbinger of dawn, and when Krishi-Vidya (paddy cultivation) and prohibition of cow-killing ushered in Aryan civilization splitting the people north of the Vindhyas into Aryans and Non-Aryans, the Earth was known to the Indians to be a globe hanging in space and rotating on its axis causing day and night. Bhaskara (1150 A.D.) is erroneously said to be the first to establish the globe-like shape of the Earth by pointing out that dawn appears before Sunrise. Even during Kuru Kshetra War (3101 B. C.) when only 9 stars, including Ashwini, Magha, and Moola, were known, equinox and circular ecliptic divided into 3 ayanas, namely, Uttarayana, Madhyamayana and Dakshinayana, were matters of common know-

ledge to the Indians and their conception of the solar system was heliocentric. Parasasa I was Maharaja Shantanu's contemporary. Commencement of Indian astronomy may safely be dated three thousand and five hundred years before Christ.

Maharshi Vishvamitra (2434 B.C.) found the ecliptic to be elliptical with 2 solstitial points and eliminated Madhyamayana, discovered the 2 Poles, 2 Dhruvas and 2 Saptarshi-Mandalas, and when the Sun and the Moon were in conjunction at the beginning of Shravana (south solstitial point) and the Earth at mid-Pushya (North solstitial point), the equinox consequently being at 10° Ashwini, introduced reckoning of night as following the day of the stars from Shravana, of seasons from the winter and of Chandra-masas as amanta (lunar months from New-Moon to New-Moon). Maharshi Jaimini (1301 B.C.) father of predictive astrology and the most wonderful astronomer the world has ever produced, compiled Sama-Veda from Rig-Veda, wrote Meemamsa-Shastra and Surya-Siddhanta (not available now), introduced Jataka, Lagna and Dasa calculations, Kalyabda and Time-Division into Chaturyugas, discovered the reeling of the Earth, found the oscillation theory relating to equinoxes and ascertained ayanveg (the distance between two equinoxes) and the date of Kurukshetra War, discovered the Moon's nodes (Rahu and Kethu), divided the ecliptic into 12 Rashis and introduced reckoning of solar months and of the solar year from Chaitra to Phalguna on the Sun's entry into Ashwini or Mesha. Their conceptions of the solar system were heliocentric making possible the seasonal divisions of the year, by the former, and the discovery of the reeling of the Earth and of the Moon's nodes and a correct Surya-Siddhanta, by the latter. Geocentric conception does not yield seasons, movement of equinox, the Moon's nodes and a correct Surya-Siddhanta—and these two Maharshis are not to be found in the list of ancient astronomers !

This is the Adi-Parva of Jyotish-Itihasa referred to by W.R. Old in his "Lectures on Astrology '.' Said he.

"But centuries before Ptolemy (120 A.D,) saw the light of day, astrology in the East had reached a degree of perfection which, if we may trust the records within our reach, is certainly not yet attained to in the Western World."

Advent of Upanishads in 1301 B.C., which caused clash of ideologies, between the Vaidiks and the Oupanishadiks necessitating a Meemamsa-Shastra, diverted the people from gazing at the sky for sojourn to Swarga, to devotional exercises for Salvation. This spiritualistic turmoil put a brake on Jyotisha and continued for 13 centuries culminating in Tantra-Shastra. During this period Maharshi Jaimini's predictive astrology and Surya-Siddhanta were lost and his heliocentric of the solar system lapsed into oblivion. Parashara II, however, kept the dying embers of Jyotisha aglow in his Samhita, of the 5th century B.C. He did not write on Jataka.

In the west, Pythagoras (572-497 B.C.) was the first to suggest, and Aristotle (384-322 B.C.) only believed, that the Earth was a globe. Aristarchus (310-230 B.C.) put forward the suggestion that the Sun and stars were still and that the Earth revolved round the Sun in a great circle. The Greek astronomers of his time discarded the suggestion and clung to their geocentric idea of the solar system. Indian Siddhantis from the author of Paitamaha (80 A.D.) the first Siddhanta after Maharshi Jaimini's, to the midle of the 10th century, adopted Greek astronomer's geocentric system where the question of seasons, or of ayana-movement, or of the Moon's nodes (Rahu and Ketu), or of a correct Surya-Siddhanta, does not arise, and on the basis of which predictions or yoga-palas on the impossible square, trine and opposition aspects between any two among Sun, Mercury and Venus, have been recorded by some astrologers in their works. Notwithstanding these changes and confusions, Maharshi Jaimini's predictive astrology was recovered and incorporated in Brihat-Parasara of the 12th century A.D. and his oscillation theory relating to equinoxes has rolled down to this age forgetful of its source.

Although Aryabhatta II (950 A.D.) introduced heliocentric idea and Bhaskara adopted it in 1150 A.D., their methods of calculations were geocentric. In the absence of adjustment of the reeling of the Earth, all the Siddhantas are wrong. Publication of a new Surya-Siddhanta has become imperative.

Chandernagore. S. C. Roy.

[Some of the observations of this correspondent, such as Parasara having not written on Astrology, Jaimini being author of Suryasiddhanta etc., lack sound arguments and appear fantastic. No evidence, astronomical, astrological, Puranic, traditional, linguistic or philological is available to show that there ever existed two Parasaras as suggested by the Correspondent: Ed. A.M.]

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### Vimshottari Dasa

Sir,—In December 1951 issue of The Astrological Magazine appeared a letter, from Pt. Ramchandraji Mukuramji of Indore. He says that while tabulating Vimshotari Dasa and Antardasha not only Krittika but Ardra also should be taken into consideration. He has given very cogent reasons for the same.

I tried this method and found it most convincing. In some of the horoscopes Vimshottari Dasa should have been applied from Ardra and therefore the results are quite contrary to predictions. In the horoscopes where Krittika ought to have been applied predictions proved to be correct. But I am an amateur only and could get only few horoscopes. Now I request professional Astrologers and amateurs of standing also to probe into the matter and give their opinions.

I also managed to get the two books (referred to in the letter) and got the relevant portions translated for me and I was doubly convinced with that. I am convinced that Vimshottari Dasa should be applied as follows (as deduced by Pt. Mukuram Ramchandraji).

1. Count from Ardra to Birth constellation if the birth takes place in Krishna Paksha and Chandra Hora or Shukla Paksha Ravi Hora.

2. Count from Krittika constellation to Birth constellation if the birth takes place in Krishna Paksha and Ravi Hora or Shukla Paksha and Chandra Hora.

I have to regretfully remark that Pandits in Northern India are conservative to a point that it has become a serious fault. Of course, nothing should be allowed to creep in the system which is not supported by some authority, but matters which are the corollaries of the authoritative statements should be accepted or at least looked into. I talked to about a score of Pandits, and the results were most disappointing and sorrowful.

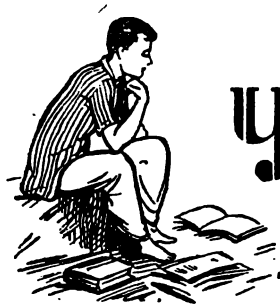
Most of them refused to look even at the books inspite of my plain request that I did not want them to accept it but only wanted their opinion after they had looked into the books. They did not think it worthwhile to look at the books.

This spirit holds up all future progress is science.

Landour-Mussoorie. Purshottam Das.

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New Study Classes commence from 1st November 1953 for 2 hours on Sundays afternoon, in Bharatiya Vidya Bhavan. Apply for admission to Hon. Secretary, Panchang Dept., Janmabhoomi Office, Ghoga Street, Fort, Bombay.



# your Scientific difficulties solved

BY MIHIRA

[In the letters THE ASTROLOGICAL MAGAZINE receives from the readers, many interesting questions are put pertaining to astrological and scientific problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you why not write us about them? *This service is free to all readers of* THE ASTROLOGICAL MAGAZINE. Address communications to—MIHIRA, c/o THE ASTROLOGICAL MAGAZINE.]

**Q. 1.** (*a*) How to know from Prasna Map (Horary Chart) whether one will get leave or not; if he is likely to get it, whether it will be medical leave or casual leave? (*b*) Will you please explain "arc of direction" and its application in predicting events with an example? *R. P. Agarwal.*

**Ans.** (*a*) The ascendant and its lord indicate the nature of the question and querent. Since the subject matter of the question refers to matters of profession, the tenth house will stand for the matter questioned about. If the lord of the ascendant and the 10th house be benefic, occupy good houses and mutually aspect each other, the range of applying aspect being within twelve degrees, it can be predicted that the leave asked for will be granted without any hitch. This result may even be said to be sure if Moon possessed of strength should cast an applying aspect on one at least of the two planets without being posited in any of the evil houses, *i.e.*, 6, 8 or 12th houses. If there is any planet posited between the two lords mentioned above, having an applying aspect with either of the two within the range of 12 degrees, then this planet should be looked into for the results. If he is likewise benefic and strong and well-placed, then also there will be no hitch in the grant of leave. In cases where there is no such aspect or other connecting influence then the leave will not be granted. But if the aspect is present but the planets are not benefic, nor strong or posited in enemy signs or evil houses, then leave will be granted subject to conditions, *e.g.*, production of medical certificate etc., or it will be sanctioned for a period much shorter than what was applied for. (*b*) The planets appear to move along the zodiac round the earth and in doing so arrive at stated distances from the positions occupied by them at birth and from the angles of the horoscope as they stood at that time. These distances are called aspects and the calculation of these aspects and the times of their formation is called directing and these aspects are called directions and the aspect when complete or exact is called Arc of direction. This term is usually used in the system of Primary Directions. Suppose Jupiter is in 15° Taurus and Sun is in 25° of the same sign. By the axial rotation of the earth, Sun would come to the place occupied by Jupiter approximately in 40 minutes of time at the rate of 4 minutes of each degree covered. (Earth completes its rotation of 360° in 24 hours). The interval of 10 degrees is called the Arc of Direction, Jupiter conjunction Sun Primary Direction.

**Q. 2.** What is meant by Parivraja Yoga and what are its effects of an individual? *B. Saxena, Lucknow.*

**Ans.** Parivraja Yoga means a combination that makes the native an ascetic. This yoga arises when four planets are in a sign of which at least one is powerful and without combustion or defeated in planetary fight. If such a planet is aspected by other planets, he will have only desire for such a state but will not actually become an ascetic.

**Q. 3.** What are the effects of Parivarthana Yoga (exchange) in the following case:—Lagna-Scorpio; Moon in Aries; Venus in Capricornus and Saturn in Taurus?

**Ans.** From Lagna there is an exchange between lords of 3rd and 7th houses. This is a Dainya Yoga and this is an unfavourable one which will cause obstruction in all the native's endeavours. But from Moon it is a Maha Yoga which is a very good yoga and the native will be wealthy and will command all conveniences. It should be seen which of the two is more powerful in the horoscope—Lagna or Moon and then the results judged accordingly.

**Q. 4.** How to predict from the birth chart as to when one will be transferred from his place of duty to another place? In what direction the transfer will take place and whether the transfer will be advantageous to the native or prove otherwise? *N. R. Datta, Tripura.*

**Ans.** To decide whether a transfer from place of work at any particular time, the directional influences in force at the time have to be taken into account along with the transit influences in operation at the time. If the major lord as well as the sub-lord are connected with 4th, 7th or 10th houses, then change of place is likely. If the planets concerned are favourable to the nativity either by being lords of favourable houses are situated in beneficial signs, then the transfer will be favourable to the native. If the concerned planets are dignified or exalted, then transfer will be on promotion. The direction of transfer has to be ascertained from the planets and the signs in which the concerned planets are placed. Suppose Moon's sub-period in Jupiter's major period is in progress and both are in Cancer and Libra respectively. If the Ascendant is Virgo, then Jupiter will be lord of 4th and 7th houses in 11th. Both are in movable signs. Moon is lord of 11th house from Lagna and 10th from himself. Suppose by transit Jupiter enters Aries, 7th from Moon. then a favourable transfer is extremely probable. Since Moon is the exerting influence and he is in Libra, the transfer will be in the Western direction.

**Q. 5.** (*a*) Jaimini Sutras Chapter I Section 4 Sutra 24: "If the 7th from Upapada and its lord and the lord of the Kalatrakarakamsa and its lord—if all these four are aspected or conjoined by Budha, Sani and Sukra, the person will have no issues". What does 'Kalatra Karakamsa' mean? and "its lord". Which is the chart that is to be referred to in the above context—Rasi or Navamsa?. (*b*) When aspects are mentioned in Jaimini, are the general aspects to be applied or the

aspects peculiar to Jaimini system? Can aspects be applied both to Rasi and Navamsa charts?. (*c*) "Seventh from Karakamsa". To what chart is the term referrable? Is the seventh to be counted in right direction or the reverse according as the Rasi is odd or even or in the right direction in all cases? (*d*) In finding out Karakas according to Jaimini are Rahu and Kethu to be taken into consideration or to be left? (*e*) Jaimini Sutra 48: "If subha varga arise in the Atmakarakamsa"—what is the exact meaning of this phrase? (*f*) Jaimini Sutra 49: "If there are two planets in the Atmakarakamsa"—Does it mean two planets including Karakamsa or excluding Sun? (*g*) *General*] *Astrology*: In ascertaining whether two planets are Adhi Mitra (bosom friends), is sign or house to be taken into account? In Ashtakavarga are the sign positions of planets or house positions of planets to be taken? *K.M.V. Hindupur.*

Ans. (*a*) Kalatrakarakamsa means the Rasi occupied by the Kalatra Karaka (the planet whose longitude is the least) in the Navamsa Kundali and its lord means the lord of this Rasi. Suppose Kalatrakaraka is in the Navamsa of Sagittarius, then this is Kalatrakarakamsa and Jupiter is the lord. The Navamsa chart alone is to be referred to. (*b*) Whenever aspects are mentioned in Jaimini, it means the special aspects of Jaimini and not the general aspects of the Parasari School of astrology. (*c*) The seventh from Karakamsa is the seventh sign from the Rasi occupied by Atmakaraka in the Navamsa Kundali and the count is always in the right direction whether the Rasi is odd or even. So far as 7th house or sign is concerned, it does not matter which way it is counted. (*d*) Rahu alone is to be taken and not Kethu. As Rahu travels in the reverse direction, the greatest number of degrees in this case should mean least. That is if one planet is 27 degrees of a sign and Rahu is in 2nd degree of any sign, Rahu will rank higher than the other planet and if there is no other planet which has attained more than 27 degrees, then Rahu will become Atmakaraka. (*e*) Here Varga means only sign. No other interpretation is possible, so the term means if Karakamsa falls in a benefic sign. (*f*) This means that there should be two planets, besides Atmakaraka. (*g*) In both cases, sign positions alone are to be taken and the houses never.

Q. 6. It is said that if the lord of the first house is disposed in the 7th, the result shall be as follows:—

लग्नेशा सप्तमेयस्य भार्यास्थ ज जीवति ।
विरक्तो वाप्रवासीच दरिद्री स नृपोपिवा ॥

What is the correct interpretation?

Ans. If the lord of lagna is in 7th, the native will become a king or very poor or become an ascetic. This position has all the three possibilities. It depends on the other influences and yogas in the horoscope as to what it will actually be.

Q. 7. What results do Sankha Yoga, Amala Yoga and Sunapha Yoga together give in a horoscope with Libra as Lagna? *H.C.M., Bombay.*

Ans. All the three are benefic yogas and the effects of one do not clash with those of any other. Amala Yoga can be formed from lagna as well as Moon. But lagna alone is given here as Libra. The effects of Sankha Yoga will depend upon how the yoga is formed. In cases of lagna being Libra, Jupiter and Saturn will have to be in mutual kendras. If Jupiter is in tenth from Saturn, he would be powerfully aspected by Saturn and the effects will not be as full as Saturn's in tenth from Jupiter. Without a knowledge of the location it is not also possible to judge the effects of Sunapha Yoga. Therefore the question cannot be fully answered on the basis of lagna alone. (As to how these three yogas are formed *vide* THREE HUNDRED COMBINATIONS by B. V. Raman.)

Q. 8. (*a*) If Venus aspects a bhava (house) as lord of 6, 8, or 12, will it lessen the benefic influence of Venus upon the bhava aspected? If so to what extent? (*b*) Saturn aspects a bhava being the owner of a kendra (angle) How is his influence—benefic or malefic?

Ans. (*a*) When a planet malefic or benefic by nature is lord of one of these houses, namely 6th, 8th or 12th, his effects are invariably adverse and an aspect which is only an outpost of his influence partakes of the same character. (*b*) When a malefic is the owner of an angle (Kendra) his inherent malefic nature undergoes a change and he becomes a benefic so to say. Therefore his aspect also is benefic.

Q. 9. What are the trine effects of Jupiter and Moon in regard to Kanya Lagna and or Pisces and what are the effects of Trirekadasa of the same (two)? In case positive and negative influences are showered by Jupiter and Neptune, Saturn and Herschel, what will be the status of the native whose ascendant is Kumbha (Aquarius) and Jupiter and Neptune are in the fourth bhava (house) and Saturn and Herschel are in 8th bhava?

*D.M. Aute, B'nagar.*

Ans. This question is re-produced here to show how a question regarding a scientific difficulty should *not* be asked. The question is a hopeless jumble of certain notions which are not clear to the mind of the questioner himself. Jupiter has got trine aspect but not Moon. What is meant by trine effects of Jupiter and Moon perhaps the questioner has the trine aspect of Western astrology in mind which appears supported by the references to Neptune and Uranus later on. Such ill-framed questions are incapable of being answered to the satisfaction of anybody and out of court as a scientific difficulty.

Q. 10. (*a*) Kindly explain by giving suitable examples how to find out in the case of one living abroad, whether he will be able to get back to his family in his native place? (*b*) How to find out when one will be able to repay his debts? *A Student.*

Ans. (*a*) The answer to this query would depend very much on the influences that took the native abroad from his native place. If malefic influences were responsible to his quitting the native land, when their dasa period or sub-period operated, then obviously return to native land would become possible when these directional influences are no longer in operation by efflux of time. But if he went abroad under benefic auspicious, for trade, business or sightseeing etc., and malefic directions are preventing his return, then also return should become possible when these are no longer in force. The same is true with regard to transits also. But remember that powerful transits will overcome a weak directional influence and *vice versa*. For example it has been stated that Jupiter transitting one's Janma Rasi will make him go abroad under distressing circumstances, but Jupiter in second sign will bring him back. No hard and fast rules can be devised to judge all cases. (*b*) A person will clear off all his debts in the period and sub-period of lord of 6th when he is strong and well placed. The same is probable during the period and sub-period of 8th house if he is also strong and well-placed. If the lord of Lagna is strong and well-placed, the same case also be expected.

Q. 11. (*a*) (i) Kalanidhi Yoga arises when Jupiter joins or is aspected by Mercury and Venus either in the 2nd or 5th houses, Jupiter must occupy 2nd or 5th identical with the sign of Mercury or Venus. But B. V. Raman says that this yoga seems to arise not so much by the disposition of Jupiter with Mercury or Venus in their signs as by the conjunction of the three planets in 2nd or 5th. (*b*) How to judge from a birth chart as to whether a person will be a Student of Science, Arts or Literature? (*c*) What is the effect of a retrograde planet? Is the effect same with a malefic and a benefic? *J.D.C., Karnal.*

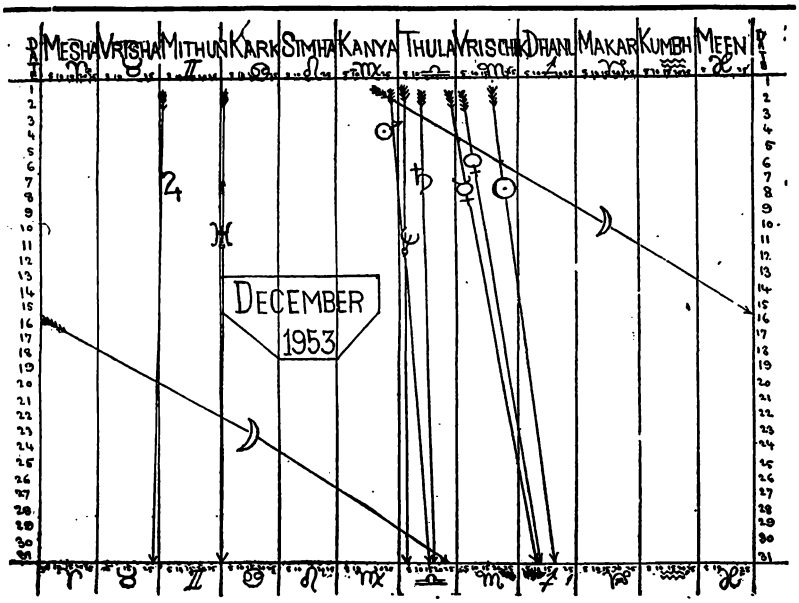
(*Continued on page 855*)

# Astronomical Notes for December 1953

By AGASTHYA

***Sayana Longitudes of Planets on 1st December 1953, true for Noon Indian Standard Time**

| Graha (Planet) | | | Dhruva (R. A.) | | Kranti (Declin.) | | | Sphuta (Long.) | | Kshepa (Lat.) | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | ° | ′ | ° | | ′ | ° | ′ | ° | | ′ |
| Ravi | ☉ | ... | 247 | 4 | 21 | S | 47 | 8 | 47 | ... | | |
| Chandra | ☽ | ... | 187 | 26 | 8 | S | 44 | 10 | 34 | 4 | S | 57 |
| Kuja | ♂ | ... | 197 | 22 | 6 | S | 2 | 18 | 18 | 1 | N | 14 |
| Budha | ☿ | ... | 226 | 47 | 15 | S | 3 | 18 | 34 | 2 | N | 24 |
| Guru | ♃ | ... | 82 | 29 | 22 | N | 44 | 23 | 4 | 0 | S | 32 |
| Sukra | ♀ | ... | 232 | 20 | 17 | S | 56 | 24 | 27 | 1 | N | 0 |
| Sani | ♄ | ... | 213 | 6 | 10 | S | 54 | 4 | 36 | 2 | N | 17 |
| Uranus | ♅ | ... | 114 | 32 | 22 | N | 0 | 22 | 39 | 0 | N | 29 |
| Neptune | ♆ | ... | 204 | 8 | 8 | S | 12 | 25 | 12 | 1 | N | 39 |




### The Sun

The Sun's path begins from 17th degree of Scorpio. He enters Sagittarius on the 14th and stops on the 18th degree. His South declination increases from 22nd to 23½ degrees and practically remains so throughout the month. He does not conjunct with any planet.

### The Moon

His path begins from the 19th degree of Virgo. He passes through all the signs and then stops on the 21st degree of Libra. He attains maximum declination of 26° on the 6th and 20th. He crosses the Equator on the 13th and the 26th. He reaches his Perigee on the 16th and the Apogee on the 28th. He comes to his ascending node on the 9th and the descending node on the 22nd. He forms with the Sun the following aspects during this month.—

| | | |
|---|---|---|
| New Moon | on the 6th at | 4 p.m. |
| Moon at First Quarter | „ 13th at | 10 p.m. |
| Full Moon | „ 20th at | 5 p.m. |
| Moon at Last Quarter | „ 28th at | 11 p.m. |

### Mars

Mars begins to travel from the 27th degree of Virgo, enters Libra on the 7th and stops in the middle of the sign by the end of the month. He meets Neptune on the 12th and comes within one degree of Saturn and Moon on 31st December.

### Mercury

Mercury's path commences from 27th degree of Libra. He enters Scorpio on the 4th and after completely crossing the sign enters Sagittarius on the 25th and terminates the journey on the 9th degree. He comes to his descending node on the 22nd. He attains greatest elongation of 20° on the 1st. He does not conjunct with any planet.

### Venus

He begins his journey from 3rd degree of Scorpio and after entering Sagittarius on the 23rd stops on the 11th degree. He comes to the descending node on the 29th. He comes almost in conjunction with Mercury at the end of the month.

### Other Planets

Although moving backward, Jupiter is now fast and re-enters Taurus from the other end and stops on the 27th degree. Saturn is very slow and he nearly conjuncts with Mars. Uranus is also retrograde and slowly "just steps into" Gemini in the last week. Neptune is moving with his proper motion from the 3rd to 4th degree of Thula.

### Conjunctions in December

There will be only one planetary conjunction in this month. Mars will conjunct with Neptune on the 13th at about 6 a.m.

Moon will form conjunctions with other planets in the following order.—

| | | | | |
|---|---|---|---|---|
| Mars | on the 2nd at about | 4 | a.m. |
| Neptune | „ 2nd — „ | 6 | p.m. |
| Saturn | „ 3rd „ | Noon | |
| Mercury | „ 4th „ | 11 | p.m. |
| Venus | „ 5th „ | Noon | |
| Sun | „ 6th „ | 5 | p.m. |
| Jupiter | „ 20th „ | 4 | a.m. |
| Uranus | „ 22nd „ | 11 | a.m. |
| Neptune | „ 30th „ | 3 | a.m. |
| Mars | „ 30th „ | Midnight. | |
| Saturn | „ 31st „ | 1 | a.m. |

(Moon will occult Uranus)

*The R.A. is always given on Sayana basis, while in the description of planetary movements, the longitudes are given on Nirayana basis, the current Ayanamsa being 21° 45′ 19″.

# *"The Astrological Magazine" Ephemeris for December 1953*

**All positions are for 5-30 a.m., I.S.T.**

| Dec. | Day of the Week | Sun ☉ *Ravi* | Moon ☽ *Chandra* | Mars ♂ *Kuja* | Mer. ☿ *Budha* | Jup. ♃ *Guru* | Venus ♀ *Sukra* | Saturn ♄ *Sani* | Rahu ☊ *Rahu* |
|---|---|---|---|---|---|---|---|---|---|
| | | ° ′ ″ | ° ′ | ° ′ | ° ′ | ° ′ | ° ′ | ° ′ | ° ′ |
| 1 | Tuesday | 226 44 51 | 165 36 | 176 24 | 206 34 | 61 21R | 212 23 | 192 51 | 274 38 |
| 2 | Wednesday | 227 45 42 | 177 30 | 177 1 | 207 33 | 61 13 | 213 38 | 192 57 | 274 35 |
| 3 | Thursday | 228 46 34 | 189 30 | 177 38 | 208 36 | 61 5 | 214 53 | 193 4 | 274 32 |
| 4 | Friday | 229 47 27 | 201 40 | 178 15 | 209 44 | 60 57 | 215 9 | 193 10 | 274 29 |
| 5 | Saturday | 230 48 21 | 214 1 | 178 51 | 210 55 | 60 49 | 217 24 | 193 16 | 274 26 |
| 6 | Sunday | 231 49 17 | 226 34 | 179 28 | 212 8 | 60 41 | 218 39 | 193 23 | 274 22 |
| 7 | Monday | 232 50 16 | 239 20 | 180 5 | 213 24 | 60 33 | 219 55 | 193 29 | 274 19 |
| 8 | Tuesday | 233 51 11 | 252 18 | 180 41 | 214 42 | 60 25 | 221 10 | 193 35 | 274 16 |
| 9 | Wednesday | 234 52 9 | 265 28 | 181 18 | 216 3 | 60 17 | 222 26 | 193 41 | 274 13 |
| 10 | Thursday | 235 53 8 | 278 49 | 181 54 | 217 24 | 60 9 | 223 41 | 193 47 | 274 10 |
| 11 | Friday | 236 54 8 | 292 21 | 182 31 | 218 47 | 60 1 | 224 57 | 193 53 | 274 7 |
| 12 | Saturday | 237 55 8 | 306 5 | 183 7 | 220 12 | 59 52 | 226 12 | 193 59 | 274 3 |
| 13 | Sunday | 238 56 9 | 319 59 | 183 44 | 221 37 | 59 44 | 227 27 | 194 5 | 274 0 |
| 14 | Monday | 239 57 11 | 334 3 | 184 20 | 223 3 | 59 36 | 228 43 | 194 11 | 273 57 |
| 15 | Tuesday | 240 58 16 | 348 17 | 184 57 | 224 30 | 59 28 | 229 58 | 194 16 | 273 54 |
| 16 | Wednesday | 241 59 15 | 2 38 | 185 33 | 225 58 | 59 20 | 231 14 | 194 22 | 273 51 |
| 17 | Thursday | 243 0 18 | 17 2 | 186 9 | 227 26 | 59 12 | 232 29 | 194 28 | 273 48 |
| 18 | Friday | 244 1 21 | 31 25 | 186 46 | 228 55 | 59 4 | 233 45 | 194 33 | 273 44 |
| 19 | Saturday | 245 2 24 | 45 42 | 187 22 | 230 24 | 58 55 | 235 0 | 194 39 | 273 41 |
| 20 | Sunday | 246 3 28 | 59 46 | 187 58 | 231 54 | 58 47 | 236 16 | 194 44 | 273 38 |
| 21 | Monday | 247 4 32 | 73 35 | 188 34 | 233 24 | 58 39 | 237 31 | 194 49 | 273 34 |
| 22 | Tuesday | 248 5 37 | 87 4 | 189 10 | 234 54 | 58 31 | 238 47 | 194 55 | 273 31 |
| 23 | Wednesday | 249 6 43 | 100 12 | 189 47 | 236 25 | 58 24 | 240 2 | 195 0 | 273 28 |
| 24 | Thursday | 250 7 49 | 113 0 | 190 23 | 237 56 | 58 16 | 241 18 | 195 5 | 273 25 |
| 25 | Friday | 251 8 56 | 125 29 | 190 59 | 239 27 | 58 8 | 242 33 | 195 10 | 273 22 |
| 26 | Saturday | 252 10 3 | 137 42 | 191 35 | 240 59 | 58 0 | 243 48 | 195 15 | 273 19 |
| 27 | Sunday | 253 11 11 | 149 43 | 192 11 | 242 31 | 57 52 | 245 4 | 195 20 | 273 15 |
| 28 | Monday | 254 12 19 | 161 37 | 192 47 | 244 3 | 57 45 | 246 18 | 195 25 | 273 12 |
| 29 | Tuesday | 255 13 28 | 173 29 | 193 23 | 245 36 | 57 37 | 247 35 | 195 30 | 273 9 |
| 30 | Wednesday | 256 14 37 | 185 24 | 193 59 | 247 9 | 57 30 | 248 50 | 195 35 | 273 6 |
| 31 | Thursday | 257 15 47 | 197 25 | 194 35 | 248 42 | 57 23 | 250 6 | 195 39 | 273 3 |

**Ayanamsa 21° 45′-19″**

# *Diary of Important Events in September 1953*

SEPTEMBER 2. Barcelonette (South France).—A Sargon bound Air France Air Liner crashed and burst into flames on a peak of 11,000 feet up on the French Alps. Forty-two people perished.

Seatte.—The burnt foscillage of an American Chartered Air Liner which vanished last night with 19 soldiers and a crew of two has been found.

4. New Delhi.—Reports that Admiral Nimitz has resigned his post as Plebiscite Administrator for Kashmir were confirmed here to-day.

5. Denver.—President Eisenhower has granted the new Government of Persia 45 million dollars in emergency economic aid, it was officially announced to-day.

7. Bonn.—Dr. Adenaur rode back to power early to-day with a strengthened mandate for his policy of close co-operation with the West.

London.—Squadron Leader Neville Duke reached an average speed of 727.6 miles an hour thus capturing the world air speed record of 698 miles per hour.

9. Lahore.—40 persons were drowned when a boat carrying a marriage party capsized on the Sutlej river yesterday.

10. Paphos (Cypres).—Earthquake which hit 135 villages in the Paphos District killed 35 people and left several thousands homeless.

15. New York.—The U. N. General Assembly to-day elected Mrs. Vijayalakshmi Pandit as the President for this Session.

Paphos (Cypress).—Five more earthquakes shook Cypress to-day and 35 persons were killed.

16. Albany (New York).—An American Air Liner plane crashed, exploded and burned with a loss of 28 people near Albany Air Port today.

19. Dunsfeld (Surrey).—Squadron leader Neville Duke set up his second world record in 12 days when he reached 729.2 miles an hour in his Hanker Jet Plane.

28. Thermal (California).—An American Navy Plane set a new world speed mark of 740.9 miles an hour here yesterday.

29. Washington.—Informed sources said here late last night that Russia appears to have rejected the Western invitation to the proposed Lugand Conference and repeated the Moscow proposal for a Big 5 Conference including Communist China.

30. Naples.—Prof. A Pearch reached a record depth of 3150 metres when he sank with his Bathyscaphe into the Mediterrannean.



# Market Forecasts

## FOR DECEMBER 1953

[This study is not intended as a tip for investors to follow. The writers have arrived at certain conclusions regarding Cotton, Commodities, etc., etc., *mainly based on planetary influences.* Those who act on this information will be doing so at their own risk—*Ed., A.M.*]

By BHOGILAL G. SHETH,
B.A., F.R. ECON. S. (LOND.)
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THE heavy affliction of sensitive and revolutionary Neptune by heavy planets as meticulous Saturn and explosive Uranus in the months of August and September last created a feeling of consternation and uncertainty quite naturally in the minds of traders and businessmen who refused to foresee any ray of hope, a chance of recovery from the fallen state of different markets. The commodity markets, the world over, reflected in unequivocal terms the mind carrying a purely bearish sentiment as a result of Korean peaceful outlook and favourable weather conditions. The bad state of commodity markets in turn affected the industrial scrips, chiefly textile and miscellaneous. The stimulating factors were woefully lacking. However, it was not long to be delayed; for no sooner exulted Saturn passed over the degree of his retrogression in the beginning of October, than the recovery started changing the spirit of the speculators.

So far as stock-exchanges are concerned, it has been our firm belief that the major trend remains upward, with industrial expansion and progress and the prices should gradually move higher with the passage of time till the completion of a very benefic aspect of Saturn and Uranus, both having rule over stock-markets. Regarding commodities, it appears, one has still to wait for one full year for booming conditions; we feel, high prices will prevail with the passage of Jupiter in Cancer, the sign of his elevation; and this occurs in next September. Till then commodities might move differently or say indifferently from shares' pattern. One good advantage of this phenomenon will be a feeling of relief to the masses in general since the cost of living will fall down.

Coming to the consideration of the present-month, we find Neptune is far separated from Saturnian conjunction to a point of about 12 degrees away, and Uranus who is still continuing retrogression in Gemini. Hence there is no presence of depressive effect on this account. In Navamsa too, Saturn passes throuh his own houses *viz.*, Capricorn and Aquarius aspected by Jupiter in Virgo and Leo. The Navamsa positions, thus, prognosticate heavy and irregular fluctuations on both sides chiefly in commodities ruled by the signs *viz.*, castor-seeds, shares and bullions.

It will be recalled that Jupiter entered Taurus on 10th April last and moving very fast completed the sign in a short period of four months and twenty days, and entered Gemini. Now on 30th November, Jupiter re-entered Taurus by retrogression and remains here till 18th April 1954 *i.e.*, for four months and eighteen days. So the total bhoga of Guru in the sign works out to about nine months, yet rather a small period of his normal bhoga. And this phenomenon caused disturbances in peace atmosphere, dissatisfaction among the populace, and an unhealthy time in general so far as general conditions are concerned.

Rahu transits first three degrees of Capricorn and will now be retreating into Sagittarius the sign ruled by Jupiter, in the next month. It means he occupies the same Navamsa and attains Vargottama position. Upto 20th Rahu and Saturn move together in Capricorn Navamsa aspected by Jupiter in Virgo; and since these are earthy signs, some strong under-current will be felt in speculative markets with the rapid movement in the values of shares and some commodities.

Mars occupying Mercurial sign Virgo enters Venus's Libra on 9th in company with Saturn and Neptune and in subha shadastaka to Jupiter. Venus transits Martian sign Scorpio till 24th and the interchange of sign occurs between 10th and 24th, a period depicting double-sided activity as we know full well these two planets are opposite in character and own opposite houses.

**Shares.**—The first week is influenced mainly by two powerful bullish aspects *viz.*, Jupiter semi-sextile Uranus on 5th and Mars trine Jupiter on 7th. These affect almost all speculative markets, cotton, shares, seeds, bullions, etc. Hence first buying and then selling is advised. The second week ending 13th reveals Mars quadrature Uranus (8th), conjunction Neptune and square Rahu on 13th and Sun-Jupiter opposition on 13th. These are all adverse aspects; so fall ensues any time between 8th and 12th. 13th is a turning date for many markets and as it falls on Sunday, 14th may be taken. 12th to 14th rise in the values of shares; 14-16 some easiness is shown here. Sun trine Pluto on 17th brings spurt again. If the rates are depressed around 22nd and 24th due to Venus Mercury opposing Jupiter, buying is advised.

**Bullions.**—The month on the whole appears strong for the values of white and yellowish metals. Mars and Jupiter, the two main planets ruling over their prices, occupy Chitra and Mrigasira stars ruled by Mars and a benefic aspect occurs between them on 7th. We may hence conclude that 1-7 is a period of rise; 8-10 reactionary easy trend; 11-12 both sided; 14-17 follow the prevailing trend; 17-21 reverse of the previous trend; from here onwards buying on lows is advised.

The important turning dates are 2, 7, 12, 17, 24 and 29.

**Cotton.**—Buying in the lows of 1-2 is preferred as the rates are expected to improve till 7th due to Mars-Jupiter trine: 8-10 mandi reaction; 12th is a turning date: 14-17 follow the current trend: 18-24 reverse of the previous trend (19-21 mandi probably); 24-25 mandi; 26-29 rise and fall that means double-sided activity.

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By PRAKASH CHAND GUPTA
*House No. 512, Multanipura (Parao), Modinagar, (Meerut).*

On 1st December, Venus and Pluto will form "Kendra" Yoga; this yoga will cause rise in the markets. On 2nd Venus and Neptune will form "Dwirdwadash" yoga; further rise in the markets. On 3rd, Moon and Saturn will cobine; this combination will not allow any further rise in the prices; markets will move in decline

On 4th, Mercury and Herschel will form "Tirkona" yoga; the prices of cotton, guwar, peas, sarson, alsi, ground nuts and airnda will rise. On 5th, Mercury and Jupiter will form "Shadastak" yoga; the prices of gold, silver, gur, sugar, guwar, peas, coconut, sarson, alsi, ground nuts, airanda, cotton, black-pepper and Tata deferred will decline to a great extent; good to buy after 7-30 P.M. On 7th, Mercury and Pluto will form "Kendra" yoga; this is a good chance of rise in silver, gold, sarson, alsi, ground nuts, airanda cocoanut: Rs. 2-2½ cotton; Tata deferred Rs. 20-25; guwar, peas, gur, sugar As. 10-12. On 8th, Mars and Herschel will form "Kendra" yoga; the high prices of all the commodities will come down. On 9th, Moon and Mars will form "Kendra" yoga; further decline in the markets. On 10th, Venus and Saturn will form "Dwirdwadash" yoga; this yoga will cause rise in the markets. On 14th, Sun and Jupiter will glance at each other; this is a very important contact and the prices will come down as follows:— Silver, gold, ground nut, airanda, sarson, alsi, coconut: Rs. 4-5. Cotton, Tata deferred, black-pepper Rs. 30-40; guwar, peas gur, sugar Rs. 1-1½; keep selling in spurts and cashing gains side by side till 16th or 17th. On 18th, Sun and Neptune will form "Triaka dasha" yoga; the change will be expected in the market trend; start buying in decline. On 19th Moon and Mercury will glance at each other; the low prices of gold, silver, cotton, guwar, peas, gur, sugar, ground-nuts, airanda, sarson, alsi jute, bardana, black-pepper, mill shares and stationery will soar like a whirl-wind. On 21st, Venus and Jupiter will glance at each other; the prices of all commodities will increase. On 24th, Sun and Mars form "Dwirdwadash" yoga; after 11-00 A.M.; markets will decline to great extent. On 25th, Venus and Pluto will form "Trikona" yoga; this yoga will cause good rise in the markets; in night slight decline may follow. On the 26th Venus and Rahu will form "Dwirdwadash" yoga; and markets will decline; after 10-30 A.M. good rise will be seen. Sun and Saturn will form "Triakdash" yoga on 27th and markets will move in rise. On 30th, Moon and Mercury will form "Triakadasha" yoga, opening time spurts will follow in the markets.

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By K. N. BHATTACHARJEE

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While assessing the influence of the solar beings upon the material world during the month of December 1953, I feel it is incumbent on my part to draw the attention of lovers of nature that unlike November, the month of December will represent altogether a different outlook especially the second week. The reasons are obvious as there is not a single benefic aspect formed by any slow moving planet. On the contrary, there is a malefic aspect of Neptune square with Node.

I would, therefore, like to draw the attention of my friends first to the Radix or days chart showing the position of heavens as on the opening day 1st December 1953, where it will be evident that all the slow-moving and formidable planets have assumed retrograde motion, such as Pluto, Herschel and Jupiter, with the exception of Neptune, and Saturn. Unfortunately, again both Jupiter and Herschel are found to be occupying 29° of Taurus and Gemini. These are exhausted degrees where the hot buoyant Jupiter and helpless Hershel appear to be inactive and powerless. Therefore, it would be folly to expect something from Jupiter the planet of expansion, when he will form benefic aspects during the month.

Again turning to Navamsa Chart, we find that defunct Jupiter in Virgo the house of his detriment has formed a trine with Node (Rahu), and Saturn lying in conjunction at Capricorn would only alleviate to some extent the malefic effects arising out of such malefic combination of Node and Saturn in the sign of Capricorn. It would not be untimely to give an account of Node and his mischiefs due to his infinite strength and position.

The world as a whole and India in particular had bitter experience still afresh in our memory for the last three years and had to face all the severe brunts and afflections emanating from the all-powerful "Node" while traversing through Aquarius and Capricorn, the Node disrupted and dislocated the social and economical structure of India and the whole world and was primarily responsible for the unprecedented events that are still happening now. Fortunately, Saturn ruler of Capricorn and the ruling planet for India is exalted and will enable India to tide over these precarious situations, when the Node will transit Sagittarius, in 1954.

The actual rot started from mid-August 1946 while the Node was in Taurus. Being the ruler of Finance, he completely shattered the economic position of India and other overseas countries. Five year plan and economic structure of India will now progress smoothly along with the transit of Node from Capricorn. It is anticipated that Bank's rate will be reduced. Taxation relief and inflation will replace deflationary elements and a new India will emerge out of chaos.

Similarly "Neptune" another formidable planet the lord of foodstuffs and grains, during the tenure of long thirteen years whilo remaining in Virgo the house of his fall played havoc by making foodstuffs scarce and helped the prices of commodities soar high above to unprecedented levels, beyond the reach of common people, compelled all their Governments rich and poor throughout the world to impose fairly severe restrictions and controls in distributlon and production in order to feed the masses.

The abnormal rises in prices commenced first with Herschel trine Neptune, followed by Node trine Neptune and Jupiter trine Neptune. The price racketing assumed such proportions that it has created a memorable history in the price index of world markets. These phenomenal rises in commodities and manufactured goods assumed such proportions that Commonwealth countries (except Pakistan) had to devalue their currency. It reached its peak in 1950-51 when Korean conflict suddenly arose and further aggravated the conditions. Finally, it was Jupiter who came to the rescue and opposed Neptune and malefic Saturn from Pisces and the price structure in commodities and manufactured goods tumbled down. Further, Jupiter square Herschel relieved the pressure. Recently we have noticed Herschel square Neptune and the transit of Neptune to Libra—a virtual liberation from the clutch of malefic Node. But Saturn is still there in conjunction with Neptune. Therefore, it may be assumed that proportionate fall in prices is unlikely considering the heavenly positions remaining at this stage. But the world undoubtedly progresses towards abundance in production almost in every sphere. Such is the part played by heavens.

I would now revert to forecasting and predictions of price movements that are going to happen during December 1953. Mars remains in Leo, while Sun remains in Scorpio, and Node and Saturn are in malefic square aspect with Pluto and Neptune in Navamsa.

Turning to Radix, Neptune in Libra has formed a close square with Node in Capricorn. These are sufficient indications that the prices of foodstuffs and grains, cotton, gunny are moving upwards. Further Venus sextile Node and separating square Pluto will add more impetus to cotton, piece goods, silver and Hessian. Mars parallel Saturn and Neptune angle with Sun will depress the shares especially Iron and Coal on 2nd. On 3rd Mercury trine Herschel will make the shares hesitant and both Mars and Sun occupying detriment degrees will depress the sentiment. Prices of shares will move up with Bullion on 4th and 5th along with all commodities and will react on 7th. It is advisable to remain

*(Continued on page 856)*



# How is this Month



BY MIHIRA

[The following forecast based on Janma-Rasi is general and as such those having favourable aspects according to present Dasa and Bhukthi, will have favourable results from the indications made below; while those having adverse aspects according to current directions will experience these predictions to a less proportion. The predictions given below are based not upon conjecture as several so-called well-known Journals do, but upon a clear interpretation of the movements or transits of planets. If you do not know your Janma-Rasi write to Mihira, C/o THE ASTROLOGICAL MAGAZINE enclosing a stamped self-addressed envelope.—*Ed., A.M.*]

**MAJOR TRANSITS.—Sun in Vrischika, and enters Dhanus on the 14th; Mars in Kanya and enters Thula on the 6th; Mercury in Thula and enters Vrischika on the 4th and then again enters Dhanus on the 25th. Jupiter in Mithuna and then goes back to Vrishabha on the 11th; Venus in Vrischika and enters Dhanus on the 22nd; Saturn and Rahu continue in Thula and Makara respectively.**

1. Mesha (Aries).—*Jupiter in 3rd and 2nd; Kethu in 4th; Mars in 6th; and 7th; Saturn in 7th; Mercury in 7th, 8th and 9th; Venus in 8th and 9th; Sun in 8th and 9th; Rahu in 10th.*

*General.* — Venus continues good throughout the month and Mercury is favourable for the greater part of the month and Mars is good for the first week. All other transits are evil. Sun alone is under obstruction throughout the month. Therefore this month is likely to prove somewhat trying in more respects than one. Health is liable to be affected with troubles in the domestic sphere as well, purposeless journeys and all sorts of obstacles and unmerited suspicions, creation of various enmities and difficulties and mental apprehensions of all sorts. But Jupiter who re-enters second house is to be considered as always in 2nd house since his entry into 3rd sign was by accelerated motion and but for this feature, the month would prove even intolerable. However, because of this and the favourable transit of Venus and Mercury, the month will pass off without mishaps. Educational and academical successes, some happiness with luxuries etc., are also probable.

*Health and Domestic.*—Health will not be good though there may not be any actual illness in the sense that you will be bed-ridden. There Will be general debility and weakness. Blood pressure should be watched. Home and domestic surroundings will lack harmony and good understanding and there is scope for much disagreement in minor as well as major matters with frequent bickerings and quarrels, though advent of relations and welcome friends will make conditions tolerable.

*Finance and Speculation.*—The finances may not suffer much because of Jupiter being in second sign. But the other unfavourable influences will bring on unexpected and heavy expenditure, may be for auspicious celebrations or occasions; but not all drains on the purse will be so. Extravagance and dissipation should be scrupulously abstained from. Money difficulties may also be experienced because of erratic conduct and adverse changes and removals. Speculation is not at all favoured.

*Real Property, Services, Profession:*—Though landlords too are liable to suffer from adverse effects of the transit influences, the actual suffering will be much less than in other departments. Some threat of litigation may arise and there may be even actual litigation but eventual success is probable, though not without difficulties. The chances for the acquisition of some minor items of property are not also ruled out. The services are likely to experience ups and downs and their fortunes will be varying from time to time and full of uncertainties for the future. There may be sudden changes and troubles caused through indiscreet writing and speakiug, about which considerable care and control should necessarily be exercised. There will be ups and downs in the profession and business also but the level is likely to be maintained always above average.

*Chandrashtama* begins at about midnight of 4th and lasts till sunrise of 7th.

2. Vrishabha (Taurus).—*Jupiter in 2nd and 1st; Kethu in 3rd; Mars in 5th and 6th; Saturn in 6th; Mercury in 6th, 7th and 8th; Venus and Sun in 7th and 8th; Rahu in 9th.*

*General.*—Saturn is in a fovourable sign for the entire month but unfortunately is under check all along. Jupiter though in 2nd sign and comes to the Janma Rasi on 11th will give results throughout only as if he is throughout in first because he reached second sign by acceleration. Mars is good for the greater part, say, practically the whole month but he too is under check. Venus and Mercury may be said to be beneficial for the last week but Mercury is under vedha for the whole month, Sun who is evil for the entire month and Venus who is also bad for the first three weeks both come under vedha. Therefore though evil transits are predominant this month, Vedha obstructs good as well as bad influences and the month will be barren of results either way. Yet the closing week of the month is likely to prove the best part for results in general.

*Health and Domestic.*—Digestion will be at fault with all its consequent disadvantages. Colic and anal troubles are likely to afflict those habitually subject to such disorders of rectum. Blood pressure may have to be watched. Home will not be peaceful and misundertandings and quarrels are likely to arise. Tedious journeys may result and companionship of undesirables a constant nuisance. All this will disappear towards the close of the month.

*Finance and Speculation.*—There are no reasons to expect any great changes this month either good or bad. Gains or profits that appear within reach in the beginning of the month will recede and elude your grasp and sudden and unforeseen changes may take place

but none that are quite evil or enduring. Still disappointments and losses through undesirable friends may take place. The influenecs are too uncertain to be of help in speculative transactions.

*Real Property, Services, Profession etc.*—Affairs that have remained for a long time in the background come foward for disposal, and not all of them could lend themselves to an easy solution. Even here agreements and settlements that appear almost inevitable do not for some reason or other get finished and drag on to unimaginable lengths. At times matters may even threaten to involve litigation but chances for litigation actually starting are slender; nor will it be advisable to do so. Though conditions may appear to be pretty bad with regard to the services in the beginning of the momth, they will improve as the month advances. Some long-pending issue may get settled to your favour. The profession and business will bump around normal levels.

From about the sunrise on 7th till afternoon of 9th, *Chandrashtama* rules.

**3. Mithuna (Gemini).**—*Jupiter in 1st and 12th; Kethu in 2nd; Mars in 4th aud 5th; Saturn in 5th; Mercury in 5th, 6th and 7th; Venus and Sun in 6th and 7th; Rahu in 8th.*

*General.*—No planet is to be found in a sign that is favourable for the whole of the month. Planets that are good for even part of the month are very few, only Mercury and Sun. Mercury is good for the greater part of the month, that is from 3rd to 25th and Sun is so for the first half. He is under check for the second half. The doctrine of vedha does not play any prominent part in holding up the influences of the evil planets so that they will have full sway during the month and this will be no doubt reflected in the results and the second half and close of the month will be even worse. Wearisome journeys may have to be undergone and there will be health troubles also. There will be increase of enemies. There are chances for improper desires, vain tempations and humiliations and obstructions, with companionship of undesirables. General failure in undertakings is to be expected.

*Health and Domestic.* — Sufferings owing to indigestion, colic, and anal troubles may have to be experienced with the wife's health too affected at the same time. Accidents may happen with injuries and danger through infection. There will be quarrels and misunderstandings with near relations and mental unhappiness and anguish on that account. A state of mental confusion as to the right course of conduct to be pursued will prevail.

*Finance and Speculation.*—The financial position is liable to be seriously affected with drying up of all your resources and acute dearth may prevail especially during the second half when none of the planets will be in favourable signs. Losses may arise through theft and fraud and heavy medical bills may have to be met. Still some money may have to be found for some auspicious event or celebration. Speculation this month will be sheer madness.

*Real Property, Services, Profession, etc.*—Real property affairs and landlords however may not feel the full impact of the evil transits and somehow things will not worsen appreciably. Even so some minor quarrels and petty thefts etc., may not be possible to avoid. Some dissappointments are also likely to take place. Some threat of litigation may arise in consequence of your rights being infringed or violated but may not materialise. Inspite of the predominence of evil transits, services may not fare badly during the first half and a fair measure of popularity and success may even be achieved. But none of this will be possible during second half during which conditions are likely to steadily worsen and even danger threatened. Depression is likely to prevail in the profession and business also, especially during the second half.

*Chandrashtama* begins in the afternoon of 9th and extends into the night of 11th for a few hours.

**4. Kataka (Cancer).**—*Kethu in 1st; Mars in 3rd and 4th; Saturn in 4th; Mercury in 4th, 5th and 6th; Venus and Sun in 5th and 6th; Rahu in 7th; and Jupiter in 12th and 11th.*

*General*—No planet remains in a favourable sign throughout the month. But because of the peculiar rules for interpretation of the effects of Jupiter's transit, he should be deemed to be in the eleventh sign all along as he proceeded from eleventh to twelfth by Atichara or accelerated movement. Venus is good for the first three weeks. Sun is good for the second half. Mercury is unfavourable for the greater part of the month and is good only for the last week. The closing week will prove the best part of the month, till then mixed results alone will be probable. There will be no peace of mind as there will be troublcs from enemies. Obstacles will arise in all your endeavours. One should be prepared for mishaps of various sorts, tedious journeys, loss of relatives, separation from friends and physical ills. However, some measure of success in your undertakings, destruction of enemies, freedom from illness and sorrows may expected during the second half.

*Health and Domestic.*— Your own health as well as that of your wife is liable to be impaired during the first half of the month. Quarrels with members of the domestic circle will make the month somewhat unhappy, though all these conditions are liable to be remedied during the last week of the month, when some amount of happiness, popularity, and renown will do much to relieve your mind of much of the troubles of the earlier days.

*Finance and Speculation.*—The financial position will not be assailed to any great extent as this sphere will not come directly within the mischief of the evil transits. At least good and bad conditions will alternate. Though some losses may take place initially, they will be made good later on. Under certain conditions, just the reverse too is possible. The month may even be said to be mildly favourable for speculation but the situation is not unattended with grave risks.

*Real Property, Services, Profession, etc.*—Alternative from good to bad and vice versa will be also the keynote to the progress of affairs pertaining to real property. Expansion and contraction, profits followed by losses, triumphs followed by disappointments will characterise such affairs. On the whole, your interests may be said to be safe. Threat of litigation in regard to your rights may arise but it will not be wise to indulge in it too readily as it is quite possible that it would be settled otherwise if some patience is exercised. Though not entirely free from trials, the services will do pretty well this month, especially during the latter half of the month. Some benefits through superiors are likely to accrue and the basis for future advancement laid. This is likely to prove a difficult month for the business and the profession and much care will be required.

*Chandrashtama* begins early in the night of 11th and lasts till midnight of 13th.

**5. Simha (Leo).**—*Mars in 2nd and 3rd; Saturn in 3rd; Mercury in 3rd, 4th and 5th; Venus and Sun in 4th and 5th; Rahu in 6th; Jupiter in 11th and 10; and Kethu in 12th.*

*General.*—Venus and Saturn are in good signs throughout the month. Mars is good for the greater part of the month. So also Mercury. But excepting Venus, all the other planets are obstructed in the expression of their benefic influence. Sun is adverse throughout the month but he is under check during the latter half. Jupiter should be considered as in tenth all along and hence evil. Troubles through

rivals and enemies with no peace of mind, misunderstandings and anxieties, obstacles, quarrels and disputes are probable but these will be steadily overcome as the month advances and good results become more prominent. Gain of objects of desire, luxuries to some extent, honor and happiness, meeting with influential friends, success over rivals and enemies are likely to result. Thus mixed results are probable this month with the good side slightly in preponderance.

*Health and Domestic*—Conditions at home will be quite satisfactory but there is nothing in connection with domestic affairs that calls for mention. Nor any troubles in health to be expected, because of some adverse transits. Social activities will thrive well and you may rise in public estimation because of your exertions in this sphere. You will also be in a position to help others through your position in public standing.

*Finance and Speculation.*—In the sphere of finance, there is likely to be much of fluctuations this month and the turns may pursue an unexpected course so that it may not be easy to have any definite course. Still you will gain something though not much, in money or bullion or in kind. Gains through writings, publications or law are also probable. Speculation as much may not bring in gains because of unexpected market trends.

*Real Property, Services, Profession etc.*,—Landholders and landlords may come in for a good time during the month with prospects of increase in produce, income or emoluments. There are also probabilities for gain of some items of immovable property. Some long-pending matters may come up for successful termination. You may have to undergo a few journeys in connection with your real property affairs. Services will fare moderately during the month. In the beginning, conditions may appear somewhat unstable but gradually the uncertainties regarding certian matters will be cleared up to your advantage inspite of certain amount of intrigue or obstruction from some person or persons inimically disposed towards you. Profession and business will forge ahead.

*Chandrashtama* which begins about midnight of 13th lasts till midnight of 15th.

6. **Kanya (Virgo).**—*Mars in 1st and 2nd; Saturn in 2nd; Mercury in 2nd, 3rd and 4th; Venus and Sun in 3rd and 4ht; Rahu in 5th; Jupiter in 10th and 9th; and Kethu in 11th.*

*General.*—Venus is the only planet remaining in a favourable sign throughout the month. But Jupiter too should be considered as good as it was from 9th that he accelerated to 10th and comes back to 9th this month. Sun is good for the first half and Mercury for the last week. This exhausts the favourable influences for this month. The general results therefore cannot be expected to be so good and the beginning and close of the month will be much better than the middle part. General satisfaction good-will of friends, beneficial changes, success over rivals, increase in influence and respect, access of luxuries are among the good things to be expected for the first half. Liability to being involved in quarrels, enmity of relations, apprehension from enemies, misunderstandings and anxieties and threat of litigation are among the undesirable possibilities for the second half.

*Health and Domestic.*—The health for the month will be tolerable but chances of injuries to person cannot be ruled out especially during the first week. But this is not a month in which you can enjoy peace of mind. Frequent journeys with all their attendant inconveniences may have to be undergone. Acute mental discomfort because of attacks from opponents, is not an unlikely feature for the second half of the month.

*Finance and Speculation.*—There may not be much cause for grievance from the purely financial point of view, as there will be advent of money from various sources though at the same time, expenditure also will be heavy and unprecedented. Still there will be a measure of contentment and satisfaction from the existing conditions with prospects of further improvement. But speculation is not encouraged because of conflicting influences.

*Real Property, Services, Profession, etc.*—Landlords will not suffer this month though in the beginning of the month, conditions will not appear rosy. Gradually improvement will set in. Rentals and income will suffer no doubt but only to a very small extent. There are chances for adding to your possessions also though not to a very great extent. The month is calculated to confer the utmost benefit only in the case of the services, though the influences are not unmixed in character. The first half will bring in recognition from superiors of the quality of your work with the result that you may gain a new status, a new position and this may not be possible without some discomfiture for some one of your rivals or competitors. The profession and business will do moderately well this month.

*Chandrashtama* extends from the midnight of 15th till about sunrise time on 18th.

7. **Thula (Libra).**—*Saturn in 1st; Mercury in 1st, 2nd and 3rd; Venus and Sun in 2nd and 3rd; Rahu in 4th; Jupiter in 9th and 8th; Kethu in 10th; and Mars in 12th and 1st.*

*General.*—Good transits are rare this month inasmuch as Venus alone remains favourable throughout the month and Venus by himself is not much an influence so for as transits are concerned. Even Venus comes under check during the last ten days. Sun is good for the second half and free from any check. Jupiter though in 9th, for part of the month is no good as it was from 8th he accelerated to 9th and comes back and so long as he is in 9th he is under check. Among the adverse transits Mercury and Mars are under check for the greater part of the month. Deceit, worries, troubles without gains, fears and anxieties, troubles from opposite sex with misunderstandings, fruitless journey, quarrels and disgrace are among the likely results for the first half of the month. Considerable abatement in all the above troubles, with prospects for success over your rivals and some access to luxuries will be the encouraging results for the latter half.

*Health and Domestic.*—Bilious or heat troubles may manifest but not to any serious extent. Minor injuries to the person may also supervene. Cold, fever, and low vitality are the chief things to be guarded against by taking proper care of your health and avoiding overwork, undue worries, and moderate habits. Mental dejection will persist for the greater part of the month but you should not give way to depression and cultivate a cheerful spirit.

*Finance and Speculation.*—Inspite of adverse transits predominating, finance will be the bright spot for the month and this will be in evidence only during the latter half of the month when some positive improvement can be confidently awaited. But till then utmost confusion may prevail with break up of existing conditions and even a bleak outlook. It is not to be inferred however that it is through speculation that this change is likely to take place, as speculation in favoured.

*Real Property, Services, Professinon, etc.*—The month cannot be said to be good for affairs concerning real property, landlords and landowners generally. Obstruction and troubles in management of the estate are probable and it will call for the utmost patience and diligence on your part to overcome these successfully. Thefts through servants and inferiors may occur and your emoluments proportionately deduced. The services will not fare well at all and the first half may be said to be specially bad in this respect. Quarrels and disgrace may happen without any

assignable cause and the more circumspect you are in dealings with co-workers and with superiors in office, the better for your prospects. There will be no doubt some change for the better in the second half. The profession and business will do quite ordinarily and even go below average.

*Chandrashtama* begins shortly before sunrise on 18th and lasts till sunrise of 20th.

**8. Vrischika (Scorpio).**—*Venus in 1st and 2nd; Sun in 1st and 2nd; Rahu in 3rd; Jupiter in 8th and 7th; Kethu in 9th; Mars in 11th and 12th; Saturn in 12th; and Mercury in 12th, 1st and 2nd.*

*General.*—Venus is the only favourable transit influence for the whole month though Iupiter too may also be considered good as it was from 7th sign that he went by Atichra motion to 8th and comes back this month to 7th. Mars is in a favourable sign for the first week alone. Sun, Mercury and Saturn are all in unfavourable signs. But Sun is under check throughout as also Venus the oniy favourable planet. Therefore there is no use expecting any good results in general for the month and only evil results will transpire. Loss of prestige, many obstacles, aimless travels loss of relatives and friends, deceits, worries and many anxieties misunderstandings, disagreeable news, quarrels etc,, will be among the troubles to be experienced for the month. Yet the month will not be all troubles and no joys. Some satisfaction and pleasures, with enjoyment of newly-acquired luxuries, important interviews which may be productive of good later on, are also probable especially during the earlier part of the month.

*Health and Domestic.*—Some minor health troubles may persit off and on but not in any way seriously. Some minor injuries probably to the feet, may not be improbable. There may be some trouble through women folk at home and misunderstandings may arise in consequence, causing acute mental discomfort. Sorrows or grief over loss of some relative is also likely.

*Finance and Speculation.*—Finances will be affected adversely and there will be depression and pressure of money. Unlooked for losses and heavy expenditure will arise to aggravate the general conditions. There is a probability that you may be victimized and defrauded. Therefoer in all money matters, utmost vigilancc should necessarily be exercised. There is no support in the transit influences for speculation.

*Real Property, Services, Profession, etc.*—Though landlords too are liable to suffer from the general prevailing depressing influences; the first half of the month will not prove so bad and tolerably satisfactory conditions obtain. Later on however, deterioration will set in with respect to all matters: produce and income, relationship with tenants and disputes with adjacent owners, etc. The services too will not suffer much in the initial part of the month. There will be break-up of existihg conditions and at least will be threatened and your own temper and rash actions are liable to precipitate matters. Therefore you should exercise extra care and caution especially towards the close of the month. The profession and business too are liable to undergo deterioration from existing levels as the month advances.

*Chandrashtama* begins at about sunrise of 20th and lasts till noon of 22nd.

**9. Dhanus (Sagittarius).**—*Rahu in 2nd; Jupiter in 7th and 6th; Kethu in 8th; Mars in 10th and 11th; Saturn in 11th; Mercury in 11th and 12th and 1st; and Venus and Sun in 12th and 1st.*

*General.*—Venus, Mars and Saturn are the good transits for the entire month. Though Jupiter remains in 7th till 11th, it is no good, as even then he will give effects as if he is in sixth. Mercury is the only planet under check throughout the month and as he is evil also throughout, it is better as well. Sun is throughout in evil signs only and without check. The effects will be somewhat of a mixed character. Acquisition of luxuries, enjoyments, gains, general improvement, honours, new position and comforts, popularity, auspicious celebrations, are all probable. Still because of the unfavourable transits, quarrels and ill-health, expenditure, and even chances of some loss owing to mismanagement, as well as some aimless wanderings may result. Unnecessary misunderstandings as a result of disputes, with relatives and mental worries and anxieties in consequence are not distant probabilities.

*Health and Domestic.*—The sufferings this month will be more mental than physical. though it is better to take ordinary care of your health also and not put yourself to any great strain physically at least. You are likely to be the recipient of disagreeable news while on journey. There is no likelihood of much of happiness at home because of constant bickerings and quarrels with some of the female members of the family.

*Finance and Speculation.*—There is scope for both income and gains through various sources as well as for heavy expenditure. You should be on guard lest you are put to loss by following the advice of shady characters and not venture out your money in anything but first-rate transactions that are above board in all respects. This month will perhaps be the best time to realize your outstandings. Speculation is not at all favoured.

*Real Property, Services, Profession, etc.*—This will be an ordinarily good month for landlords or those interested in immovable properties generally. The produce or other emoluments can be improved by taking the necessary care. If it is crops or land produce, steps should be taken early this month to prevent losses through insects or disease. Yield will be satisfactory though not bumper. The services are not likely to make any appreciable advance this month though some of the influences are favourable thereto. But it is a different matter if current directions are favourable in which case there is nothing in the transits to spoil such chances. Anyhow the closing days of the month are decidedly better in this respect. Though the profession and business are liable to have ups and downs, the prospects are fair on the whole.

*Chandrashtama* begins about the noon of 22nd and lasts till sunset time on 24th.

**10. Makara (Capricornus).**—*Rahu in 1st; Jupiter in 6th and 5th; Kethu in 7th; Mars in 9th and 10th; Saturn in 10th; Mercury in 10th, 11th and 12th. Venus and Sun in 11th and 12th.*

*General.*—No planet except Venus remains good for the whole month, but Jupiter who accelerated from 5th sign to 6th and comes back to 5th within the month is to be considered as favourable throughout. Mercury is in favourable signs except for the last week, and Mars is good except for the first week. Sun is good for the first half. Thus, though scattered, good influences are in preponderance this month and you will enjoy better results in general during first half than during the second. Honour, wealth, health, general prosperity, gain of coveted position, freedom from disease, success in your ventures, good name and popularity, luxuries and comforts, academical successes, high qualifications etc., are the likely results for the first half. Quarrels, ill-health, delays in the realization of the fruits of your labour and impediments are probable in the second half of the month though they will not assume any great proportions.

*Health and Domestic.*—Good health will be experienecd during the first half and only some slight deterioration may take place thereafter if at all. Mental dejection and unhappiness and excitement with fear of disgrace or humiliation due to the action of your enemies is probable during the last week of the month when extra care

(*Continued on page 859*)

## THE ENIGMA OF NADI ASTROLOGY

*(Continued from page 822)*

life's true turns and particulars. The author never gets enmeshed, in exhibiting trivial and unedifying details of one's career in early life; nor does he revel in chronicling inelegant trends or events marking the adult stages. The entire narration is set in a serious, elegant and serene background. The aim of the work would appear to be rather to display major facts and events relating to the lives discussed, regarding them as milestones, as it were, in the pilgrim's progress, thereby forewarning and forearming the faithful consultant, besides disclosing to him his life's armour against adversity, in the shape of particular rituals, worship and Raksha that would save him from falling victim to the evil forces shooting at him from the enemy camp of his sinful Karmas done in previous births. The entire scheme appears to have been conceived and laid in a thoroughly cheery and optimistic outlook.

I shall endeavour to get into touch with various persons who are in possession of Nadies and try to scrutinize the works in their custody, and shall place the fruits of such research regarding the nature and scope of the said treatises before lovers of the Science of Astrology. It would also be universally appreciated if other students or researchers carry out such enterprise and allow us to share the treasures they might be able to unearth in the course of their investigation.

I do not know if the Astrological world can be sufficiently thankful to the learned Editor of THE ASTROLOGICAL MAGAZINE for providing in his concern a matchless forum for presentation to the public of invaluable material emanating from eminent thinkers, scholars and researchers of great proficiency, erudition, and skill in astrology. Let us all join in praying for this priceless and pre-eminent journal a long and prosperous career growing from strength to strength.

## SOME SIGNIFICANT PLANETARY POSITIONS

*(Continued from page 832)*

sign Makara falls. The same principle is illustrated by Chart No. 13. Where Saturn occupies Kumbha as lord of the 4th house. The mother of the native died when he was only 2 years of age. Moon the Karaka for mother is full and for that very reason is weak (see para 8 ante).

| | | | |
|---|---|---|---|
| Sun Rahu | Venus Mars | | |
| Saturn Mercury | CHART No. 13 | | |
| | Jupiter | Lagna | Moon Kethu |

| | | | |
|---|---|---|---|
| | | Jupiter | |
| Saturn Kethu | CHART No. 14 | | Lagna |
| | | | Mercury Venus Rahu |
| Mars | | Moon | Sun |

In the case of Chart No. 14 the native lost his first wife after six years of married life even though *Mangleek Yoga* (Kuja dosha in S. Indian Parlance) is not technically present in the Chart. Here also Saturn is occupying the sign Kumbha and as the lord of the 7th house does harm to wife even though ordinarily Saturn in 8th is according to our experience strong, because of the house of "death" being congenial to Saturn. In the case under consideration Saturn is receiving the aspect of its two friends Venus and Mercury and the 7th house too is aspected by Jupiter, yet the death of wife took place early. The reason is the occupation of Kumbha Rasi by the 7th lord Saturn. Although much life is not indicated for wife due to Venus being hemmed in between Rahu and Sun and Mercury being a malefic in this case and therefore, of no avail yet the fact that Saturn as the lord of 7th house did not come to rescue remains.

Hence remember Saturn in Kumbha Rasi is bad for the house which has reference to Makara.

## YOUR SCIENTIFIC DIFFICULTIES SOLVED

*(Continued from page 846)*

Ans. (*a*) This yoga is present according to the views of B. V. Raman. But he does not say categorically that the sign occupied by Jupiter need not belong to Venus or Mercury. He only lays that the emphasis is on the combination rather than on the sign occupied by the combining planets. Coming from such an authority, it is entitled to our respect. (*b*) The terms Science, Arts, Literature are generally loosely expressed without any definite idea as to what is to be definitely comprised by the terms. Science is usually held to signify physical, chemical and natural sciences, Arts for music, painting and acting or fine arts generally, Literature for literary productions excepting those relating to positive science and art. The planets that may be held to represent each in a general way are Sun, Venus and Mercury respectively but the indications would vary greatly with the signs occupied by each, *e.g*, Sun in Taurus will give an aptitude for the occult sciences, in Libra gives an aptitude for the natural sciences as well as fine arts, in Scorpio for the chemical sciences, in Gemini for the pursuit of either literature, science or art but more especially for literature of the ephemeral variety. Therefore the location of these three planets, their aspects and house positions will have to be taken careful note of to find out which dominates the situation and then judgment should be pronounced as to which will lead in the particular

nativity. (c) The effect of a retrograde planet does not depend upon the planet being a benefic or a malefic. The effects are the same for all planets. But it very much depends upon whether the planet is in exaltation or debilitation. Uttara Kalamrita Chapter II verse 6 says that in the former case he has very little power but in the latter case he is similar to exaltation. There is also another view that benefic planets when retrograde will bestow kingdom, power and wealth while malefics in the same condition cause evil and loss (vide sutra 98, Chapter R in Jataka Tatwa). The same work gives the effects during the dasa of a retrograde planet as bad:— fall in position, loss of honour, decline in happiness, etc, (Chapter I Sutra 15).

## MARKET FORECASTS FOR DECEMBER 1953

*(Continued from page 850)*

in Bearside from 5th instant. As Mercury enters Scorpio on 5th afternoon forming a sextile with Node. prices of shares will be hardened, to be followed by a sharp decline on Monday the seventh, and this depression will continue upto 11th instant. During this period nervous liquidation of bulls coupled with bear activities will unnerve the market and the prices of all commodities, raw materials, bullion, cotton. gunny, including shares will yield substantial ground as the malefic aspect of Neptune square Node will exert now its reactionary force.

Meanwhile Mars enters Libra on 9th and immediately forms a sextile with Pluto. After rallying on 10th temporarily it will come down again from the afternoon of 11th due to Mars conjunction Neptune and a tremendous malefic square of Mars with Node on 12th instant. This continued spell of hammering by bears will surely change the outlook of the markets completely.

Retrograde Jupiter opposition to Sun falls on 13th Sunday, but its parting effect will come on Monday 14th when another malefic aspect of Mars angle Venus, will make its presence felt by depressing the sentiment further down, creating opportunity for the bears to cover their commitments and buy for temporary rises that are to follow. This rallying sentiment will be hardened upto 16th instant, due to Mercury parallel Sun, Pluto trine Sun and lastly due to shifting of Mars to Scorpio in Navamsa. The prices of gold, silver, gunny, and shares will look up and slight recovery in commodities is also expected. On 17th prices again will react. On 18th there will be small fluctuations on both ways. Shares will remain quiet, and commodities will represent slight weakness. Opening of 19th will be quiet, but will rally again in the afternoon. Moon is solely responsible for these minor movements during the latter part of the week ending 19th as there were not such important aspects as could change the course of the market.

A complete sudden change of outlook is bound to prevail from the beginning of the next week commencing from 21st. It is advisable to buy on 19th. It will be evident from the Navamsa chart as on 21st that Sun has formed a benefic trine with Jupiter and Mercury and Node from Taurus and Mars shifted to Sagittarius, and Venus is seen to approach her sign of exaltation. In Radix Venus is opposing Jupiter. These malefic aspects surely obstruct the sentiment and progress, but eventually benefic trine in Navamsa will prevail. On 22nd a mild rise is due to Mars sextile Sun. On 23rd Mercury is opposing Retrograde Jupiter and will depress the market sentiment. On 24th Saturn angle Mercury, will depress the market but Pluto trine Venus, Neptune sextile Venus will arrest the fall along with Moon trine Venus. On the Same day Venus transits Sagittarius and Mercury sets in the night. Minor changes are expected. 25th is Christmas Holiday and on 26th prices will look up due to Neptune sextile Mercury. But Mercury conjunction Venus will obstruct the progress. Jupiter sesquiquadrate Mars will push up the prices. On 28th Sun's position will depress the prices but there is Saturn sextile with Sun which will arrest the fall. On 29th Venus sets and there will be narrow both-ways movement. On 30th Herschel Parallel Mars will push up the prices of Shares, bullion, gunny and commodities. But there is a malefic conjunction of Mars and Saturn formed at the meridian degree at Libra and these will indicate after a rally, a heavy set-back in all directions on 31st and 1st January 1954.

On the whole the Market will represent a bearish outlook and it would be safe to remain on bearside and sell at every spurt as indicated herein.

By B. C. MEHTA, M.R.A.S.,
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The beginning of December 1953 is marked by the retrogression of Jupiter who is transiting Vrishabha from Gimini. Jupiter forms the semi-sextile acpects with Herschel and trine with the placet Mars. These are very significant astrologioal factors indicrting very good fluctuations during this month in all the commodities such as shares, cotton, bullion etc.

**Shaies.**—Sun would eomplete its parallel conjunction with Pluto on the 5th and he is responsible fpr good rise in all sorts of hares especially in Deferred and Iron. This rise will continue till 12th due to the semi-sextile aspect between Hershel and Jupiter; and a decline is also expected on 15th due to sesquiquadrate aspect between Saturn and Jupiter.

**Bullion.**—From 1st to 12th the trend would be bullish and you must adopt teji in Mandi reactions. Good teji dates are 4th, 5th, 7th, 8th, 11th and 12th. From 14th to 22nd the markets Would show a declining tendency and so again good rise is indicated. Gold will show good rise than silver.

**Cotton and Kapas.**—Mars transits the 4th house of cotton speculem forming trine aspect with Jupiter and so good rise in all sorts of cotton till 11th and afterwards by the 23rd of this month, some fall would be expected.

**Seeds.**—All oil seeds, airanda, guwar and matra will show teji trend from 4th. So follow teli trend without fail. This teji would continue till 20th and a decline is expected. Hence please be careful.

**Jute and B. Twill**—Mars and Jupiter are quite capable of bringing bullish sentiment and trend in this market, Bullish sentiment is expected to prevail in both the eommodities from the commencement of the month.

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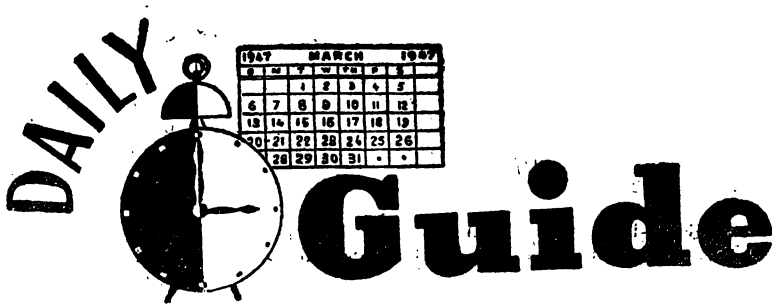
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# FOR DECEMBER 1953

BY MIHIRA

[All timings given in this article are I. S. T. The predictions mentioned under *Fortunate and Critical Dates* have reference to Lagna.]

1. Tues.—L.D. 10 of lunar Krittika month dark fortnight till 9-50 a.m. then L.D. 11; Hastham till 1-25 a.m. (night); then Chitrai. A.M. Generally favourable: beneficial changes. Still chances for waste of money and losses and troubles through women. Bad for journeys (latter part). P.M. not good, losses and troubles through servents or inferiors, troubles with officials.

2. Wed.—L.D. 11 till 11-30 a.m. then L.D. 12 Chitrai till 3-55 a.m. (night); then Swati. A.M. Bad in general, losses, quarrels, troubles through enemies, danger of ill-health and accidents through men or animals; danger in travel, estrangement from friends. P.M. influences better. Social gains, honour and business advancement; good time in general.

3. Thurs.—L.D. 12 till 1-30 p.m. then L.D. 13. Swati till about sunrise of next day. A.M. Unstable, sudden and unaccountable adverse changes; opportunities appear promising; if careless, ends catastrophically. P.M. Not favourable but mixed conditions prevail in the afternoon; pleasures and amusements, concord at home and in social circles.

4. Fri.—L.D. 13 till 3-10 p.m. then L.D. 14. Swati till 6-11 a.m. then Visakha. A.M. Neither good nor bad, but unfavourable elements in greater preponderance. It will not be advisable to begin any new enterprise or project between 10 and 12 a.m. P.M. Mixed conditions continue until sunset; then good influences gain the upper hand. Good for travel, business increase and contracts.

5. Sat.—L D. 14 till 4-25 p.m; then L.D. 15. Visakham till 8-5 a.m. then Anuradha. A.M. Good for travel, gains through original plans or ventures. Good time to make contract with rich relatives with a view to obtaining favours. P.M. Abrupt adverse changes likely late in the evening. Quarrels, indiscreet and rash actions to be avoided and bad company to be strictly avoided.

6. Sun.—L.D. 15 (Amavasai) till 5-10 p.m. then L.D. 1 (bright fortnight). Anuradha till 9-30 a.m. then Jyeshta. A.M. Not favourable, unpleasant experiences; should not speculate, apprehensions and anxieties. P.M. Good for pushing on with your business activities and gains; help from and through women.

7. Mon.—L.D. 1 till 5-25 p.m, then L.D. 2. Jyeshta till 10-30 a.m. then Moola. A.M. Favourable for increase of business, gains through occupation. Good for journeys but beware of impulsive actions or attachments or commitments. P.M. Exceeding favourable vibrations are available to be taken advantage of in any manner you choose.

8. Tues.—L.D. 2 till 5-15 p.m. then L.D. 3. Moola till 11-5 a.m. then Poorvashada. A.M. Good influences are in force from sunrise though bad till then. Benefits through highly placed persons. Professional advancements; luxuries. P.M. There will be a gradual falling-away from the good vibrations and much reliance cannot be placed for fresh enterprises or important actions.

9. Wed.—L. D, 3 till 3-45 p. m. then L.D. 4. Poorvashada till 11 a.m. then Uttarashada. A.M. Early morning hours replete with good vibrations for professional and business enterprise, but not so good towards noon. Social gains, new friends. and useful contacts. P.M. Positively bad generally and specially for journeys or beginning of enterprises.

10. Thurs.—L. D. 4 till 3-20 p.m. then L. D. 5 Uttarashada till 10-35 a.m. then Sravana. A.M. Mixed conditions: obtain throughout. Good for study, travel, literary and academical enterprise but liable to delays, disappointments, depression and mental apprehensions. P.M. Some sort of conditions still continue. Caution in new enterprises is essential.

11. Fri.—L. D. 5 till 1-45 p.m. then L.D. 6 Sravana till 9-45 a.m. then Dhanishta. A.M. Throughout uncertain and adverse. Not good for beginning new enterprises or doing important actions between 10 a. m. and 12 Noon. If at all done, great cafe necessary. P.M. Quite good in general. Business success, gain by speculation, new and influential contacts.

12. Sat.—L. D. 6 till 11-55 a. m. then L.D. 7. Dhanishta till 8-35 a.m. then Satabhishak. A.M. Bad. Liability to accidents, quarrels, losses through theft or disputes or litigation. Avoid all hasty and rash actions as also bad company and avoid all quarrels. P.M. Round about sunset time alone favourable, otherwise there is not much of changes.

13. Sun.—L. D. 7 till 9-50 a. m. then L. D. 8 Sathabhishak till 7-15 a.m. then Poorvabhadrapada till 4-55 a.m. (night), then Uttarabhadrapada. A.M. Very unhealthy influences prevail, Keep at home, doing nothing, attempting nothing. P. M. Equally evil. Losses of money, property, threatened but with care can be averted.

14. Mon.—L. D. 8 till 7-40 a.m. then L.D. 9 till 4-0 a.m. (night). Uttarabhadrapada till 4-5 a.m. (night). then Revati. A.M. Mildly unfavourable in general. Liable to indisereet actions. Do not cultivate friendships unwarily as you are liable to be easily deceived. P. M. Not good; liable to disappointments, low company, danger of scandal or disgrece.

15. Tues.—L.D. till 3-0 a.m. (night) then L.D. 11. Revati till 2-25 a.m. (night) then Aswini. A.M. Tolerable though mixed conditions are in force. Avoid haste in all things and take action deliberately and slowly in all matters. Otherwise losses and quarrels may result. P.M. There is distinct deterioration in all respects. Be wary and circumspect.

16. Wed.—L. D. 11 till 0-44 a.m. (night) then L.D. 12 Aswini till 0-53 a.m. (night), then Bharani. A. M. Changeable but predominently evil. Quarrels and disputes. You are liable to deception but by wariness you can escape. P.M. Scarcely better. You should be wide awake to avoid being victimized to your own undoing.

17. Thurs.—L.D. 12 till 10-40 p.m. then L.D. 13. Bharani till 11-30 p.m. then Krittigai. A.M. Favourable in general. Matters long pending will become active and can be shaped to your advantage through prompt action, though position is somewhat critical towards noon. P.M. More favourable still and new and original ideas will help you towards advancement.

**18. Fri.**—L.D. 13 till 8-50 p.m. then L.D. 14. Krittigai till 10-20 p.m. then Rohini. A.M. Mixed influences prevail. Care in matters of love and courtship necessary: Mind will be restless. Disputes with relations may arise. P.M. Will prove less troublesome. Welcome changes but liability to colds and chills against which you should safeguard yourself.

**19. Sat.**—L. D. 14 till 7-20 p. m. then L.D. 15. Rohini till 9-30 p.m. then Mrigasira. A. M. Conflicting situations are liable to arise and choice of course may appear very difficult but firm logic should enable you to see your way. P.M. Not favourable, academical failure, losses through literary work or enterprise.

**20. Sun.**—L.D. 15 (Full Moon) till 6-35 p.m. then L.D. 1 (dark fortnight). Mrigasira till 9 p.m. then Ardra. A.M. One of the best periods in the month. General and financial advancement, good attachments, pleasures and holidaying. P.M. Good influences continue throughout till midnight and you should be vigilant in exploiting all chances or openings for your advancement.

**21. Mon.**—L. D. 1 till 5-20 p. m. then L.D. 2. Ardra till 8-55 p.m. then Punarvasu. A.M. Morning time is favourable in general; after forenoon, conditions are not so. Still a balanced attitude will help you to see your way and accomplish good results. P.M. Increased activities, new enterprises, changes, etc.

**22. Tues.**—L.D. 2 till 5-5 p.m. then L.D. 3. Punarvasu till 9-20 p.m. then Pushya. A.M. Early morning hours very favourable generally. Social gains, promotion, business success, etc. If your objectives are above board, you will receive the help that you have long been expecting. P.M. There are abrupt changes for the worse in the influences.

**23. Wed.**—L.D. 3 till 5-20 p.m. then L.D. 4. Pushya till 9-45 p.m. then Aslesha. A.M. Mixed conditions exist. Liable to criticism and adverse comments on your actions, disputes with relatives, losses through contracts or during travel, but help from friends and relations likely. P.M. Quite bad; there will be a lot of opposition but do not attempt to combat them but keep to routine.

**24. Thurs.**—L. D. 4 till 6-5 p. m. then L.D. 5 Aslesha till 11-35 p.m. then Makha. A.M. Conditions are not tolerable. Do not set your hopes too high, lest disappointment becomes equally great. Liability to losses through lending or becoming surety and from false friends. P.M. Very favourable and you can confidently push on with your affairs.

**25. Fri.**—L. D. 5 till 7-20 p. m. then L. D. 6. Makha till 1-25 a. m. (night). then Poorvaphalguni. A. M. New and broader fields of activity are likely to open out for you and this is the time to put forth your very best, but less and less favourable towards noon. P. M. Mixed influences prevail till about sunset then conditions are decidedly auspicious; successful journeys and gain through new enterprises.

**26. Sat.**—L. D. 6 till 9 p. m. then L. D. 7. Poorvaphalguna till 3-35 a.m. (night); then Uttaraphalaguna. A. M. Pleasant holidaying, success in artistic pursuits, financial benefits, etc., increase of reputation though there will be some leanings through extravagance. P. M. Same influences continue, though less and less beneficial towards midnight, when conditions become really bad.

**27. Sun.**—L. D. 7 till 10-55 p. m. then L. D. 8. Uttaraphalguna for the whole day and night till 6-5 a. m. (night). A. M. Influences are not good for business—losses, extravagant tendencies, troubles in profession, heavy items of expenditure. P. M. Disputations. Do not commit yourself to any course of action hastily lest you repent later on. But once decided, pursue that course without looking back.

**28. Mon.**—L. D. 8 till 0-40 a. m. (night). then L. D. 9. Hastha throughout day and night. A. M. Good for literary and artistic success, frinedships, travels, as also spiritual exercises, meditation, etc. P. M. Annoyances and unwelcome changes and disappointments. Your reputation is liable to suffer. You may lose your friends for no fault of yours.

**29. Tues.**—L. D. 9 till 3-15 a. m. (night). then L. D. 10. Hastha till 8-45 a.m. then Chitrai .A. M. Favourable for long range investments or building up your reputation and securing advancement. Your industry will be rewarded in proportion to endeavour. P. M. Beginning and end not good but the middle part is highly favourable in general.

**30. Wed.**—L. D. 10 till 5-10 a.m. (night). then L. D. 11. Chitrai till 11-15 a.m. then Swati. A. M. Good for studies, literary and academical interests, travels, success in controversial matters or litigation. Business advance, social hits, luxuries. P. M. Liability to quarrels and accidents, losses by theft especially towards midnight.

**31. Thurs.**—L. D. 11 whole day and night. Swati till 1-35 p. m. then Visakha. A. M. Good gains in business, beneficial changes, journeys, favours and help from superiors; some gain through speculation. P. M. not so favourable and avoid all tendency to quarrels, disputes. Rash attempts will meet with failure.

## Fortunate and Critical Dates

**Mesha (Aries).**—*Fortunate Dates:*—4 Journeys, literary and academic activities, friendships, associations, and occult matters. 14 Short journeys, letter correspondence, affairs of brethren. 17 Good for obtaining favours from those in a position to confer, social activities, luxuries etc. 20-21 Favourable in general, business and profession, fame and credit and successful planning. 24 Social activities, influential patronage, journeys, etc. 29 Governmental and official business, service, preferments and professional advancement. *Critical Dates:*—9 Liability to physical ills and accidents. 13 Danger from violence, involvements with opposite sex. 19 Losses in money dealings, speculation, confinement in hospitals, etc.

**Vrishabha (Taurus).**—*Fortunate Dates:*—4 Money matters, speculation, sudden benefits and gains. 14 Short journeys, finance and speculation. 17 Gain of property and matters pertaining to estate and real property generally. 20-21 Formation of companies, associations, or partnerships in business. 24 Finance and speculation. 29 Acquisition of property or long-term investments. *Critical Dates:*—9 Domestic and personal matters, health, etc. 13 Dealings with opposite sex and unlooked for entanglement. 19 Finances and money dealings, losses, etc.

**Mithuna (Gemini).**—*Fortunate Dates:*—4 Domestic affairs as also profession and business. Financial advancement. 14 Investments in real property and personal concerns. 17 Finance and speculation. 20-21 Service, profession and business advancement. 24 Matrimonial matters or dealings with opposite sex in general, affairs of brothers and brethren. 29 Gains through influential persons of opposite sex, also profession and business. *Critical Dates:*—9 Health and liability to accidents. 13 Losses through brothers, brethren or kinsmen generally. 19 Money dealings and transaction, suretyship dangers, etc.

**Kataka (Cancer).**—*Fortunate Dates:*—4 Long distance affairs or bussiness abroad and distant investments. 14 Short journeys, literary and journalistic enterprise. 17 Gains through investments, speculation, sudden benefits. 20-21 Service advancement and improvement and strategical advantages. 24 Journeys, legal matters or benefits through law and courts. 29 Personal and domestic affairs and harmony with relations and removal of misunderstandings. *Critical Dates:*—9 Dealings with opposite sex, social contacts, quarrels, etc. 13 Monetary transactions and service conditions. 19 Journeys, dealings, literary work.

**Simha (Leo).**— *Fortunate Dates*:— 4 Personal and Domestic matters, dealings with occult matters or spiritual matters, children's affairs. 14 Gains through business deals and enterprise. 17 Real property investments and real property affairs. 20-21 Social activities, picnics, holidaying, luxuries and enjoyments. 24 Expansion of opportunities for success generally. 29 Gains through permanent investments, purchases of real property, etc. *Critical Dates*:—9 journeys and real property affairs, management, etc., Service conditions. 13 Confusion in service conditions, treachery and underhand work, speculation, losses. 19 Business and professional matters, engagements, etc.

**Kanya (Virgo).**—*Fortunate Dates*:— 4 Personal engagements, profession, business interviews, etc. 14 Profession and business engagements. 17 Home and domestic matters, benefits through opposite sex. 20-21 Gains from long distance, investments in foreign places, journeys. 24 Business, profession and service matters in general. 29 Service gains, dealings with superiors and co-workers. *Critical Dates*:—9 Health and liability to accidents. 13 Monetary dealings, liability to losses, etc. 19 Literary matters and dealings with opposite sex.

**Thula (Libra).**—*Fortunate Dates*:— 4 Distant affairs, journeys, professional activities. 14 Services advancement and preferments, favours of superiors. 17 The day for new and bright ideas for your future advancement. 20-21 Good avenues for improvement in service conditions. 24 From dependence to independence generally. 29 Permanent investments, real property affairs in general. *Critical Dates*:— 9 The unexpected element will enter and likely to upset your plans. 19 Correspondence, misunderstandings, troubles during journeys.

**Vrischika (Scorpio).**— *Fortunate Dates*:—4 Unexpected openings for success, long distance matters and investments. 14 Journeys, literary matters and academical distinctions. 17 Profession and business new openings. 20-21 Service conditions, social activities and children's affairs. 24 Monetary transactions, gains and speculation. 29 Real property investments and affairs and profession. *Critical Dates*:—9 Health matters, quarrels and misunderstandings. 13 Crisis or untoward developments in service matters. 19 All matters and dealings connected with the opposite sex.

**Dhanus (Sagittarius).**— *Fortunate Dates*:—4 Literary, academical matters, journeys, occult and spiritual matters. 14 Personal and domestic concerns, affairs concerning brothers and near relations. 17 Long distance matters, investments, news, journeys. 24 Real property and estate matters, gifts, legacies, and favours from superiors. 29 Gains through brothers, brethern, co-workers, and elders. *Critical Dates*:—9 Sudden changes and unexpected adverse turns in personal as well as business matters. 13 All matters go wrong. 19 Troubles in profession, correspondence, and journeys.

**Makara (Capricorn).**—*Fortunate Dates*:— 4 Personal and domestic matters, legal actions, etc. 17 Sudden and unexpected benefits through gifts, legacies or favourable changes, etc. 20-21 Service advancement and preferments through personal merit or personal endeavours. 24 Important interviews with favourable results, 29 Monetary dealings, financial benefits in general. *Critical Dates*:—9 Sudden and unexpected losses, reverses. 13 Health conditions with danger of infection. 19 Profession, business, dealings with opposite sex.

**Kumbha (Aquarius).**— *Fortunate Dates*:—4 Literary and journalistic enterprise, gains and benefits through associations, firms or companies. 17 Personal, social and domestic matters thrive: Strange benefits. 20-21 Long distance investments, good news from abroad, foreign holdings prosper. 24 Home affairs, business, profession. 29 Service advancement and preferments. *Critical Dates*:—9 Personal matters, liability to losses through fraud, sharp practice, imposition, etc. 13 Money deals and matrimonial matters. 19 Journeys and involvement with affairs of opposite sex.

**Meena (Pisces).**—*Fortunate Dates*:— 4 Business and professional advance through personal endeavour. 17 Sudden elevation in service though long overdue. 20-21 Children's affairs, speculation and investments generally. 24 Correspondence, speculation and children's affairs. 29 Service conditions and preferments. *Critical Dates*:— 9 Personal and health matters. 13 Speculation, service, etc. 19 Children's affairs and prospects.

## HOW IS THIS MONTH?

*(Continued from page 854)*

should necessarily be exercised in all your dealings with others. Fatigues from needless journeys may also arise. Auspicious celebrations may take place.

*Finance and Speculation.* — Your monetary affairs etc., receive the best of influences this month more especially duriag the first half, and you can achieve a fair measure of success in your financial dealings. You will be successful in the realization of your own outstandings as well. You can count on help from your friends for any extra demands that may be entailed. Even speculation would appear to be favoured, provided you confine it within safety limits.

*Real Property, Services, Profession, etc.*—Landlords may not have such a good time this month as may be expected from the predominence of favourable transits. Results here will be only of a mixed character. While the month is favourable for new enterprises and projects with a view to improve the estate there is a danger of break up of existing conditions causing considerable unsettlement, accidents and losses. What has been stated holds good only for the second half or towards the very end of the month. The services are favoured outright this month and all your previous efforts for the attainment of a desired place may be crowned with success. As in all other matters, it is the first half that is most favourable here also. The profession and business also will function on fairly high above average levels.

*Chandrashtama* begins sometime before sunset of 24th and lasts till sunrise of 27th.

**11. Kumbha (Aquarius).**—*Jupiter in 5th and 4th; Kethu in 6th; Mars in 8th and 9th; Saturn in 9th; Mercury in 9th, 10th and 11th; Venus and Sun in 10th and 11th; and Rahu in 12th.*

*General.*—Sun is favourable for the entire month and Mercury nearly for the whole month, but whereas Sun is entirely free from any inhibition of his rays all along. Mercury is throughout under check. Venus becomes favourable for the last ten days. The other transit influences are not good. Jupiter is to be considered as unfavourable though he is found in the fifth for the first 10 days or so. Good and bad will be mixed and results mostly nondescript. Success as well as disappointments, gains as well as losses, troubles through enemies, ill-health and accidents, popularity, vehicular conveniences are the sort of happenings indicated for the month. You may become the victim of false accusations and you cannot be too careful in your conduct to avert giving room to such possibilities. Your own relatives and friends will be not only not helpful but will even turn against you.

*Health and Domestic.*—The transit influences though not conducive to good health, will not produce any acute illness but you are liable to suffer from general weakness and debility. Some liability to slight accidents cannot also be ruled out. With ordinary care and caution, you should be able to steer clear of all such difficulties and illness too. Troubles and anxieties are likely to be caused by your own relations and you should keep your own temper under all conditions.

*Finance and Speculation.*—There is nothing special that calls for mention this month in connection with your financial and monetary transactions. Some troubles and difficulties may arise about the middle of the month but there is bound to be eventual success. Literary and journalistic enterprise should flourish well and gains through literature, writings, speaking, or law, are probable. Chances for speculative transactions are not encouraging.

*Real Property, Services, Profession, etc.*—Mixed conditions alone are likely in all matters affecting landlords, landholders, etc., and though yield and profits and rentals etc., will be all that one can desire, still there will be difficulties obstructions in the way of their realization which may call for strenuous exertion on your part and cannot be expected to be smooth-sailing. There is liable to be some waste or loss and even recourse to courts may be thought necessary but not prove indispensable. The services will get on tolerably well inspite of the fact that some unfavourable or unwelcome changes may threaten off and on. But nothing is likely to turn out actually. Profession and business will be quite active and above average during the entire month.

*Chandrashtama* begins at about sunrise of 27th and continues sometime past sunset of 29th.

12. Meena (Pisces).—*Jupiter in 4th and 3rd; Kethu in 5th; Mars in 7th and 8th; Saturn in 8th; Mercury in 8th, 9th and 10th; Venus in 9th and 10th; Sun in 9th and 10th; and Rahu in 11th.*

*General.*—No planet is to be found in a good sign for the entire month. Venus is good for the first three weeks and Mercury for the first and last weeks. Sun is in a favourable sign for the second half of the month. This exhausts the list of good influences for the month. Vedha does not play any great part. It keeps Sun under check for the first half when is evil and Mercury is under check for practically the whole month good or bad. Thus though the indications are mixed, the evil side will decidedly predominate. Disappointments will be ripe, enmities on account of money are probable and your own elders will be against you in all things. You are likely to come under unmerited suspicions and suffer much inconvenience on that account. You may have to undertake one or two journeys which will be tedious and wearisome. Unpleasant residential changes are not improbable.

*Health and Domestic.*—Indigestion, stomach troubles, accidents from sharp instruments, fever etc., are the sort of things to be feared this month, and proper care taken then and there will go a long way towards alleviation of such sufferings even though they may not be entirely avoidable. Quarrels will develop within the domestic circle especially in the beginning of the month and also towards the close of the month, when you should be watchful as regards how you deal with strangers.

*Finance and Speculation.*—This sphere is subjected to very conflicting influces and very difficult conditions would prevail during first half and slightly less so during the second. Losses may arise through various ways either by your own indiscreet actions or even independently without any volition on your part. Matters long-pending may suddenly take an untoward turn is Speculation. definitely discouraged.

*Real Property, Services, Profession, etc.*—It is only matters pertaining to real property affairs in which landlords are concerned as such, will escape in a way the brunt of the injurious effects of the transits and no evil consequences will be actually felt. Normal conditions will prevail for the greater part of the month. Some journeys may have to be undertaken. This is not the month to make or attempt any domestic changes of policy or personel. The same conditions more are less characterise the prospects for the services, for which the second half of the month is likely to prove decidedly better when some favourable changes may occur. The profession and business will mark time with very narrow fiuctuations round average levels.

*Chandrashtama* occurs twice within the month—first from the very beginning of the month upto noon of 2nd and from the sunrise of 29th to the end of the month.


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## CEYLON

(*Continued from page 812*)

struggle. The second house governs trade and finance. The focussing of Rahu and Saturn influences on the 2nd are not conducive to the country's economic stability. The financial side of the nation suffers. New taxes will be levied and greater restrictions imposed on imports.

The 7th is well situated but for the aspect of Saturn. Mercury in the 7th and the 7th lord Venus in the 9th are indices that Ceylon would never think of siding with any aggressive power. Befitting her great traditions and culture, she will strive for peace and understanding. Mercury, lord of the ruling sign of India in the 7th from Chandra lagna is propitious for cordial relations between India and Ceylon in the distant future. Since Mercury is the planet of trade and since the 7th also happens to be the house of foreign affairs, there will be trade and defence pacts between these two countries after Saturn enters Scorpio. Saturn aspecting the 7th introduces an element of disquiet, possibly leading to the perpetration of injustice on the Indian community. Astrology is a science of tendencies. Therefore such evil indications can be offset by effort. It is hoped the Ceylon Government will tackle this question tactfully and justly. The 7th lord Venus is in the 9th. Venusian activities, meaning thereby, everything appertaining to art, poetry, theatres, music etc., will rapidly increase. A fortunate planet like Venus in the house of fortune is an asset, as it promotes good feelings between the various classes of the population and tends to preserve the peace.

In regard to both the charts the present movements of Saturn are not propitious. For the first chart, Saturn is transitting the 7th while for the 2nd chart, the sade-sathi influences have just begun. Saturn is passing through the Janma Nakshatra of Ceylon while Rahu is in naidhana tara or star of destruction. After February 1954 however Rahu's transit becomes somewhat favourable. These transits indicate "Purposeless policies on the part of the Government, affliction to the people, outbreak of diseases, waste of public funds on chimerical purposes, misunderstandings with neighbours, outbreak of violence within the country and a generally unfortunate period. The health of the nation will not be good there being a serious threat of a feverish disease. About April-May of 1954, an air disaster is threatened near Colombo Air Port. Saturn's transit of Janma (1st) and Anu Janma (2nd) constellations threaten a serious political crisis, and there will be a change of Government. On the occasion of the Sun's entry into Cancer (next year) the Indian immigration laws will be tightened, and the political temperature will be high.

Summing up, the distant future of Ceylon is bright but during the next two to three years, the country has to pass through one crisis or the other and Ceylonese leaders have to be specially careful. Stars impel and do not compel.

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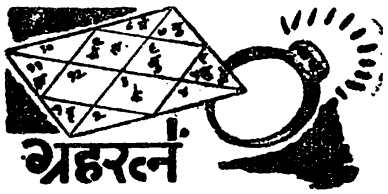
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